



DIOGENES LAERTIUS.

THE
**LIVES,
OPINIONS,
AND REMARKABLE
SAYINGS**
Of the Most Famous
Ancient Philosophers.

Written in *Greek*, by
DIOGENES LAERTIUS.

To which are added,
The LIVES of several other PHILOSOPHERS,
Written by *EUNAPIUS* of *Sardis.*

Made *English* by several Hands.
In Two Volumes.

The First Volume.

LONDON,

Printed for R. Bentley, in Covent-Garden; W. Hen-
man in Westminster Hall; J. Taylor, in St. Paul's
Church-Yard; and T. Chapman, in the Pall Mall, 1696.

gd 31.55

24
16

206

1857 May 7.

Gift of

James Walker S.S.
of Cambridge.

AN
EPISTLE
OF
Fr. Ambrosius
TO
COSMO MEDICI,

Upon the WORK written by

Diogenes Laertius.

WHILE I was turning over some
Greek Volumes, a Prolix Piece
of Diogenes Laertius came to my Hands.
Upon which, although I found by Reading
it over, that the Author had been more la-
borious in Collecting, then diligent in Wri-
ting, yet because it was a History full of
A 2 Variety,

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Variety, and seem'd to contain many things necessary to be known, I resolv'd to Translate it into Latin at the intreaty of my Friends. For though I had devoted my whole Study, and all my Time to Sacred Versions, as more consentaneous to the Institutions of Religion, nevertheless I deem'd it not within the Verge of Reprehension, if I deviated a little from the Road, that I might in some measure comply with the Studious in other things. Nay, I was apt to think, that such a Labour of mine, might prove condu cible to make more manifest the Dignity of Christian Piety and Grace; and Truth of Reason perswaded me, that thereby Belief in God would rise and exert itself with a greater promptitude and zeal. For when we find so much Contest and Contention in Opinions concerning God, and things Divine and Humane, among those that were the Princes of Secular Wisdom, that they destroy themselves, and that there is nothing in 'em upon which we can fix, certainly the Mind embraces the favour of Divine Dignity with more alacrity; and hastning to the Real Fountain, compassionates the foulness and slovenry of ancient Error. For though there may be found some things among 'em probable and consentaneous to Truth, yet the Mind being tyr'd with so great a variety of Opinions,

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pinions, more willingly and gratefully retires it self within the Chambers of Truth, and thirsts with a greater desire of Diving into the Sacred Writings, and dreining from thence the Excellencies of Divine Learning; not neglecting nevertheless whatever among the more Noble Philosophers is subtilly and truly hand'd concerning the Deity, Heaven, the Celestial Bodies, concerning the Nature of Things, and which is most conformable to Christian Verity. And indeed, such an Egregious Design to search after Truth, so sharp and vigorous a piece of Industry, so noble an Endeavour, no way deserv'd to be depriv'd of the Fruit of its Labour; God permitting, that by the Testimony also of those Persons, the Faith should receive still farther Strength and Corroboration. You shall find in these Relations, many things gravely said, and resolutely perform'd, so that not only Inviolable Truth may gain Credit from their Writings, but an incitement to Vertue may also accrue to our Religion. For how foul and shameful a thing is it for a Christian, and one that depends upon God, and who has a certain hope of Eternal Life, to be remiss in giving his Mind to the practice of Vertue and Constancy, when he shall find, that the Heathens, Men far more remote from the Religion

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Religion and Worship of the true God, so stedfastly and earnestly made it their business to walk by the Rules of Probity, Modesty, Frugality, and to enrich themselves with all the Ornaments, of the same Nature, that beautifie the Mind; I may almost say, that the most Examples of this kind, approach near to Evangelical Perfection: That it would be a thing most highly to our shame, if a Philosopher of Christ, should be less zealous to set such Patterns, then a Philosopher of the World, and that the love of Vain-glory should be able to do more in the Breast of a Heathen, then Affection to Religious Piety in the Mind of a Christian.

By these, and Reasons like to these, I was easily perswaded, that I should not refuse this Duty of Translating as unprofitable, nor avoid it as pernicious; but on the other side, resolutely undertake it, as useful and necessary. Though if there be any one who is transported with an admiration of those Men beyond what is just, or that goes about to prefer or compare the Actions of these Men with the Examples of our Philosophy (which is the only thing we fear) he is gently to be admonish'd rather to admire Vertue it self, then the vail'd and shadow'd Image of Vertue. For Reading will teach him how miserably those
Persons

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Persons upon whom he dotes, have stumbl'd into egregious Errors.

To you therefore, most Excellent Cosmo, the Ornament of Christian Nobility, this Work is dedicated, who by your Authority compell'd us to undertake it; and who being so deeply skill'd, both in our own, and the Philosophy of the Gentiles, are so well and so easily accustom'd to discern and judge of the difference between both. Nor will you only judge of that, but of our Labour also. And I the more willingly submit to the Sentence you shall pronounce upon our slender Endeavours, because your singular Benevolence joyn'd to the Maturity and Gravity of your Judgment, will pardon our Faults, and support our Modesty, which fearing a severer Sentence, desires nothing more but that the same Person should be both our Censurer and our Patron.

An EPISTLE.
 OUT OF
Valentine Curio's
 EPISTLE
 TO THE
 Studious Reader.

When I consider'd what Books to put forth, that I might render my self most Beneficial to the Commonwealth of Learning, I thought it my Duty not to suffer so Eminent an Author as Diogenes Laertius, almost obliterated through the negligence of some Persons, to lye any longer conceal'd from the World: An Author no way deserving to lye buried in obscurity, but most worthy to be the frequent Companion of all Studious Persons. For besides, the various and weighty Learning wherewith he overflows from one end to the other, he so paints forth Philosophy as it grew up, and gradually increas'd from time to time, that a Studious Young Man from this one Book, may easily and compendiously de-

duce

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duce the whole Body of Philosophy. For he not only describes the Life and Manners of every Philosopher, but most diligently examines the Institutes and Doctrine of every one. More then this, he produces many grave Sentences and Apothegms, many most acute Sayings, and memorable Deeds, and scatters 'em with an incredible Brevity, every one in their proper Place; and this with so much Fidelity, that he affirms nothing without a crowd of Authors; which is the Reason that I cannot sufficiently admire the Industry of the Man, and the Pains he took in turning over so many Monuments of the Ancients, more especially if he read all those whose Authority he quotes. For he citēs many, and those the most Ancient, as is but just in a History, which is none of the most Modern. Only he frequently makes use of the Testimony of Plutarch, who is the most Modern Author of all that he produces. Whence it may be conjectur'd, that he flourish'd either in the Age wherein Plutarch liv'd, which was in Trajan's Reign, or else in the next to him. For not any Writer of Lives or Chronicles, makes any mention of Laertius that ever I could hear of; so that I can only guess by conjectures, where I am in the dark. Stephanus alone, who writes of Cities, is the only Person whom I find to have

have

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have spoken any thing of him. From hence, the Reader may collect the account of Times, and make his Judgment.

Nor is there any more certainty concerning the number of Books that he wrote, then concerning his Life. Certain it is, that besides what he wrote concerning the Lives and Sentences of the Philosophers, he wrote another, which he calls his Pam-meter, being his Youthful Glossaries and Animadversions upon the Deeds and Behaviour of all those Persons who were most Illustrious for Wisdom and Learning, as he testifies in many Places, but more especially in the Life of Solon. And indeed, what the Subject and Design of his Pam-meters was, is plain to be seen from several Epigrams which he quotes from thence.

OUT

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OUT OF

FROBENIUS,

AND

Nich. Episcopus.

W^Ho this Diogenes Laertius was, we can by no Traces find out; for there is not any Preface of his Writing Extant; but after Aristotle's manner, he presently falls upon the Matter: Neither is he cited for his Authority, by any of the Ancients that we remember. He was call'd Laertius from Laertes, a City of Cilicia. The Subject it self declares, that he was a Man furnish'd with a plentiful Stock of Ancient Authours, in quoting of which he wanted no Industry; which would be a very great help to Students, were they all Extant, whose Names we find by him recorded. Though he seems to have been more careful in collecting, then judicious in choosing and digesting. In repeating the Sayings of the Philosophers, wherein he shews a great deal of Acuteness, he is more concise then we could desire, and sometimes

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Sometimes as it were quite tyr'd, he acknowledges the Omission of many things. Again, in collecting Epigrams, he is more diligent than was needful, frequently adding several of his own, not much to the purpose, so that it may be suspected that he undertook this Work, that he might obtrude his own little Poems upon Posterity. However, it is to be admir'd, that Ambrosius should be so sparing of his Labour, as to render the Verses wherewith the Author so much abounds in naked and insipid Prose, when they contribute so much to the Grace of the whole Work. More especially, seeing that if he had neither a Will or Leisure, or a Talent to perform that Task, he might have got some other Person to supply that defect; as is said of Theodore Gaza, when he Translated Aristotlc.

FROM

AN EPISTLE.

FROM

HENRY STEPHENS

CONCERNING

.Diogenes Laertius.

AND in the first place, we are to observe, that there is little question to be made, but that he has faithfully reported the Opinions of the Philosophers, seeing that as for what belongs to the Doctrine of Epicurus, Cicero is a fair Testimony of his doing it faithfully. For while we find many Quotations of the Epicurean Philosophy in his Books, we see that the Ciceronian Citations hardly differ one word, that alters the Sense, from what Diogenes quotes out of Epicurus.

In the next place we are to consider, that we often meet with that in him, which is common to all that purpose to write cordially; for when it happens that he is to speak of a thing of which he had written before, he frequently shews, that he was not unmindful of what he had already said, while he tells the Reader, that he had already

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ready discours'd concerning those things. Or if it so falls out, that he somerimes omits this, or that he does not every where agree with himself, when he writes twice of the same thing, that might happen, because he did not every where follow the same Authors.

ISAAC CASSAUBON

CONCERNING

Diogenes Laertius.

THere are very few of the Ancients, who have made any Mention of *Diogenes Laertius*, and those no other than *Grammarians*, of which the most Ancient is *Stephanus*, who wrote the *Ethnics*. As to the time wherein he flourish'd, 'tis a hard matter to conjecture when it was. For because he quotes *Plutarch* more than once, and makes mention of *Sextus Empiricus*, his Nephew, and of *Epietetus*, who is said by the Writers of Antiquity, to have prolong'd his Life to the Reign of *Marcus Antonius*, we easily understand that

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that *Diogenes* did not live till after the Two Hundredth Year of Christ. But then again, because *Stephanus* makes mention of him as of an Ancient Author, it may be said, that he liv'd Five Hundred Tears before Christ; which may be gather'd from hence; for that speaking of *Polemo*, he tells us that he was but a little before him. Though *Suidas* will have him to have been both before and after *Augustus*. But where, when, and how long he liv'd, I will tell the World, when I meet with any one that can inform me.

That he was a *Cilician*, and call'd *Laertius*, from *Laerta*, a City of *Cilicia*, Learned Men conjecture, according to the Dictates of Probability; nor do I find any Reason to dissent from 'em. However, that this Author was addicted to *Epicurus's* Philosophy, and that he was a Follower of that Sect, may be gather'd from several Passages of these Books.

Whether he wrote any other Works besides this of the Lives and Opinions of the Philosophers (which that it was sent or dedicated to I know not what Woman, we understand from one Passage in *Plato*) and his *Pammeter*, so often mentioned in these Books we know not; neither is there any thing of certainty concerning it.

As

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As for those who believe this Work was chiefly undertaken by Diogenes, that he might impose his Poems upon us, they do not consider, that 'tis very probable his Pamphlet was divulg'd long before this Work was made publick. And indeed Diogenes himself, as often as he adds any Epigram of his own, declares, that he took it from that Piece; as is more particularly to be seen in his Life of Empedocles.

Diogenes

The LIFE of DIOGENES LAERTIUS.

SINCE our Author, *Diogenes Laertius*, has so highly oblig'd Posterity, by the Pains which he has taken in collecting the Lives of the most Famous *Philosophers*; without which Assistance, we could never have attain'd the Knowledge of so many remarkable Discourses, and Means to understand their Learning, my Opinion is, that it is but reasonable to do him the same Justice, to publish whatever we have found, as well in Ancient, as in Modern Authors, in reference to his own Life: Nevertheless, because there are but very few, who have made mention of him, we must be forc'd to do as they do, who not daring to stare impudently in the

The LIFE of

Face of any Lady, for that they never had the opportunity of Access to speak to her, are constrain'd to fix their Eyes upon her Hands; in like manner shall I ground my Discourse, for the greater Confirmation of the Reasons which I bring upon his *Book of Lives*; from which we shall endeavour to collect his own, as we do the Cause from the Effect; not being able to compass more ample Testimonies of his Qualities, by reason of the great Distance between the Age he liv'd in, and our Times, and the Negligence of those who have writ the Lives of Remarkable Persons, without making mention of His.

The Time
wherein he
flourish'd.

In the first place then, to remove all Disputes concerning the Time wherein he flourish'd, most certain it is, that it could not be but very few Years, that he preceded the more Modern *Philosophers*, of whom he makes mention in certain Places

of

DIOGENES LAERTIUS.

of his *Lives*; that is to say, *Simon Apollonides*, who liv'd in the Reign of the Emperor *Tiberius*; *Plutarch*, and *Sextus Empiricus*, who liv'd in the Time of *Marcus Antoninus*. Nevertheless 'tis very probable, that he might survive a long time after them; seeing that *Eunapius* the *Sardian*, who liv'd under the Reign of *Julian* the Emperor, makes no mention of him in the Catalogue of Authors, who have collected the History of the Ancient *Philosophers*: which makes me question, Whether the same Accident did not befall *Eunapius* & *Diogenes*, as befel *Sotion* & *Porphyrius*; the Elder whereof wrote the *Lives* of the *Philosophers* who liv'd nearest to his Time; and the Younger, the *Lives* of such as were most remote from the Age wherein he liv'd. So that there is no Faith to be giv'n to *Suidas*, who asserts, that our Historian liv'd both before and after the Death of *Augustus*.

A 4

As

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*The Place of
his Birth.*

As for the Place of his Birth, am not of their Opinion, who will have it to be a Village of *Cilicia*, call'd *Laertes*; grounding their Opinion upon his Additional Surname; for their Conjecture is fallacious: in regard there is no reason to think, but that it ought to be either his Proper Name, or given him by reason of some Accident, without deriving it from the Place of his Nativity; nay, though they might have some reason to derive his Name from the Place of his Birth; yet there will another doubt arise, whether there might not be some other Village in *Greece*, that bore the same Name, to prevent his being a *Cilician*: for had they but read with Consideration the Life of *Timon* the *Phliasian*, they might there observe by his own Testimony, that he was of *Nice* in *Macedonia*; of the same Country with *Timon Apolloniates*; as is manifestly apparent by

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by that Expression of his, *ὁ πατὴρ ἡμῶν*, our Countryman; which Words cannot be understood in any other Sense, as the Learned Reader may judge by the *Greek* Text in the same Place; for there is no Credit to be giv'n to the *Latin* Version.

If it be a thing possible to judge *His Manners.* of the Manners of a Person by his Physiognomy, and of the Cause by the Effect, what should hinder us to make a shrewd Conjecture of the Manners of *Diogenes*, in regard that Books much more manifestly discover the Inclinations of those that wrote them, than Words; and Words more clearly than the Countenance? It is impossible to understand the Discourse of a Man by his Face, unless he speaks; nor whether he can play on the Lute or no, unless you hear him touch the Strings: But we may apparently discover his Manners in his Works, as we may his Face in a Mirror;

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Mirror ; in regard that by his faithful setting down in Writing what Men have done and said, we find, that he never approves their Vicious Acts ; but on the other side, censures them by some Explication or other : As when he tells us that *Bion* entertain'd his Friends with lewd Discourse, which he had learn'd in the School of Prophane *Theodorus* : Or by some Epigram of his own making ; as, when in the same place, he laughs at the Folly of *Bion*, who had all along liv'd an impious Life ; yet dy'd at length in the height of Superstition. In the next place, we may observe his Humanity, or rather true Morality in other places ; while he overthrows the Impostures of Backbiters and Slanderers, and makes it his Business to defend the Virtue of others ; as we may see in the Life of *Epicurus*. His Justice is also remarkable in this ; that he never dissembles what is truly good, nor

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nor the Errors of any Person ; which is observable in the Life of *Zeno* the *Cittean*, and *Chrysippus* ; and in this ; That in all his Writings, he is never observ'd to be a rigid Affecter or Favourer of any Sect. Moreover, he shews himself so much an Abhorrer of all manner of Venereal Excess, that he never lets any Person escape unbranded who was guilty of that Vice ; yet in Terms so modest, as not to offend the Reader ; as we may observe in the Life of *Crates*, and several others.

As to the Sects then in Being, it ^{What Sect he} is more easie for us to tell, of which ^{was of} he was not, then to make him a Follower of any one ; for that he shews himself a Neuter in all his Writings. Nevertheless, if we may speak by Conjecture our own Sentiments, we have some Reason to believe him a Follower of *Potamon* of *Alexandria*, who after all the rest, and a little before his Time, set up a Sect of

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of those that were called *Choosers*, or *Eclectics*; and bore the Title also of *Lovers of Truth*; because they made Choice out of every Sect, of that which they thought was best to stick to. Which was the Reason that *Clement*, *Potamon's* Countryman, says in one Place, *We ought neither to be Zenonians, nor Platonics, nor Epicureans, nor Aristotelics, but rather Eclectics; chusing out of every Sect that is most Noble, and nearest approaching to the Truth.*

His Learning.

His Learning appears by his Writings: For if we observe his Style, we shall find it concise, and full of Efficacy; his Words well chosen, and his Discourse eloquent. Yet is he not altogether exempt from blame, as to the Disposál, Superfluity or Defect of Matter; which some excuse by laying the Fault upon his Memory; others, upon his Multiplicity of Business, which would not permit him to take

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take a Review of what he had written. Nevertheless he keeps his Station among those that may be thought most accomplish'd in all manner of Learning; so that if I may speak my own Thoughts, neither the Life of *Plato*, nor the Epitome of the *Zenonian Dogma's*, nor the three Epistles of *Epicurus*, seem to be of his weaving.

Certain it is he wrote his *Pameter* before his *Lives*; which is nothing else but a *Volume of Poems and Epigrams*, in all sorts of Meter, in the Praise of several Persons; which was divided, as he testifies himself, in the Life of *Thales*, into several Books. Some time after he had publisht it, he collected out of several Authors, the Lives of the most Illustrious Philosophers, and dedicated them to a certain Lady; as appears in the Life of *Plato*; where he has this Expression; *Since you are so great an Admirer of Plato, and a Lover*

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Lover of his Doctrine, above any other, &c. Besides these Works of his, we have no Authentic Testimony, to confirm that he ever wrote any Thing more:

I also find several Remarkable Persons, who bear the Name of *Diogenes*. The first, was a Sporadic Philosopher, a Native of *Apollonia*, and a Disciple of *Anaximenes*; in the Seventieth *Olympiad*; whose Life is recorded in the Ninth Book of this History; and of whom *Cicero* makes mention in his First Book of the *Nature of the Gods*; where, he says, *But what kind of Thing can that Ay be, which Diogenes Apolloniates will have to be a God? What Sence can it have, or what Form?* The Second, was the *Cynic*; who was in his Declension about the 113th. *Olympiad*; whose Life is related at large in the Sixth Book of this History. The Third was an *Epicurean*, born at *Tarsus*, and a Disciple of *Epicurus*; who wrote

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wrote a Treatise of the Most Famous Schools. The Fourth, a *Stoic*; Sirnam'd, the *Babylonian*; though he were of *Seleucia*; he flourish'd some Years before *Cicero*; who testifies in the Fourth Book of his *Tusculane Questions*, that he was sent with *Carneades*, by the *Athenians*, Ambassador to *Rome*. You may see his Opinions in the Third Book, *De Finibus*; and the First, *De Natura Deorum*; the Second, Of *Divination*; the Third, *De Officiis*; and the Fourth, *De Oratore*. The last was our *Laertius*; whose Life we here conclude.

Diogenes Laertius a good man.

The

The Names of the *Transla-*
tors.

THe First Book Translated from
the *Greek* by *T. Fetherstone*, D. D.

The Second Book Translated from
the *Greek* by *Sam. White*, M. D.

The Third Book, Translated from
the *Greek*, by *E. Smith*, M. A.

The Fourth Book, Translated from
the *Greek*, by *J. Philips*, Gent.

The Fifth Book, Translated from
the *Greek*, by *R. Kippax*, M. A.

The Sixth Book, Translated from
the *Greek*, by *William Baxter*, Gent.

The Seventh Book, Translated from
the *Greek*, by *R. M. Gent*.

Diogenes

Diogenes Laertius

OF THE

LIVES and SENTENCES

Of such Persons as were

Famous in PHILOSOPHY.

The First Book.

Translated from the *Greek* by *T. Fetherstone*, D. D.

The Proöme.

Some there are who affirm, That the
study of Philosophy deriv'd its first O-
riginal from among the Barbarians.
For that among the Persians there
were the Magi; among the Babylonians or
Assyrians the Chaldeans; and the Gymno-
sophists among the Indians. Among the
Gauls were another sort, that went by the
name of Druids, or Semnotheans, as Ari-
stotle reports in his Magic, and Sotion in
his Thirteenth Book of Succession. Among
the Phoenicians flourish'd Ochus; Zamolxes
grew famous among the Thracians, and At-
las among the Lybians. Add to this, That
the Egyptians asserted Vulcan to be the Son

B

of

The Prooeme.

of Nilus; from whom, among them, Philosophy first commenc'd; and over which they who presided as Presidents and Guardians, were both Priests and Prophets. From whence to the Time of Alexander the Macedonian, were to be numbred Forty Eight Thousand, Eight Hundred Sixty three Years: In all which space of Time, there appeared Eclipses of the Sun, no less than Three hundred seventy three; of the Moon, Eight hundred thirty two, From the Magi, of whom the chief was Zoroastres, the Persian, by the computation of Hermodorus the Platonic, in his Book of the Sciences, to the Taking and Destruction of Troy, were five thousand years: though Xanthus the Lydian reckns from Zoroastres to the Descent of Xerxes not above six hundred years. To which Zoroastres afterwards succeeded several other Magi, under the various names of Ostanes, Astrapsychi, Gobryæ, and Pazatæ, till the total subversion of the Persian Monarchy by Alexander. But they are grossly mistak'n, while they attribute to the Barbarians the famous Acts and Inventions of the Grecians, from whom not only Philosophy, but even the Race of Mankind had its first Beginning. For among the Athenians we behold the Ancient Musæus; among the Thebans, Linus; Of which two, the former, reported to be the Son of Eumolpus, is said to have first made
out

The Prooeme.

out the Pedigree of the Gods; to have invented the Sphere; and first to have taught the World that All things were created of one Matter, and should again be dissolv'd into the same. This great Person ended his days at Phaleræ, where the following Elegy was engrav'd upon his Tomb,

Here in Phalerian Dust, beneath this
stone,
Sleeps lov'd Musæus, once Eumolpus Son.

Also from the Father of Musæus the Eumolpida among the Athenians deriv'd their Name. As for Linus, he was the Son of Mercury, and the Muse Urania: He wrote of the Creation of the World; discovered the course of the Sun and Moon, and from whence all Plants and Animals had their first Being. Which lofty Poem of his began after this manner,

Once was the time when Nature's God
display'd
All things in Order, and together made.

Whence Anaxagoras borrowing, affirms
that All things appear'd at first without shape,
together and at the same instant; at what
time the high Intelligence coming, embellish'd
and adorn'd the several Compositions. This

The Proœme.

Linus ended his Life in Eubœa, being shot with an Arrow by Apollo. After which accident, this Epitaph was inscrib'd upon his Monument:

Here Theban Linus rests in Sacred
Ground,
Urania's Son, with honour'd Garlands
Crown'd.

And thus Philosophy had its Beginning among the Greeks: which is also the more apparent from hence, That in the very name it self there is not the least of barbarous Sound or Etymology. True it is, they who ascribe the Invention of it to the Barbarians, produce the Thracian Orpheus, to make good their Assertion; whom they averr to have been a Philosopher, and of great Antiquity. But for my part, I cannot understand how we can think him to be a Philosopher who utters such things as he does, concerning the Gods; while he asperses the Deities as guilty of all humane Passions, and loads 'em with those Vices which are seldom discours'd of, less frequently committed by the worst of Men. And therefore though the Fable reports him to have perish'd by the fury of enrag'd Women, yet the Epigram at Dios in Macedon, speaks him to have been struck with Thunder, in these words,

With

The Proœme.

With sooty Thunder all besnear'd,
Here by the Muses lies interr'd,
Together with his Gold'n Lyre,
The Thracian Orpheus, he whom Jove
High Heav'n commanding, from above
Struck dead with his Celestial Fire.

Now they who affirm Philosophy to have deriv'd its Original from the Barbarians, pretend to shew us the form and manner of Instruction that every one made use of, together with their Customs and Institutions; declaring that the Gymnosophists and Druids uttered their Philosophy in Riddles and obscure Problems, exhorting Men to worship the Gods, to do nothing that was Evil, and to practise Fortitude. Clitarchus also in his twelfth Book asserts the first to have been great Contemners of Death: That the Chaldeans wholly employ'd themselves in Astronomy and Predictions: That the Magi were attentive altogether upon the Ceremonies of Divine Worship, Sacrifices and Prayers to the Gods, as listning to none but only to themselves: They also discours'd of the Substance and Generation of the Gods; which they affirm'd to be Fire, Earth, and Water; condemning all manner of Images and Similitudes; more especially those that asserted the Gods to be Male and Female. They taught

also several things in reference to Justice, accounting it impious to burn the Dead, but held it a vertue to ly with a Mother, or a Daughter, as Sotion relates in his Thirteenth Book. More than this, they practised Divination and Fortune-telling, affirming not only that the Gods appeared to 'em, but that the Air was also full of Specters, through the redundancy of mix'd and various Exhalations, forming themselves, and piercing the Opticks of those that were sharp sighted. However they forbid external Worship, and the use of Gold. Their Vestments were white; they lay upon the Ground; their Food was only Herbs, Bread and Cheese. Instead of Wands, they made use of Reeds, with the sharp ends of which they took up their Cheese, and so put it to their mouths. But as for Incantation, or Conjurat[i]on, they understood it not, as Aristotle testifies in his Magic, and Dinon in his Fifth Book of History; where the same Author observes that the name of Zoroastres, being interpreted, signifies a Worshipper of the Stars; which Hermodorus also confirms. Moreover Aristotle, in his First Book of Philosophy, declares the Magi to have been more Ancient than the Egyptians; and farther, that they believ'd there were two Principles of all Things, a Good, and an Evil Demon; of which they call'd the first by the name of Jupiter, and Oromafdes; the other

Hades

Hades and Arimanius; which Hermippus also witnesses in his First Book of the Magi; Eudoxus in his Periodus, and Theopompus likewise in his Eighth Book of Philippics. Which last Author farther declares it to have been the Opinion of the Magi, that Men should rise again and be Immortal, and that all Things subsisted by their Intercessions. Which Eudemus the Rhodian also relates. Hecataeus asserts, That they believ'd the Gods to be begotten. Clearchus surnamed Solensis in his Book of Education affirms the Gymnosophists to have sprung from the Magi; and some there are, who derive the Jews from the same Original.

Moreover, they who write concerning the Magi condemn Herodotus, denying that ever Xerxes darted his Javelins against the Sun, or that he ever offer'd to fetter the Sea, which by the Magi were both held for Deities; but that their forbidding of Statues and Images might probably be true. However they grant the Philosophy of the Egyptians to be the same, as well in reference to the Gods, as to Justice; and that they held Matter to be the Beginning of All things; out of which they distinguish'd the four Elements, and allowed the Production of several Creatures: That they worship'd the Sun and Moon for Gods, the first by the name of Osiris, the other by the name of Isis, whose mysterious

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worship

worship they conceal'd under the similitudes of Beetles, Dragons, Hawks, and other Creatures, according to Manethus in his Epitome of Natural Things; and Hecataeus in his First Book of the Egyptian Philosophy: And farther, that they erected Temples and Images, because they understood not the Form of the Deity. That they believ'd the World to have had a Beginning, to be Corruptible and Spherical; that the Stars were of a fiery substance, and that their temperate mixture produc'd all things upon Earth: That the Moon was Eclips'd by the shadow of the Terrestrial Globe: That the Soul was immortal, and frequently Transmigrated: That Rain was produc'd by the alteration of the Air; with several other Philosophical Opinions and Conjectures of the same nature, as may be gather'd from Hecataeus and Aristagoras. They also constituted several Laws in reference to Justice; the honour of all which they gave to Mercury: Also to several Creatures, that were generally useful to Mankind, they attributed Divine Worship: If we may credit their own Relations, they boast themselves to have been the first inventors of Geometry, Astrology, and Arithmetick. And thus much concerning the first invention of these things.

But as to the Name of Philosophy, Pythagoras was the first that call'd it so; and assum'd

assum'd to himself the Title of Philosopher, when he disputed at Sicyon with the Tyrant of the Sicyonians, or rather of the Phliasians, according to Heraclides of Pontus; for he would not allow any mortal Man to be truly wise but only God. Before that time, Philosophy was call'd Sophia, or Wisdom; and he who profess'd it was dignify'd with the Title of Sophos or Wise, as one that had reach'd the sublimest vertues of the Soul. Now more modestly he is called Philosophos, an Embracer of Wisdom. Nevertheless Wise Men still retain the name of Sophists; and not only they, but the Poets also. For so Cratinus in Archelochus calls both Homer and Hesiod, as the highest Encomium he could give those famous Authors.

Now they who particularly obtain'd the more eminent Title of Wise Men were these that follow; Thales, Solon, Periander, Cleobulus, Chilo, Bias, and Pittacus; in which number there are some that reckon Anacharsis the Scythian, Myso the Cheean, Pherecydes the Syrian, and Epimenides the Cretan; and some others needs will so add Pisistratus the Tyrant. And these were they whom Antiquity reverenc'd under the Title of Wise Men.

As for Philosophy, it is said to have had its first Foundations laid by two Persons of equal Fame, Anaximander and Pythagoras; the

the one the Scholar of Thales, the other the Disciple of Pherecydes. By which means Philosophy being thus divided, that which was founded by Anaximander was call'd the Ionian Philosophy; in regard that Thales, who was Anaximander's Master, was a Mylesian of Ionia. The other the Italian Philosophy, because that Pythagoras who was the Author, spent most of his time, and publish'd his Philosophical Tenents in Italy.

The Ionian Philosophy terminates in Clitomachus, Chrysippus and Theophrastus: the Italian with Epicurus. For to Thales succeeded Anaximander; to Anaximander, Anaximenes; Anaxagoras follow'd Anaximenes; and Archelaus follow'd Anaxagoras; after whom came Socrates, who was the first that invented Ethics; to whom among the rest of the Socratics, in the first place succeeded Plato, who founded the Ancient Academy. To him succeeded Speusippus and Xenocrates; to them Polemon; to Polemon Crantor and Crates. Then follow'd Archelaus, the Author of the Middlemost Academy; and his Successor was Lacydes, who instituted the New Academy. After Lacydes flourish'd Carneades, succeeded by Clitomachus. Thus the Ionian Philosophy terminated with Clitomachus; but with Chrysippus in this manner: To Socrates succeeded Antisthenes; to Antisthenes, Diogenes

genes the Cynic; to him Crates the Theban; to Crates, Zeno the Cittian; after Zeno came Cleanthes, and after him in the rear of all Chrysippus. In Theophrastus it thus concluded. To Plato succeeded Aristotle, to Aristotle Theophrastus. And thus ended the Ionic Philosophy.

The Series of the Italian Philosophy was this: Pythagoras succeeded Pherecydes; to him his Son Telauges, to whom Xenophanes; to him Parmenides, to whom Zeno of Eleate; to Zeno, Leucippus; to Leucippus Democritus. After Democritus follow'd several, and among the rest Nausiphanes and Naucydes became most Celebrated; and were next in order succeeded by Epicurus.

Now to distinguish these Philosophers generally into two sorts; some were Dogmatical, who determin'd of Things, as fully comprehended and understood. Others Ephetic, who doubted of every thing, and pretended to understand nothing. Of the one, the most part have left behind 'em several Monuments of their Ingenuity: others have writ nothing at all. In which number, as some will have it, are Socrates, Stilpo, Philip, Menedemus, Pyrrho, Theodorus, Carneades, and Bryso; and some there are who will allow neither Pythagoras, nor Aristotle the Chyan, to have publish'd any more than some few Epistles. Others

Others there are famous only for some particular Treatises ; as Melissus, Parmenides, and Anaxagoras. Zeno wrote much ; more than he Zenophanes : Democritus more than they. Aristotle exceeded him ; more than he wrote Epicurus, but most of all Chrysippus.

Others of these Philosophers were distinguished by their additional Names ; of which some were given 'em from the place of their Birth : as of Elia, Megara, Eretricum, Cyrenæ. Others from the places where they kept their Exercises, as the Academics and Stoicks. Some from Custom and Habit, as the Peripateticks. Others in Derision, at the Cynics. Others from the Effect, as Eudæmonics. Others from their Pride and Vain-glory, such were they that call'd themselves Lovers of Truth, and Eclectici, as pretending only, like Bees, to suck the flowers of Philosophy. Others had their Additions from their Instructors and Teachers, as the Socratics and Epicureans. Some, for that they wrote of the nature of Things, were call'd Naturalists : Others, because they taught nothing but what concern'd Manners and Breeding, were call'd Ethici : And Dialectici, they who busied themselves only about the Subtleties and Niceties of Words and Arguments.

The Parts of Philosophy are three ; Natural Philosophy, or Physics, Ethics, and Logic,

gic. Physics properly treat of the World, and the things therein contain'd. Ethics discourse of the management of our Lives both in Civil and Political Affairs : And Logic furnishes both with Arguments and Reasons. Till the time of Archelaus, Physics flourish'd alone. From Socrates Ethics had their beginning. And Zeno of Elea, was the first that reduc'd Logic into Form. Of Ethic Philosophers there were no less than ten Sects, the Academic, Cyrenaic, Elean, Megaric, Cynic, Eretric, Dialectical, Peripatetic, Stoic, and Epicurean.

Of the Ancient Academy Plato was the chief : of the Middlemost, Arcefilaus : and of the New Academy, Lacides. Of the Cyrenean Sect Aristippus of Cyrene was the Head : of the Elean, Phædon of Elea : of the Megaric, Euclid of Elea : of the Cynic, Antisthenes of Athens : of the Eretric, Menedemus of Eretria : of the Dialectic, Clitomachus the Chalcedonian : of the Peripatetic, Aristotle the Stagerite : of the Stoic, Zeno the Cittian : and the Epicurean from Epicurus, who was the first Founder. However Hippobotus in his Treatise of the Philosophical Sects, denies there were any more than nine Sects, or Institutions ; and places the Megaric first, the Eretric next : the third place he assigns to the Cyrenaic ; the fourth to the Epicurean ; the fifth

to the Annicerean; the sixth to the Theodorean: in the seventh place he ranks the Zenonian; in the eighth the Old Academy; and in the ninth the Peripatetic: Nor does he make any mention of the Cynic, the Elean, or the Dialectic. As for the Pyrrhonian, it is rejected by most, by reason of its Obscurity. Yet some allow it to be partly a Sect, and partly not; as seeming to be a kind of a Sect. For, say they, we call that a Sect which either follows or pretends to follow some sort of Reason, according to outward appearance. In which sense it may not improperly be call'd a Sceptic Sect. But if we may call a Sect, a propensity to adhere to Opinions that have some congruency one with another, it cannot be call'd a Sect, in regard it has no Opinions or Determinations belonging to it. And thus much in few words concerning the Beginning, the Increase, the Parts and Sects of Philosophy. Although it is not long since, that another Sect, which is call'd the Eclectic, has been started among the learned by Potamo of Alexandria, which pretends to cull the flowers of all the other Sects; and whatever seems most pleasing to their fancies. For, as he says himself in his Rudiments, there ought to be a twofold Examination of Truth; one, from whence we should make our judgment, which is the Principal; and the other by which we should make the same judgment;

ment; which consists in the force and exactness of Ratiocination and Fancy. And upon the strength of these scrutinies he asserts Matter, Quality, Action and Place to be the Beginnings of All things; that is, of what, and from what; where and wherein. The End also to which all things are refer'd he affirms to be a life perfect in all Vertue, not without some natural and external Felicities of the Body. But we are now to give an Account of the Men themselves; and of Thales in the first Place.

THALES

THE
LIFE of THALES.

THALES therefore (as *Herodotus*, *Doris*, and *Democritus* concurring-ly report) was of a noble Extraction ; having for his Father *Examinus*, for his Mother *Cleobulina*, both of the Family of the *Thelide*, the most illustrious among the *Phœnicians* ; being descended from *Cadmus* and *Agenor*, as *Plato* testifies ; and he first obtain'd the Title of *Wise*, at what time *Damafius* rul'd as Prince in *Athens* : During whose Government, the rest of the *Wise Men* were dignified with the same Appellation, as *Demetrius Phalareus* relates in his *Epitome* of the *Athenian Archontes*. He was made free of the City of *Miletum*, whither he accompany'd *Neleus*, who was expell'd his native Country *Phœnicia*. But as several others affirm, he was a *Milesian* born, yet still of a noble Descent. Where after he had manag'd the Public Affairs for some time, he betook himself to the Contemplation of Nature ; though most agree, that he never left any Monument of his Industry behind him. For that same Treatise of *Naval Astrology*,
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reputed

reputed to be his, is more probably aver'd to be the work of *Phocus* the *Samian*. Yet *Callimachus* makes him so skilful in the Heavens, as to have found out the *Lesser Bear*, by which means the *Phœnicians* became such exquisite Saylor's. His *Iambics* are these :

*He first descri'd the Northern Team of Stars,
That draw the Artic Wain about the Pole,
By which Phœnician Pilot fearless dares,
To steer through pathless Seas, without con-
troule.*

But, as others say, he only wrote two Treatises concerning the *Tropic* and the *Equinoctial*, believing it no difficult thing to apprehend the rest. However most allow, that he was the first that div'd into the Mysteries of *Astrology*, and foretold the Eclipses of the Sun, as *Eudemus* declares in his *History of Astrology*; which was the reason that *Zenophanes* and *Heraclitus* so much admir'd him; besides that *Heraclitus* and *Democritus* testify the same thing. Some there are who affirm him to be the first who held the Immortality of the Soul; of which number is *Chærilus* the Poet. As others report, he was the first that found out the course of the Sun, from

from *Tropic* to *Tropic*; and comparing the Orb of the Moon with that of the Sun, discover'd the one to be no more than the seven hundred and twentieth Part of the other. He was also the first that limited the Month to thirty days. He was likewise the first that discours'd of nature, as some affirm. Moreover *Aristotle* and *Hippias* testify, that he was the first who taught, that inanimate Things were endu'd with Souls, which he prov'd from the Vertues of the *Magnet* and *Amber*. Having learnt the Art of *Geometry* among the *Egyptians*, he was the first that invented the *Right-angl'd Triangle* of a *Circle*, for which he offer'd an Ox in Sacrifice; according to the relation of *Pamphilus*; though others attribute that invention to *Pythagoras*, and among the rest *Apollodorus* the Accomptant. And if it were true what *Callimachus* vouches in his *Iambics*, that *Euphorbus* the *Phrygian* invented the *Scalenum*, and *Trigonum*, with many other things relating to the Speculation of Lines, as certain it is that *Thales* gave much more light to that sort of *Theory* by many Additions of his own.

As to what concern'd Affairs of State, apparent it is, that he was a most prudent Counsellor; for when *Cræsus* sent to make a League with the *Milesians*, he oppos'd

it with all his might ; which afterwards, when *Cyrus* obtain'd the Victory, prov'd the preservation of the City. *Heraclides* reports him greatly addicted to a solitary and private Life. Some there are who say he was marry'd, and that he had a Son, whom he call'd *Cibissus* : But others affirm that he persevered a Batchelor, and made his Sisters Son his Heir by Adoption. Insomuch that being demanded why he took no care to leave Off-spring behind him ? His reply was, *because he lov'd his Children too well*. At another time his Mother pressing him to marry, he answer'd, *It was too soon* : Afterwards, when he grew in years, his Mother still urg'd him to Matrimony with greater importunity, he told her, *'twas then too late*.

Hieronymus the *Rhodian* in his second Book of *Memorandums*, relates, how that being desirous to shew how easie it was to grow rich, foreseeing the great plenty of Oyl that would happen the next year, he farm'd all the Plantations of Olives round about, and by that means gain'd a vast summ of money.

He affirm'd that Water was the Beginning of all things, and that the World was a Living Creature full of Spirits and Demons. He also distinguish'd the Seasons of the Year, which he divided into three hundred

hundred sixty five Days. Nor had he any person to instruct him ; only while he continu'd in *Egypt*, he held a strict familiarity with the Priests of that Country. The same *Hieronymus* relates, That he measur'd the Pyramids, by observing the shadows at what time they seem'd not to exceed human Proportion. As *Minyes* relates, he liv'd with *Thraſybulus*, Tyrant of the *Milesians*. As for what is recorded concerning the *Tripes* found out by the Fishermen, and sent to the *Wise Men* by the *Milesians*, it still remains an undoubted Truth. For they say, that certain *Ionian* young Gentlemen having bought of the *Milesian* Fishermen a single Cast of a Net, so soon as the Net was drawn up, and the *Tripes* appear'd, a quarrel arose, which could by no means be pacify'd, till the *Milesians* sending to *Delphos*, had this Answer return'd by the Goddess :

*Is't your Desire, Milesian youth, to know
How you the Golden Tripes must bestow ?
Return, and say what Phœbus here reveals ;
Give it to Him in wisdom that excells.*

They give it therefore to *Thales* ; he to another ; the other to a third, until it came to *Solon* : Who saying that only God excell'd in Wisdom, advis'd that it should

be forthwith sent to the Temple of Delphos. This story Callimachus relates another way, as he had it from *Zeander* the *Milesian*; how that a certain *Arcadian*, whose name was *Bathycles* bequeath'd a Bottle of Gold to be given to the chiefest of the *Wise Men*. Which was accordingly given to *Thales*, and so from one to another, till it came to *Thales* again; who thereupon sent it to *Didymean Apollo*, with this Inscription, according to the words of *Callimachus*.

*Me Thales sends to Sacred Nilean King,
Twice to him fell the Grecian Offering.*

But the Prose ran thus. *Thales* the *Milesian*, Son of *Examius*, to *Delphinian Apollo*, twice receiving the Guerdon of the *Greeks*. And *Eleusis* in his Book of *Achilles* farther tells us, That the person entrusted to carry the Present from one *Wise Man* to the other, being the Son of *Bathycles*, was call'd by the name of *Thyrio*, with whom *Alexo* the *Myndian* also agrees. However *Eudemus* the *Gnidian*, and *Evanthes* the *Milesian*, affirm, That it was a certain friend of *Cræsus*, who receiv'd a Golden Cup from the King, with a command to present it to the *Wiseſt* of the *Greeks*; who gave it to *Thales*, and so he went from

from one to another, till he came to *Chilo*; to whom, when he sent to enquire of the Oracle, who was wiser than himself, it was answered, *Miso*; of whom more in due place. Which person *Eudemus* mistakes for *Cleobulus*, and *Plato* will have to be *Periander*; and concerning whom *Apollo* made this return to *Anacharsis*, who was sent to consult the Oracle.

*O'Etean Myſo, born in Chenes, I,
Beyond thy Fame for wiſdom magniſie.*

On the other ſide *Dædachus* the *Platonic*, and *Clearchus* affirm, that the Golden Preſent was ſent by *Cræſus* to *Pittacus*, and ſo from one to another, till it came to *Pittacus* again. Moreover, *Andron* in his *Tripòs* relates, That the *Argives* made a *Tripòs* to be preſented to the *Wiſeſt* of the *Greeks*, as the Guerdon of his Vertue; and that *Ariſtodemus* the *Spartan* was adjudg'd the wiſeſt Perſon, who nevertheleſs ſubmitted to *Chilo*. *Alcens* alſo makes mention of *Ariſtodemus*, aſcribing to him that famous ſaying among the *Spartans*,

*Wealth makes the Man, no Poor Man can
be good.*

Some there are who relate a Story of a Ship, full freighted, that was sent to *Thrasybulus*, Tyrant of the *Milefians*; which Vessel afterwards was Shipwrackt in the *Coan* Sea, where the *Tripes* was afterwards found by certain Fisher-men, as being part of the Lading. Though *Phanodius* avers the *Tripes* to have been found in the *Attick* Sea, and brought to *Athen*, where after long debate in a full Assembly, it was decreed to be sent to *Bias*. Others say, That it was the Workmanship of *Vulcan* himself, by whom it was presented to *Pelops* on his wedding day: Afterwards it descended to *Menelaus*, from whom it was violently taken away by *Paris*, when he made the famous Rape upon *Helena*, and by him thrown into the *Coan* Sea, by the advice of a *Lacedemonian* Sibyl, who foretold him it would prove the occasion of much Mischief and Contention. Some time after this certain of the *Lebedians* having bought the Cast of a Net, the *Tripes* was drawn up; upon which a Quarrel arising between the Purchasers and the Fisher-men, both Parties came to a Hearing at *Cos*; which proving ineffectual, they appeal'd to *Miletum*, the Metropolis of the Country. Thereupon Commissioners were sent by the *Milefians* to compose the Difference, who nevertheless

less return'd without being able to do any good. Upon which, the *Milefians* resenting the contempt of their Ambassadors, resolv'd to revenge the Affront upon the *Coans* by force of Arms: in which contest, after many had lost their lives on both sides, it was decreed by the Oracle, that the *Tripes* should be presented to the Person most famous at that time for his Wisdom. Immediately both parties agreed upon *Thales*, who in a short time after consecrated the Present to *Didymeian Apollo*. The answer given to the *Coans* was this,

*Between th' Ionians and the Merores,
The baneful waft of War shall never cease,
Till they the Tripes, all of Massy Gold,
Into the Sea by Vulcan thrown of old;
Send from their City to the distant Home
Of him that knows things past, and things
to come.*

The answer to the *Milefians* has been already recited, and therefore we shall not repeat it again. And this is all that we can find remarkable concerning this same story of the *Tripes*.

As to other things, *Hermippus* in his lives, ascribes to *Thales*, what is by others reported to have been the saying of *Socrates*;

tes ; That he gave thanks to Fortune chiefly for three things ; first, That he was a Man, and not a Beast ; secondly, That he was a Man, and not a Woman ; and thirdly, That he was a Grecian, not a Barbarian.

It is farther reported, how that going forth of his House one night to contemplate the Stars, he fell into a Ditch, not minding his way : Which an old Woman perceiving, *Thou art like, indeed, Thales, quoth she, to discover what is above at such a distance in the Sky, that canst not see a Ditch just before thy nose.* However it were, most certain it is that he was highly industrious in the study of Astronomy, as Timon well knew, who gives him this Epitaphium in his Silli.

*Such Thales was, of all the wiser Seav'n
Best skill'd in Wisdom, and the Stars of
Heaven.*

As for his Writings, Lobon of Argos admits of two hundred Verses, and no more ; and he adds farther, that this Anagram was engraved upon his Statue :

*This Thales is, of whom Miletum proud,
Gave him a Birth above the common Crowd
Astrologer most Ancient He, and then
In Wisdom far surpassing other Men.*

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There are also several celebrated Sentences that are generally said to be his, and pass under his name, without the least controul ; of which, among the rest, these are a small part : *Few words are the sign of a Prudent Judgment. Search after Wisdom, and chouse what is most worthy ; so shalt thou stop the mouths of Slanderers and Tale-Bearers.*

His Apothegms are reported to be these. *That God is the most ancient of Beings, for that he never had beginning. That there is nothing more beautiful than the World ; as being made by God. That the widest thing is Place, because it contains all things. That the mind is the swiftest Thing, for it surveys all things in a Moment. The strongest thing Necessity, for it overcomes all things. The wisest thing Time, for it invents and discovers all things. He affirm'd, That Death differ'd nothing from Life. Why then, said one to him, do not you endeavour to dye ? Because, reply'd he, there is no difference between either. Being ask'd, Which was first, the Night or the Day ? Night, said he, preceded Day : One day before being ask'd, Whether the Crimes of bad Men were conceal'd from the Gods ? He reply'd, No, for their thoughts neither. To an Adulteress who ask'd him, Whether he would swear that he never committed Adultery ; he made answer.*

answer, *Is not Perjury worse than Adultery?* Being ask'd, *What was the most difficult thing in the World?* He reply'd, *To know a Man's self.* To, *What was most easie?* he made answer, *To admonish another.* To, *What was most Delectable?* He reply'd, *To Enjoy.* To, *What was God?* He answer'd, *That which has neither beginning nor ending.* To, *What was most rarely to be seen?* He reply'd, *To see a Tyrant strick'n in years.* Being ask'd, *How a Man might most easily brook misfortune?* He answer'd, *If he saw his Enemies in a worse condition.* To the Question, *How to live most justly and honestly?* He answer'd, *If we do not act our selves what we reprehend in others.* To the Question, *Who was Happy?* He reply'd, *He that was healthy in Body, wealthy as to his Fortune, and well furnished with Parts and Learning.* He advis'd all Men to be equally mindful of their absent, as present friends: Not to study the varnishing and beautifying of the Face, but to embellish the mind with Learning and Vertue: not to seek Riches by unlawful Gains; nor to defend an accusation against many Witnesses of equal Credit. It was but reason, he said, for Parents to expect the same Duties from their Children, which they had paid to their Parents. The overflowing of Nile he attributed to the Etesian Winds, which al-

way

ways at that time blow hard against the mouth of the River.

Apollodorus affirms in his *Chronicles*, that *Thales* was born in the first year of the Thirty fifth *Olympiad*, and that he dy'd in the Seventieth, or rather in the Ninetieth year of his Age, if we may believe *Socrates*, who says that he deceased in the Eight and fiftieth *Olympiad*. Certain it is however, that he liv'd in the time of *Cræsus*, to whom he promis'd, that he should pass the River *Halys* without a Bridge, by altering the course of the River. *Demetrius* the *Magnesian* acknowledges in his *Homonyma*, that there were five more besides of the same name. The first, a *Kalantinian* Rhetorician: The second, a *Sicyonian* Painter: The third, a Person of great Antiquity, contemporary with *Homer*, *Hesiod*, and *Lycurgus*: A fourth mentioned by *Doris* in his *Treasure of Painting*: The fifth much more modern, and of less note, of whom *Dionysius* in his *Criticks* makes mention. But to return to *Thales the Wise*, we find, as to the manner and cause of his Death, that he dy'd, as he was beholding a Publick Wrestling Match, not able through old age to support the inconveniencies of Heat and Thirst. Which occasion'd the following Epigram to be engrav'd upon his Tomb.

View-

*Viewing th' Olympic Wrestlers, stout and strong,
 Eelian Jove withdrew him from the Throng.
 Kind Heav'n, to bring him nearer, whose dim Eyes
 Had lost from Earth the prospect of the Skies.*

This same *Thales* also was the Author of that Golden Sentence, *Know thy self*, which *Antisthenes* in his Successions ascribes to *Phemones*, and which *Chilo* also assumed to himself.

And here it will not be amiss to repeat what were the various and different Opinions of the Ancients concerning the seven *Wise Men*. For *Damon* the *Cyrenean* in the first place, discoursing of the Philosophers, arraigns 'em All, especially the *Seven*. *Anaximenes* avers that they addicted themselves to the study of Poetry. *Dicaearchus* denies 'em to be either *Wise Men*, or Philosophers, but only certain Persons of good Natural Parts, and Lawgivers. *Archetimus* of *Syracuse* has set down in writing their manner of meeting and discourse with *Cypselus*, where, he says, he was present himself. And *Euphorus* relates, how they all attended upon *Craesus* except

except only *Thales*. Some report that they met all together at *Panionium*, at *Corinth*, and *Delpbos*, and are so confident as to recite their Sentences, and to distinguish the sayings of the one, from those of the other. As for Example, The *Spartan Chilo*, say they, was the *Wise Man* who uttered the Proverb of, Nothing to Excess; and that other, *The observance of Season, and Opportunity produces all things Great and Glorious*.

In the next place, they cannot agree about their Number. For *Leandrinus* instead of *Myso* and *Cleobulus* inserts *Leopantus* the *Ephesian*, and *Epimenides* of *Creet*. *Plato* in his *Protagoras*, puts *Myso* for *Periander*. *Euphorus* advances *Anacharsis* instead of *Myso*: Others add *Pythagoras*. Moreover *Dicaearchus* will acknowledge no more than four *Wise Men*, *Thales*, *Bias*, *Pittacus* and *Solon*: Then he names six others, out of which he chuses three, *Ariodemus*, *Pamphilus* and *Chilo* the *Lacedaemonian*, *Cleobulus*, *Anacharsis*, and *Periander*: And some there are who also bring into the number *Acusilaus*, and *Cabas*, or *Peabrus* of *Argos*. But then *Hermippus* in his History of the *Wise Men*, musters up no less than Seventeen: out of which number others make choice of what seven they please. Now the whole Seventeen were

were *Solon*, *Thales*, *Pittacus*, *Bias*, *Chilo*, *Cleobulus*, *Periander*, *Anacharsis*, *Acusilam*, *Epimenides*, *Leophantus*, *Pherecydes*, *Aristodemon*, *Pythagoras*, *Lasus* the Son of *Charmantida*, or *Sisymbrius*, or *Chabrinus*, according to *Aristoxenus*, *Hermioneus*, and *Anaxagoras*. Nor must we omit that *Hippobatus* observes another order in setting down their Names: For he places *Orpheus* first, then *Linus*, then *Solon*, *Periander*, *Anacharsis*, *Cleobulus*, *Myso*, *Thales*, *Byas*, *Pittacus*, *Epicharmus*, and last of all *Pythagoras*. There are also the following Epistles, which are publish'd abroad under the name of *Thales*.

Thales to Pherecydes.

‘ I Understand thy Design to be the first
 ‘ among the *Ionians*, that ever publish’d to the *Greeks* the Mysteries of Divinity. Though perhaps it may be more proper upon second thoughts to Communicate thy Writings only to thy Friends, than to expose to the vulgar, what to them will be of no use or advantage. Which advice, if it prove acceptable to thee, I should be willing to confer with thee upon the subjects of thy discourse. To which purpose, upon the least encouragement I will hasten with all

‘ all imaginable speed to give thee a visit.
 ‘ For neither *Solon*, nor my self, would be thought to be so indiscreet or unfriendly, that we who can so easily make Voyages into *Creet*, and *Egypt*, to converse with the Priests and Astronomers in those parts, should think it much to visit thee.
 ‘ For *Solon* also will be my Companion upon the least intimation from thee; well knowing that thou, delighted with the pleasures of thy own abode, little car’st to change it for *Ionian* Air, nor desir’st much the converse of Strangers; only as I am apt to believe, thou mak’st it thy business to study close, and write hard. But as for us that trouble not our selves with writing, our leisure will more readily permit us to travel abroad and visit both *Greece* and *Asia*.

Farewell.

Thales to Solon.

‘ IF thou leavest *Athens*, I know not where thou canst more conveniently settle thy self than at *Miletum*, once a Colony of thy own Nation, and where thou may’st be certain to live secure. If it offend thee that we are under a Tyrannical Government (for I know
 D thou

‘thou art an Enemy to all Tyrannies)
 ‘yet let not that deter thee from believ-
 ‘ing, that no man shall live more to his
 ‘satisfaction with us and our friends than
 ‘thy self : *Bias* has written to thee to
 ‘make choice of *Prinna* ; which if thou
 ‘shalt think more convenient to do,
 ‘thither also will we hasten to attend
 ‘thee.

THE LIFE of SOLON.

SOLON a *Salaminian*, the Son of *Execestides*, was the first that introduc’d the *Seisachthia* into *Athens*. Which *Seisachthia* was the Redemption of Body and Possessions. For many people constrain’d by extremity of want, pawn’d their very Bodies to the Bankers, for which they paid interest. Seeing therefore that his Father had left him in money Seven Thousand Talents, which were owing from several Men, he presently remitted all those Debts, and excited others to do the same by his Example ; and this Law was call’d *Seisachthia*. Whence it is manifest how it came to pass, that

that after such a prosperous Beginning, he so easily past his other Laws, which it would be too tedious to recite, besides that they are to be seen, inscrib’d in the publick Tables of Wood. But the greatest act of his was this, that when the *Athenians* and *Megareans* had fought even to the utter extirpation of each other, about the claim which both laid to his native Country of *Salamine*, and that after several overthrows of the *Athenians*, it was generally decreed, that it should be death for any Man to propose another *Salaminian* War, *Solon* counterfeiting himself Mad, with a Crown upon his head threw himself into the Market-place ; where the people being assembled together, he caus’d the Cryer to read with a loud Voice certain Heroic Verses, which he had compos’d in reference to the Grand Affair of *Salamine* ; which so enliven’d and animated the courage of the *Athenians*, that they renewed the War with the *Megareans*, and became Victorious by *Solon*’s means. Now the Verses which most concern’d the *Athenians* were these,

Oh that some Pholegandrian I had
 been,
 Or Sicenite, and never had been seen

D 2

In

*In Athens bred ; then Fame had done me
right,
And th' Attick shewn, put Megara to
flight.*

And soon after,

*Then haste away to Salamine amain,
With courage warm'd, lost honour to re-
gain.*

He also perswaded the *Athenians* to lay claim to the *Thracian Chersonese*. And that they might not seem to possess the Island of *Salamine* by force, but of right, he caus'd several Graves to be open'd, and shew'd the *Athenians* the Bodies of the dead lying with their Faces toward the East, according to their custom of Burial ; and not only so, but the Graves themselves made looking toward the Rising Sun, and several Characters of names familiar to their Language engrav'd upon the Tombs, which was another custom no less peculiar to the *Athenians* ; and which plainly evidenc'd their right by long Possession : And some there are who report, that he added to *Homer's* Catalogue, after this Verse,

Twelve

*Twelve Ships from Salamine fam'd Ajax
brought,*

This other Verse.

*Long time before, the brave Cecropian's
Lott.*

Which so won the Affection of the People, that they willingly would have submitted to his single Government. But he was so far from accepting it, that when he perceiv'd the design of his Kinsman *Pisistratus*, he oppos'd it to the utmost of his Power. To which purpose entring one of their Assemblies compleatly armed, with his Buckler in his hand, he discover'd the Treachery of *Pisistratus* ; and not only so, but offer'd the People his Assistance. Men of Athens, said he, *I am wiser than some, and more courageous than others : Wiser than they who understand not the falshood of Pisistratus ; more courageous than they who know it, yet never op'n their Lips.* Whereupon the Senate, who were all of *Pisistratus's* Party, cry'd out he was mad. Which put him into such a Passion, that, as it were, in a Poetic Rapture, he utter'd these Lines,

*In a short time my madness will appear,
When Truth discovers what ye will not hear.*

D 3

Soon

Soon after upon the Tyranny of *Pisistratus* he compos'd the following Elegiacs.

*The dusky Clouds pour down the Hail and
Snow,
Through brightest flames the ratling Thunder
breaks,
But Potent Men great Common-wealths
o'rethrow,
While Fools to Tyrants Feet submit their
Necks.*

And now *Pisistratus*, having obtain'd the Sovereign Power, disdain'd to yield him Obedience, he went and hung up his useles Armour in the Palace of the chief Commander; and after he had vented his indignation in this short Expression, *O Country, I did my utmost to assist thee both in word and deed, he sail'd into Egypt, then to Cyprus, and lastly went to visit the Court of Cræsus; who putting the Question to him, Whom he deem'd to be happy? He reply'd, Tellus the Athenian, Biton and Cleobis, and several others that were among the number of the dead. Some report, That when Cræsus sitting upon his Throne in all his Royal Robes, demanded of him, Whether he ever saw a more splendid sight, he should make Answer,*

swer, Yes, Cocks, Pheasants, and Peacocks; as being adorn'd with the Beauty and Gallantry of Nature it self. Taking his leave of Cræsus, he travel'd into Cilicia, where he built a City, which he call'd by his own name Soli, and peopl'd with several Athenians, who in process of time corrupting their Native Language, were from thence said to solæcise; and their corruptions of pronunciation were call'd Solæcisms. Afterwards understanding that Pisistratus persisted in his Tyrannical Government, he wrote to the Athenians the following Lines.

*If for your folly y' have severely paid;
Ne're with your sufferings the just Gods
upbraid;
Your selves abetted and assistance gave
To those that now a sordid Race enslave.
Foxes you'd be, and Foxes counterfeit,
And yet among ye not one Man of Wit.
The Man's fair Tongue, and flattering
speech you mind,
But ne're discern what's by the Man design'd.*

On the other side *Pisistratus* understanding he was fled, sent him this Epistle.

Pisistratus to Solon.

‘ Neither am I the only Person that
 ‘ have taken upon me Sovereignty
 ‘ among the *Greeks*; nor have I invaded
 ‘ the Government, as not belonging to
 ‘ me, since I am descended from the
 ‘ *Codrian* Line. Therefore I only re-as-
 ‘ sum’d what the *Athenians* swearing to
 ‘ confirm to *Codrus* and his Race, unjustly
 ‘ afterwards despoil’d em of : Otherwise
 ‘ than thus I have not offended either the
 ‘ Gods or Men. But as thou thy self didst
 ‘ establish Laws among the *Athenians*, I
 ‘ suffer em still to be in force. And I que-
 ‘ stion not but that they will be better
 ‘ observed than in a *Democracy*. For I
 ‘ suffer no injury to be done to any Man.
 ‘ Nor do I, the Sovereign, differ from the
 ‘ common sort, but only in Dignity and
 ‘ Honour : Content with those Revenues
 ‘ only that were paid to my Predecessors.
 ‘ Every one divides the Tenth of his Lot,
 ‘ not for my share, but for the publick
 ‘ Sacrifices and Expences. Nor am I an-
 ‘ gry with thee, for detecting my design,
 ‘ which I know thou didst, rather out of
 ‘ kindness to the City, than hatred of me;
 ‘ and besides, not understanding after
 ‘ what manner I intended to govern.
 ‘ Which

‘ Which hadst thou understood, I questi-
 ‘ on whether thou wouldst have oppos’d
 ‘ me, or have fled from hence. Return
 ‘ therefore to thy home, out of an assu-
 ‘ rance from me, though injur’d, that *Sol-*
 ‘ *on* can have no cause to fear *Pisistratus*.
 ‘ Since thou can’st not but know, that
 ‘ none of all my other Enemies have suf-
 ‘ fer’d. So that if thou deem’st my friend-
 ‘ ship worth thy acceptance, I promise
 ‘ thee the chiefest place in my affection,
 ‘ (for I observe nothing in thee false or
 ‘ perfidious) or if otherwise thou desirest
 ‘ to live a private life in *Athens*, thou shalt
 ‘ have free leave; for ’tis not my desire
 ‘ thou should’st live an Exile for my sake.
 Thus *Pisistratus*.

This was that great *Solon*, who limited
 the bounds of Humane Life to Eighty
 years; and who appears to have been a
 most famous and prudent Lawgiver. For
 he most nobly enacted, That whoever
 refus’d to provide for his Parents, should
 be accounted ignoble and worthless. The
 same was the punishment of those that
 wasted their Patrimony. Idle persons
 were liable to the prosecution of any one
 that would indict ’em. Which Law was
 written by *Draco*, as *Lyffas* declares in his
 Oration against *Nicias*, but enacted by
Solon.

Solon. Persons notoriously debauch'd and wicked, he would not suffer to come near the Tribunal, and expell'd out of all Assemblies. He moderated the rewards of the Wrestlers, allowing no more than five hundred *Drachmas* to him that won at the *Olympic*, and a hundred for the Victor at the *Isthmian Games*. For though he thought it not amiss to abate their rewards, yet he did not think that only they who were slain in Battel were to be recompenced; whose Children however he ordered to be provided for, and brought up at the public Charge. Which encouraged others to behave themselves bravely and courageously in the Wars. As did *Polyzelus*, *Cynagyrus*, and all that fought at the Battle of *Marathon*. As also *Harmodius*, *Aristogiton*, *Miltiades*, and others innumerable. But these Wrestlers in their Exercises were extremely expensive, and being Victors no less noxious to the Public, and were Crown'd rather as vanquishers of their Country, than the Public Enemy: and when they grew old, according to *Enripides*,

They crept about the Streets in Thredbare Cloaths.

Which *Solon* foreseeing, paid 'em more sparingly. Most prudently also he ordain'd,

dain'd, that the Guardians of Orphans should not cohabit with their Mothers; and that no person should be a Guardian, to whom the Estate descended, upon the Orphans decease. That no Seal-Graver should keep the Seal of a Ring that was sold: That if any Man put out the Eye of him that had but one, he should lose both his: That where a Man never planted, he should never take away; if he did, the Crime to be punish'd with death. That it should be death for a Magistrate to be taken in drink. *Homer's Poems* he ordain'd to be transcrib'd in such a Contexture, that where the first verse ended, the next should begin. So that *Solon* illustrated *Homer* beyond *Pisistratus*, as *Diocidas* testifies in his fifth Book of *Memorables*. He was the first that call'd the Thirtieth day of the Month *ἑννὴ καὶ νῆεν*, the Old and the New: And first ordain'd the number of nine principal Magistrates to pronounce Sentence; as *Apollodorus* relates in his Second Book of *Legislators*. In a certain Sedition that happen'd, he would neither side with the Citizens, nor the Country People, nor the Seamen. Among the rest of his Apothegms he was wont to say, *That Speech was the Image of Deeds: That he was a true King, who was Strongest in Power; and that the Laws were like*

like to Spiders Webs, which held whatever was light and weak, but were easily snapt asunder by what was big and ponderous. That Speech was seal'd up by Silence, and Silence by Opportunity. He compar'd the Favourites of Tyrants to Counters; for that as they sometimes made the number greater, sometimes lesser, so were Favourites advanced or disgrac'd by the Tyrant at his pleasure. Being ask'd, *Why he made no Law against Parricides?* He reply'd, *Because he despair'd of meeting any such Criminals.* To the Question, *Which was the best way for a Man to preserve himself from doing injury?* He answer'd, *If they who were unprovok'd, had the same sence of the injustice, as they who were injur'd.* He was also wont to say, *That Plenty sprang from Wealth, and that Plenty begat Contempt.*

He advis'd the *Athenians* to regulate the days according to the course of the Moon: And forbid *Thespis* to Act or Teach the making of Tragedies, as an unprofitable and fabulous sort of Learning. So that when *Pisistratus* wounded himself, he cry'd out, *I know his Instructors.* Among the public Admonitions which he scatter'd among Men, according to *Apolodorus* in his Treatise of the Sects of Philosophers, these were the Principal; *To look upon Virtue and Probity to be more faithful*

ful than an Oath: Not to tell a Lye: To follow noble and generous Studies: Not hastily to enter into friendship, but the choice made, not rashly to break it: Then to govern, when a Man has learnt to be governed: To give Counsel, not the most acceptable, but most wholesom: To be guided by Reason and Judgment: Not to converse with bad Society: To honour the Gods: And reverence our Parents. They report also, that upon *Mimnermus's* writing the following lines,

*Unhappy Man; who, free from cares and
pain,
And Maladies that seek for cure in vain,
To sixty years of age can seldom reach,
Er'e death the swift Career of Age impeach.*

gave him this smart Reprimand,

*I hear thy sad complaint, but leave it out,
Nor take it ill, that we advis'd thee tot.
Or else enlarge, and write, That cannot
reach
To eighty years, e're Death his course im-
peach.*

Other Admonitions also he gave in Verse, of which these are recorded to be part.

Beware

*Beware (for wicked Man must still be
watch'd)*

*Lest secret mischief in his heart be hatch'd,
When smooth he speaks, and with a smile
as fair*

*As new blown flowers, exhaling fragrant
Air.*

*Man's double Tongue can flatter, or can
humble.*

When prompted by a black corrupted Soul.

Moreover most certain it is, that he wrote partly Laws, partly Speeches, partly Admonitions to himself, as also concerning the Common-wealths of *Salamine* and *Athens*, above five thousand Heroic Verses, besides *Iambics*, and *Epodes*: And at length upon his Statue this Epigram was engrav'd.

*She that the pride of unjust Medians tam'd,
Fair Salamis for Naval Combat fam'd.
More famous she for Solon's Birth became,
Whose Sacred Laws immortaliz'd his
Name.*

He was in the flower of his Age much about the forty sixth *Olympiad*, in the third year of which, he was Prince of the *Athenians*, as *Sosicrates* affirms; at what time
also

also he made his Laws. He dy'd in *Cyprus*, aged fourscore years, with this Command, that his Bones should be translated to *Salamine*, and being burnt to Ashes, should be sow'd over the Island. For which reason *Cratinus* in *Chiron*, introduces him, speaking after this manner,

*This Island I possess (so fame resounds)
Sown o're the fertile Telamonian Bounds.*

There is also extant an Epigram of our own in our Book of Epigrams, which we formerly Consecrated to the Memories of all the Wise and Learned Men deceas'd.

*Fam'd Solon's Body Cyprian fire did
burn,*

His Bones at Salamis are turn'd to Corn.

*His Soul, into a nimble Chariot made,
The Tables of his Law to Heav'n con-
veigh'd.*

*Not to be wonder'd at, for well they might,
The weight of all his Laws was then so light.*

He is also reported to have been the first who utter'd that Apothegm, *Nothing to Excess*. And *Dioscorides* in his Commentaries relates, that as he was weeping and wailing for the death of his Son, (whose name we could never yet under-
stand)

stand) to a friend of his that reprov'd him, saying, *What does this avail thee?* He reply'd, *Therefore I weep, because it avails me nothing.*

More than this we find nothing in his Life remarkable, but only that the following Epistles are said to be his.

Solon to Periander.

THOU writest me word, of several that lye in wait for thy Life, I must tell thee, that shouldst thou resolve to put 'em all to death, 'twould nothing avail thee. For it may be one of those persons that conspires against thee, is one of whom thou hast the least suspicion; either jealous of his own Life, or condemning thee, and resolving thy destruction, not only for thy pusillanimous fear, which renders thy suspicions dangerous to all Men; but to gratifie his fellow Citizens. Therefore 'tis thy best way to forbear, to avoid the cause of thy fears. But if thou art resolv'd upon violence; consider which is strongest, whether thy own foreign Guards, or the Trained Force of thy own Subjects. For then having no Body to fear, there will be no need of Rigour, or Exilement.

Solon

Solon to Epimenides.

NEITHER had my Laws been of much advantage to the *Athenians*, neither hadst thou by repealing 'em, done the City any good. For neither God, nor the Lawgiver alone can be profitable to a Common-weal, but they who govern the Multitude as they please themselves. Who, if they sway the People as they ought, then God and the Laws may do good; but if wrong, they will be but of little use. 'Tis true perhaps my Laws were not better than others, yet they that refus'd to observe 'em, did a great injury to the Common-wealth: And such were they who would not oppose *Pisistratus* in his design to invade the Government. They would not believe me, when I foretold the Truth: but more credit was given to them that flattered the *Athenians*, than to me that dealt sincerely. And therefore after I had hung up my Arms in the *Portico* before the *Senate House*, I told 'em plainly, that I was wiser than they that were not sensible of *Pisistratus's* design, and stouter than they who durst not resist him. Who presently cry'd out that *Solon* was mad. Thereupon, upbraiding

ing my Country, O Country, said I, *this Solon that once was ready to have lent thee the utmost assistance of his Arms, and Eloquence, is now taken for a Madman: Therefore leaving thee to thy own ruin, Ple go seek another habitation, the only Enemy of Pisistratus.* Thou knewest the Man, dear friend, how shrewdly and craftily he carried on his design. He began with his complements to the People; then, after he had stab'd himself, he ran wounded into the *Eliean Piazza*, crying, That he had been set upon by his Enemies, and therefore desired a Guard of four hundred Men only for the security of his Person. Presently the People, notwithstanding all the opposition I could make, granted him his request: And then he set up for himself, after he had dissolv'd the Government. And thus they who in vain endeavour'd to free their Poor from serving for Hire, are now all the Slaves of *Pisistratus*.

Solon to Pisistratus.

I Do not believe thou wilt do me any injury: For before thou wert a Tyrant, I was thy Friend; and now no more thy Enemy than any other of the *Athenians*, who always hated a Tyrannical

cal Government. But whether Monarchy or Democracy be best, let every one think as he pleases; certainly I must acknowledge thee to be one of the best of Tyrants. But I do not think it convenient for me to return to *Athens*; since it would ill become the Person who set up Popular Government himself, and refus'd the Tyrannic when offer'd, to approve thy actions by a penitent submission to thy Rule.

Solon to Cræsus.

I Must gratefully acknowledge thy Benevolence and Bounty towards Us: And by *Minerva*, were it not but that I am so great an admirer of Democracy, I would rather chuse to make my abode in thy Kingdom than at *Athens*, under the Tyranny of *Pisistratus*. However, since we cannot but think it a pleasure to live where Equity and Justice Reigns, I shall hasten to attend thy Commands, not a little covetous to be thy Guest.

THE
Life of CHILO.

CHILO the *Lacedemonian* was the Son of *Demagetus*. He wrote several Elegies to the number of about two Hundred Verses ; and taught, that Fore-knowledg was attain'd by Ratiocination, according to the Vertue of the Person. To his Brother, who took it ill, he was not made an *Ephorus*, or one of the Grand Council of *Lacedamon* as well as He, *I know*, said He, *how to put up Injuries, which thou dost not do*. He was made one of the *Ephori*, in the fifty Sixth *Olympiad* ; and the first *Ephorus* in the Reign of *Euthydemus*, according to *Soficrates* : and the first who caused it to be decreed, that the *Ephori* should be joined in Authority with the Kings of *Lacedamon* ; tho' *Satyrus* ascribes that Honour to *Lycurgus*. This was he, as *Herodotus* relates, who advised *Hippocrates* offering Sacrifice at *Olympia*, when the Caldrons boiled without Fire, either not to Marry, or if he had a Wife already, to renounce his Children. It is farther reported, that when *Aesopus* asked him what *Jupiter* was doing?

doing? He made answer, *Humbling the lofty, and exalting the lowly*. He was wont to say, that the Learned differed from the unlearned, *in good hopes*. To the Question what was difficult ? hereplied, *To keep a Secret, to spend a Man's leisure-time well, and being wrong'd to brook the Injury*.

His Precepts were these. For a Man to govern his Tongue, especially at Festivals, not to speak evil of our Neighbours, not to use threatening Language, for it was Effeminate : sooner to visit our Friends in their Misfortunes, than in their Prosperity ; to chuse a Wife with a moderate Dowry : Not to speak Evil of the Dead, to reverence old Age, to put a Guard upon himself : to prefer loss, before sordid Gain ; for by the one, a Man suffers but once, by the other, always : never to deride the Unfortunate, being strong and valiant, to be meek and humble ; it being much better to be beloved than feared : to govern his family soberly and discreetly : not to let his Tongue run before his Wit : to master his Passion : not to despise Divination : not to desire Impossibilities : in the Street not to make so much haste, as if a Man were always going upon Life and Death : in familiar discourse, not to use so much motion of the Hands ; for it denotes a kind of Frenzy, to be

E 3 obedient

obedient to the Law, and to study Peace and Quiet.

Among the rest of his Apothegms, one of the most approved was this; That Gold was tryed by the Touchstone, but the Tryal of Men, whether good or bad, was by Gold. It is reported of him, that when he was very old he should say, that he was no way conscious to himself of having done an ill or unjust act. One thing only troubled him, as doubting whether he had done well or no. For that being to determine a difference between two Friends, he advised 'em to appeal from him to the Law, to the end he might act legally, and not lose his Friend. His Prophecy concerning the Island of *Cythera*, gained him a high Renown among the *Grecians*. For when he understood the Nature and Situation of it; *I wish*, said he, *it never had been*; or else *that when it first appeared, it had been swallowed up in the Abyss*: and he was right in his Judgment. For *Demaratus*, a *Lacedamonian* Renegade, advised *Xerxes* to keep a Navy always in that Island, which had been the ruin of *Greece*, had *Xerxes* followed his Counsel. Afterwards during the *Peloponnesian* War, *Nicias*, having laid the Island desolate, placed a Garrison of *Athenians* therein, which proved a continual Plague to the *Lacedamonians*. He

He was a Person of few words; for which reason *Aristagoras* the *Milesian*, gives to Brevity of Speech, the Epithete of *Chilonean*.

He was an old Man in the fifty Second *Olympiad*, at what time *Æsopus* the Orator was in his Prime. He died as *Hermippus* reports at *Pissa*, embracing his Son, returning victorious from the Olympic Games, himself overcome with Joy, and the infirmity of his Years. And he was no sooner dead, but all Men strove to celebrate his Obsequies with all the Honours and Encomiums they could devise besitting his Renown. Among the rest, the following Offering was our own.

*Thy Praises mighty Pollux we resound,
For Chilo's Son, by thee so fairly Crown'd.
What, tho' his Father then for joy expir'd?
A Fate like his, should be by me desir'd.*

Upon his Statue was Engraved this Anagram.

*Chilo the Great did armed Sparta breed;
Of all the Greeks, the wisest Man decreed.*

There is also extant a short Epistle of his to *Periander*.

Chilo to Periander.

‘**T**HOU commandest us to leave the Wars, and betake our selves to Exilement, as if that would be more safe for thee. However ’tis my opinion that a Monarch is not always safe at home; and therefore I account him to be the most happy Tyrant that escapes the stab of Conspiracy, and dies at last in his own Bed.

THE

LIFE of PITTACUS.

Pittacus, born at *Mitylene*, was the Son of *Hyrrhadius*; yet *Doris* asserts his Father to have been a *Thracian*. This was he, who together with the Brothers of *Alcanus*, utterly ruined *Melancher* the Tyrant of *Zesbos*. And in the Contest between the *Athenians* and *Mityleneans* about the Territory of *Achillitis*, he being General of the *Mityleneans*, challenged *Phryno* the *Athenian* Chieftain, to fight with him Hand to Hand; at what time carry-

ing

Book I. of PITTACUS.

ing a Net under his Buckler, he threw it over *Phryno's* Shoulders, when he least dreamed of any such thing; and by that means having slain his Antagonist, he recovered the Land to the *Mityleneans*. Afterwards according to the relation of *Apollodorus* in his Chronicle, another dispute happening between the *Mityleneans* and *Athenians* about the same Land, *Periander*, who was made Judge of the Controversy, gave it for the *Athenians*.

But then it was that the *Mityleneans* held *Pittacus* in high Esteem, and surrendered the Supreme Government into his Hands, which after he had managed for ten Years, and established those Orders and Regulations that he thought convenient, he again resigned into the Hands of the People, and lived ten Years after that. For these great Benefits done to his Country, the *Mityleneans* conferred on him a quantity of Land, which he towards his latter End consecrated to Pious Uses. *Soficrates* writes, that he restored back the one half of the Land, saying at the same time, *That the half was more than the whole*. Sometime after, when *Cæsus* sent him a Summ of Money, he refused to accept it, saying that he had twice as much more as he desired. For his Brother dying without Issue, the Estate fell to

to him. *Pamphilus* in his first Book of *Memorandums* relates that he had a Son, whose name was *Pyrrhaeus*, who was kill'd as he was sitting in a Barbers Chair at *Cumæ*, by a Smith that threw a Hatchet into the Shop, for which the Murderer was sent in Fetters by the *Cumans* to *Pittacus*, that he might punish him as he pleased himself. But *Pittacus* after he had fully examined the Matter, released and pardoned the Prisoner, with this Saying, that Indulgence was to be preferred before Repentance. *Heraclitus* also relates that when he had taken *Alcaeus* Prisoner, he let him go, saying, that Pardon was to be preferred before Punishment. He ordained that Drunkards offending in their Drink, should be doubly Punished, to make Men the more wary how they got tipsy; for the Island abounds in Wine.

Among his Apothegms, these were some of the choicest. *That it was a difficult thing to be Vertuous.* Of which *Simonides* and *Plato* in *Protagoras* make mention. *That the Gods could not withstand Necessity.* *That Command and Rule declare the Genius of the Man.* Being demanded what was best? he answered, *To do well what a Man is about.* To *Cræsus's* Question, which was the largest Dominion? he answered *That of the Varie-coloured Wood*; meaning

ing the Laws written upon wooden Tables. He applauded those Victories that were obtained without Bloodshed.

To *Phocæus*, who told him they wanted a diligent frugal Man; *We may seek said he, long enough before we find one.* To them that asked him what was most desirable? He answered, *Time.* To what was most obscure? *Futurity.* To what was most Faithful? *The Earth.* To what was most Faithless? *The Sea.* He was wont to say, that it was the Duty of Prudent Men, before Misfortunes happened, to foresee, and prevent 'em. Of Stout and Courageous Men, to bear their adversity Patiently. Never, said he, talk of thy designs beforehand; lest thy miscarriage be derided: never to upbraid the misfortunes of any Man, for fear of just Reprehension: always to restore a Trust committed to thy Care: never to backbite an Enemy, much less a Friend: to practise Piety, and honour Temperance, to love Truth, Fidelity, Experience, Urbanity, Friendship and Diligence.

His Axioms were chiefly these: to encounter a wicked Man with a Bow and Quiver full of Arrows; for that there was no truth to be expected from a loquacious Tongue, where the Breast conceal'd a double Heart.

He

He compos'd about six hundred Elegiac Verses, and several Laws in Prose for the Benefit of his Fellow-Citizens.

He flourished in the forty second Olympiad; and died in the third Year of the fifty second Olympiad, during the Reign of *Aristomenes*, after he had lived above seventy Years, worn out and broken with old Age, and being buried in *Lesbos*, this Epitaph was engrav'd upon his Monument.

Here lies the far fam'd Pittacus for whom

(Tomb)

The mournful Lesbians made this sacred

This was he whose general Admonition it was, *To observe the Season.*

There was also another *Pittacus*, a Legislator likewise (according to *Favorinus* in his first Book of Commentaries, and *Demetrius* in his *Homonyma*) who was surnamed the *Little*. But as for the Great *Pittacus*, who was also the *Wise Pittacus*, he is reported, when a young Gentleman came to take his Advice about Marriage, to have returned the same answer, which we find recorded by *Callimachus*, in the following Epigram.

Hyrrhadius

Hyrrhadius Son, the far fam'd Pittacus,
An Atarnæan once demanded thus :

My Friends, said he, a double match propose ;
The one a noble and Wealthy Spouse ;

In both my equal & other ; now advise (Wife.

My Youth what Choice to make ; for thou art

The Weapons of old Age, the Ancient Seer

His Staff then raising, go said he and hear,

What yonder Children say ; for as he spoke

The Children in the Street with nimble stroke

(goes :

Their Tops were scourging round : to them he

Go see your Match cries one for equal Blows.

(way,

Which when he heard, the Stranger went his

Left Birth and Wealth, resolving to obey

The Sportive Documents of Childrens Play.

But this Council he seems to have given from woful Experience. For he himself had married a noble Dame, the Sister of *Draco*, the Son of *Pentheus*, who was a Woman of an insufferable Pride.

This *Pittacus* was variously nicknamed by *Alcæus*, who sometimes called him *Splay-Foot*, and *Flatfooted*, sometimes *Cloven-footed*, because of the Clefts in his Feet, sometimes *Gauric*, as being perhaps too much affected in his Gate. Sometimes *Physon* and *Gastron*, by reason of his prominent Belly. Sometimes *Bat-Eyed*, because

because he was dim-sighted ; and sometimes *Agasyrtus*, as one that was nasty and careless in his Habit.

His usual Exercise was grinding of Wheat with a Hand-Mill.

There is also extant a short Epistle of his to *Cræsus*.

Pittacus to *Cræsus*.

‘ **T**HOU send’st for me into *Lydia* to behold thy vast Wealth, but altho’ I never yet beheld it, I am contented to believe the Son of *Alyattis* to be the richest of Monarchs, without desiring to be ever the better for coming to *Sardinia*. For we want no Gold ; as having sufficient both for our selves and Friends. Nevertheless I intend to visit thee, were it only to be acquainted with a generous and Hospitable Person.

T H E

L I F E of *B I A S*.

B*I A S* of *Priene* was the Son of *Ten-tamus*, and by *Satyrus*, preferred before all the rest of the seven Wisemen. *Doris* will not allow him to be born at *Priene*, but says he was a Stranger. But several

several affirm him to have been very Rich; and *Phanodicus* tells us, That he redeem’d the *Messenian* Virgins, being taken Captive, bred ’em at home as his own Daughters, and then sent ’em back to their Parents, with every one a Portion in money. Soon after the Golden *Tripes* being found, as we have already declar’d, with this Inscription, To the *Wiseſt*. *Satyrus* relates how that the *Messenian* Virgins, but others, and among the rest *Phanodicus*, that their Parents came into the Assembly, and declaring what he had done, pronounced him the *Wiseſt* Man. Whereupon the *Tripes* was sent to *Bias*, who beholding it, declar’d *Apollo* to be wiser than himself, and so refus’d it. Others report that he Consecrated it to *Theban Hercules*, for that either he was there born, or else because *Priene* was a Colony of the *Thebans* ; which *Phanodicus* also testifies.

It is reported, when *Priene* his native Country was besieged by *Alyattes*, that *Bias* fattened two Mules for the nonce, and drave ’em into the Enemies Camp. Which *Alyattes* seeing, began to be amaz’d to see the pamper’d Beasts so plump and smooth : However before he rais’d his Siege, he resolv’d to send some person under the pretence of certain Propositions to spy the condition of the City. But *Bias*

Bias well aware of the King's design, having caus'd several heaps of Sand to be cover'd with Wheat, led the Messenger about to satisfy his Curiosity. Which being reported to the King, he presently made a Peace with the *Prieneans*. Soon after when the King sent for *Bias* to come to him, *Bid him*, said he; *go eat Onions, and that would make him weep.*

He is reported to have been a most notable pleader of Causes; but that still he us'd the force of his Eloquence on the right side. Which *Demodocus* intimated when he said, that an Orator was to imitate the *Prienean* manner of Pleading: And *Hipponax*, when he gave this applause to any one, That he pleaded better than *Bias* of *Priene*.

His death happen'd after this manner. He had in his old Age pleaded a Cause for a friend of his. After he had done, being tired with declaiming, he rested his Head in the Bosom of his Sister's Son. In the mean time his Adversary having pleaded against him, the Judges gave Sentence for his Client. But then so soon as the Court rose, he was found dead in the Bosom of his Nephew. The City however made a sumptuous Funeral for him, and caus'd this Anagram to be inscrib'd upon his Monument.

This

*This Marble by the fam'd Priene rear'd,
Iona's Glory covers here interr'd.*

To which we may add another of our own.

*For Bias this, whom in a gentle Dream
Hermes convey'd to the Flysian stream.
Yet not till Age upon his Hair had snow'd;
When spent with pleading in the sultry
Crowd*

*His friend's just Cause, he went aside to rest
His drooping Head against his Nephew's
Breach:*

*Whence, in a Trance expiring his last
Breath,
He fell asleep into the Arms of Death.*

He wrote concerning the Affairs of *Iona*, more especially by what means it might preserve it self in a happy and flourishing condition, to the number of two Thousand Verses in Heroic Measure.

The choicest of his Sentences were these. To be complaisant and familiar among the People where we live; as being that which begat both love and respect: Whereas a haughty demeanour prov'd many times the occasion of much mischief. That to be stout, was the gift of Nature; to advise what was profitable

F

to

to a Man's Country was the gift of a Prudent Mind ; but that Wealth was to many the benignity of Fortune. He accounted him unfortunate that could not brook misfortune ; and said it was a disease of the Soul to love and desire impossibilities, and to be unmindful of other Mens miseries. Being ask'd what was difficult ? He answer'd, *Generously to brook an alteration for the worse.* Going a Voyage once with certain irreligious Persons, who in the height of a raging Tempest loudly invoc'd the Gods, *Peace*, said he, *lest they come to understand that you are here.* Being ask'd by an irreligious person, what irreligion was ? To a second question, why he made no answer ? He reply'd, *Because thou askest me that which nothing concerns thee.* To the question what was pleasing to Men ? He answer'd *Hope.* He said, it was more easie to determine differences between Enemies than Friends. For that of two Friends, the one would prove an Enemy : but of two Enemies, the other would become a Friend. To the question, What was most delightful for a Man to do ? He answer'd, *To be always gaining.* He advis'd Men so to measure their lives, as they that were to live either a long or a short time ; and so to love as if we were to hate.

His

His Admonitions were, ' Slowly to undertake an intended design, but to persist in what a Man has once resolv'd upon. Not to let the Tongue run before the Wit ; as being a sign of madness : To love Prudence : To discourse of the Gods, as they are : Not to praise an unworthy person for the sake of his wealth : To receive perswading, not constraining : Whatever good we do, to ascribe it to the Gods : To take wisdom for our provision in our Journey from Youth to Old Age, as being the most certain and durable of all other Possessions.

Hipponax also makes mention of *Bias* ; and the morose *Heraclitus* gives him the highest Applause in these words : *Bias the Son of Teutamus was born at Priene, much more esteem'd than all the rest.* And the *Prieneans* consecrated a Temple to him, by the name of *Tentameion*.

THE LIFE of CLEOBULUS.

Cleobulus the *Lindian*, was the Son of *Evagoras* ; but as *Doris* relates, a *Carian*. And some there are who derive
F 2 his

his descent from *Hercules* ; but that he excell'd the Hero in strength and beauty : That he learn'd his Philosophy in *Egypt* ; and that he had a Daughter, *Cleobuline*, who compos'd several *Enigmaes* in Hexameter Verse : Of whom also *Cratinus* makes mention, in a Poem of the same name, writing in the Plural Number. Farther it is reported, That he repair'd the Temple of *Minerva* at *Athens*, built by *Danaus*. He also compos'd several Songs, and obscure Problems, to the number of three thousand Verses. And some affirm that he made the following Epigram upon *Midas*.

*I am that Brazen Virgin, fixed here
To Midas Tomb, that never hence must stir ;
Who till the liquid waters cease to flow,
And the tall Trees in Woods forbear to grow ;
Till Phoebus once forget his course to run,
And the pale Moon forsake her Mate, the Sun ;
Till springs of Rivers stop, their Streams no
more
Into the dry'd up Sea shall headlong pour,
Must here remain by a perpetual Doom,
To tell that Midas lies beneath this Tomb.*

This they confirm by the Testimony of *Simonides*, where he cries out, *What Man in his wits can be so impertinent as to applaud Cleobu-*

Cleobulus the Lindian, for equalling a Statue, in diuturnity, to the course of Rivers, Vernal Flowers, the Beams of the Sun, the Light of the Moon, and Waves of the Sea ? For all these things, says he, are inferiour to the Gods ; but for a Stone, how easily is it broken by mortal hands ? So that at last he calls Cleobulus in plain Terms a meer mad Man. Whence it is apparent that it was none of Homer's, who, as they say, was many years before Midas.

There is likewise extant in *Pamphila's* Commentaries, an Enigma of his, in these words.

*One Father has twelve Sons, and each of these
Has thirty various colour'd Sons apiece.
For some are white, and some in black disguise,
Immortal too, and yet not one but dies.*

By which is meant the year.

His chiefest and most celebrated Sentences were these. That ignorance and multitude of words predominates in the greatest part of Mankind ; whereas Opportunity and Season would suffice. That vertue and honour ought to be our chiefest study ; and that we ought to avoid Vanity and Ingratitude. That we ought to give our Daughters that Education, that when they come to be married, they

should be Virgins in Age, but Women in Prudence. That we ought to be kind to our Friends, to make 'em more our Friends; and to our Enemies, to gain their Friendship. That we ought to beware being upbraided by our Friends, and ensnared by our Enemies. That when a Man goes abroad he should consider what he has to do, and when he returns home, what he has done. That it was the duty of all Men to be more desirous to hear than speak; and to be lovers of Instruction rather than Illiterate. To restrain the Tongue from Slander and Back-biting; fly injustice, and advise the Public to the best advantage. To refrain voluptuous Pleasure; act nothing violently; give Children good Education, and reconcile Enmity. Neither to flatter nor contend with a Woman in the presence of Strangers; the one being a sign of Folly, the other of Madness. To marry among Equals; for he that marries a Wife superiour to himself, must be a slave to her Relations. Not to be puffed up with prosperity, nor to despair in want; and generously to brook the Changes of Fortune.

He dy'd an old Man in the Seventieth year of his Age, and had this Epitaph engrav'd upon his Monument.

Wife

*Wife Cleobulus was no sooner gone,
But Sea-girt Lindus did his loss bemoan.*

There is also extant the following short Epistle of his to *Solon*.

Cleobulus to Solon.

‘ **M** Any are thy Friends, and all Mens doors are open to receive thee.
‘ However I believe that *Lindus* being
‘ under a Democratical Government, can
‘ never be inconvenient for *Solon*, where
‘ he may live out of fear of *Pisistratus*;
‘ beside that being a Sea Town, he may
‘ be certain of the visits of his Friends from
‘ all parts.

THE LIFE of PERIANDER.

Periander the Corinthian was the Son of *Cypselus*, of the Race of the *Heraclidae*. He marry'd *Lysida*, whom he himself call'd by the name of *Melissa*, the Daughter of *Procleus*, Tyrant of *Epidaurum*, and *Eristheneæ*, the Daughter of *Aristocrates*, and

F 4

Sister

Sister of *Aristodemus* : Which *Procles*, as *Heraclides Ponticus* witnesses in his Book of Government, extended his Dominion almost over all *Arcadia*. By her he had two Sons *Cypselus* and *Lycophron* ; of which the younger became a Wise Man, the elder grew a meer Natural. After some time, in the height of his Passion he threw his Wife under the Stairs, being then big with Child, and spurn'd her to death, incens'd thereto by his Harlots ; which afterwards, nevertheless, he flung into the fire and burnt : And then renounc'd his Son *Lycophron*, and sent him into *Corcyra*, for weeping at his Mother's Funeral. However, when he grew in years he sent for him again to invest him in the Tyranny while he liv'd. Which the *Corcyreans* understanding, resolv'd to prevent his design, and so slew the young Prince. At which *Periander* enrag'd, sent their Children to *Alyattes* to be Eunuchiz'd. But when the Ship arriv'd at *Samos*, the Children, upon their supplications to *Junio*, were sav'd by the *Samians*. Which when the Tyrant understood, he dy'd for very anguish of mind, being at that time fourscore years of Age. *Sosicrates* affirms, That he dy'd before *Cræsus*, one and forty years before the forty ninth *Olympiad*. *Herodotus* also reports, That he was entertain'd

ertain'd by *Thrasylbulus*, Tyrant of the *Milesians*. In like manner *Aristippus* in his first Book of Antiquities relates thus much farther concerning him, How that his Mother *Cratea*, being desperately in love with him, privately enjoy'd him, nothing scrupulous of the Crime : But that when the Incest came to be discover'd, he grew uneasie to all his Subjects, out of meer madness that his insane Amours were brought to light.

Ephorus, moreover, tells us another Story, That he made a Vow, if he won his Chariot Race at the *Olympic Games*, to offer up a Golden Statue to the Deity. But when he had won the Victory, he wanted money ; and therefore understanding that the Women would be all in their Pomp, upon such a solemn approaching Festival, he sent and despoil'd 'em of all their Rings, and Jewels, and by that means supply'd himself for the performance of his Vow.

Some there are who report, That designing to conceal the Place of his Burial, he made use of this Invention. He commanded two young Men (shewing 'em a certain Road) to set forth in the night, and to kill and bury him they met first ; after them he sent four more, with command to kill and bury them ; and after those he sent a greater

ter number, with the same Orders; by which means meeting the first he was slain himself. However the *Corinthians* would not suffer his supposed Tomb, to go without an *Anagram*, in memory of so great a Person, in these words.

*For Wealth and Wisdom Periander said
Now Corinth holds, the place where once
(he reign'd.*

*Close to the Shore he lies, and that same Earth
Conceals him now, that gave him once his Birth.*

To which we may add another of our own.

*Ne'er grieve because thou art not Rich or Wise:
But what the Gods bestow, let that suffice.
For here we see great Periander gone,
With all his Wealth, and all his high Renown;
Extinct, and in the Grave laid low; for all
His Art and Wit could not prevent his Fall.*

It was one of his Admonitions to do nothing for Money's sake, and to Princes that designed to reign securely, to guard themselves with the good Will of their Subjects, not with Arms. Being asked why he persisted to govern singly? He answered, Because 'twas equally dangerous to resign, whether willingly or by Compulsion.

Some

Some of his Apothegms were these. *That Peace was a good thing, Precipitancy dangerous: That Democracy was better than Tyranny: That Pleasure was Corruptible and Transitory; but Honour Immortal. In Prosperity, said he, be moderate, in Adversity Prudent. Be the same to thy Friends, as well in their Misfortunes as in all their Splendour. Be punctual to thy Promises. Beware of betraying a Secret. Punish not only Offenders, but those that design to Offend.* He was the first that made use of a Life-guard, and that changed Democratical Government into Tyranny, nor would he permit every one that desired it, to live in the City, as *Euphorus* and *Aristotle* testify.

He flourished in his Prime, about the thirty third Olympiad, and reigned full Forty Years. Nevertheless *Sotion* *Heraclides*, and *Pamphila* affirm, That there were two *Perianders*, one a Tyrant, the other a Wise Man, and that the Tyrant was an *Ambraciote*; however *Neanthes* of *Cyzicum* will have 'em to be Cousin-Germans. *Aristotle* also asserts the *Corinthian* to be the Wise Man; and *Plato* denies it. Whoever it were he designed it seems to have digged down the Neck of the *Isthmus*: and his Motto was this, *Premeditation does all things.* There are also extant several Epistles

files of his, and among the rest these that follow.

Periander to the Wise Men.

‘IMMortal Thanks to *Pythian Apollo*,
 ‘that my Letters found ye all toge-
 ‘ther: And therefore I expect your Co-
 ‘ming, assuring you of a welcome besit-
 ‘ting the quality of your Persons. For
 ‘seeing that you were so ready the last
 ‘Year to visit *Sardis* in *Lydia*, I make no
 ‘question but that you will vouchsafe your
 ‘Company to the Tyrant of *Corinth*, nor
 ‘will the *Corinthian* be unmindful to con-
 ‘gratulate your coming to *Periander’s* Ha-
 ‘bitation.

Periander to Procles.

‘I Do not hear the Crime which thy
 ‘Wife committed was done volunta-
 ‘rily, and therefore thou wilt do ill, if
 ‘thou shalt act premeditately any thing
 ‘against thy ungrateful Son. Forbear
 ‘therefore thy Cruelty toward the Youth,
 ‘or I will assist and defend him, in regard
 ‘he has suffered enough already.

We also find another Letter, written
 from *Thrasylbulus* to *Periander*, in these
 Words.

Thrasylbulus

Thrasylbulus to Periander.

‘WE dissembled nothing to thy He-
 ‘raulds, for I led him to the
 ‘standing Corn, and with my wand in his
 ‘Presence, struck off the Ears that grew
 ‘up above the rest: ask him therefore,
 ‘and he will tell thee what he heard me
 ‘say, and what he saw me do. Then
 ‘follow my advice, if it be thy design to
 ‘establish thy regal Power, cut off
 ‘the Principal Men of the City, whether
 ‘Friends or Enemies: For Friends and Foes
 ‘are to be alike suspected by a Tyrant.

T H E

LIFE of ANACHARSIS.

ANACHARSIS, a *Scythian*, was
 the Son of *Gnurnus*, and Brother of
Cadovidas King of the *Scythians*; his Mo-
 ther being a *Grecian*; by which means
 he spoke both the Languages.

He wrote concerning the Laws of the
Scythians, the Rites and Solemnities a-
 mong the *Grecians*, concerning a frugal
 Life, and military affairs, to the Number
 of

of nine Hundred Verses. Being bold and resolute in Speaking, he gave occasion to the Proverb, That whoever imitated his resolution, was said to speak like a *Scythian*.

Sofocrates affirms that he arrived at *Athens* about the Forty seventh *Olympiad*, at what time *Eucrates* was chief Magistrate of the City. *Hermippus* relates, That at the same time he went to *Solon's* House, and bid one of the Servants tell his Master, that *Anacharsis* was at the Door, desirous of his Acquaintance, and, if it were convenient, to be his Guest; which Message the Servant repeating to *Solon*, was sent back with this Answer, That Guests were made by those that were in their own Country. Upon which, *Anacharsis* entered into the House with this Complement; *Now then*, said he, *I am in my own Country, and it belongs to me to make the Guests*. Thereupon *Solon* admiring the dexterity of the Person, not only gave him admittance, but made him one of his most intimate Friends. Sometime after returning into *Scythia*, while he endeavoured to alter the Laws of his Country, and to introduce the *Grecian* Constitutions, he was shot through the Body by his Brother, as he rode a Hunting, breathing forth these last words as he expired: For my Learning's

ing's sake I was preserved in Greece, but perished, through Envy at Home, and in my Country. Others say that he was slain, as he was offering to the Gods after the *Greek* manner. However it were, the first report produced this Anagram of ours.

*Through many Regions view'd, and dangers past,
Great Anacharsis home returns at last;
And straight by soft Perswasion seeks to draw
The ruder Scythians to the Grecian Law.
But ere th' imperfect words he could impart,
A feather'd Arrow pierc'd his bleeding heart.*

He was wont to say, that the Vine bare three sorts of Clusters: the first of Pleasure; the second of Debauchery; and the third of Discontent and Repentance. He admired how it came to pass, that in the Contentions among the *Grecian* Artificers, the worst Artists were still made the Judges of the Dispute. Being asked how a Man might best preserve himself Sober? He answered, *By setting before the Eyes the evil Behaviour of those that drank to Excess*. He wondered why the *Grecian* Legislators enacting Laws against the Injurious, honoured the Wrestlers, that daily mischiefed one another. When he understood the Plancks of a Ship to be but

but four Fingers thick, he said that was the distance between Death, and those that went by Sea. He called Oil the *Provocative of Madnes*, observing that the Wrestlers being anointed with it, were the more enraged one against another. *How comes it to pass*, said he, *that they who forbid Lying, Lye so frequently in the common Victualling-Houses?* He was wont to wonder why the Greeks at the beginning of their Banquets, drank in little Cups; but when their Stomachs were full, still quaff'd on in large Bowls? Upon his Statues this admonition is generally engraved, *to govern the Tongue, the Belly, and the Privy-Members*. Being asked whether there were any Fives in *Scythia*, he made answer, *No, nor any Vines neither*. To the question what sort of Ships were safest? He answered, *Those that were come into Harbour*.

Another thing he also admired among the *Grecians*, that they left the Smoke behind in the Mountains, and brought the Wood into the City. To the question which were most, the Living or the Dead? he replied with another Question, in the number of which they ranked those that ventured by Sea? To an *Athenian* that upbraided him for being a *Scythian*, he retorted, *My Country indeed is a reproach to me,*

me, but thou to thy Country. To the question, What was good or bad in Men? He answer'd, *The Tongue*. He us'd to say, 'twas better to have one good friend, than many that were Men of no worth. He accounted the Market a place appointed for Men to deceive one another, and display their Avarice. Being affronted by a young Man at a Computation, *Young Man*, said he, *if thou canst not bear Wine in thy Youth, thou wilt carry Water when thou art Old*. He is said to have invented for the benefit of Mankind, the Anchor, and the Potters Wheel.

There is also extant the following Epistle of his to *Cræsus*.

Anacharsis to Cræsus.

I Came into Greece, O King of the *Lydians*, to learn their Customs, and their Constitutions. I want no Gold, as having sufficient for a better *Scythian* than my self, to carry me back into my Country. Nevertheless I will attend thee at *Sardis*, esteeming, as a high honour, thy friendship and familiarity.

THE
LIFE of M Y S O.

MYSO the Son of Strymon (according to *Sosicrates*, who follows *Hermippus*) was a *Chenean* by Birth, so call'd from a certain *OEtæan* or *Laconian* Village, and is reckon'd in the number of the *Seven Wise Men*. Others say that his Father was a Tyrant of some City not mention'd.

It is reported, That when *Anacharsis* enquir'd of the Oracle, whether any one were wiser than himself, the Prophetess return'd that Answer already recited in the Life of *Thales*.

OEtæan Myso, born in Chenes, I
For Wisdom far before thee magnific.

Thereupon *Anacharsis*, to satisfy his curiosity, came to the Village, where he found *Myso* in the Summer-time fitting the handle to his Plough, To whom, O *Myso*, said he, 'tis not now the Season for Ploughing: No, reply'd *Myso*, but 'tis time to prepare.

Others report, that the Oracle did not answer *OEtæan*, but *Eteian*; and they are very

very diligent in their enquiries who that *Eteian* should be? *Parmenides* asserts it to be the Village of *Laconia*, where *Myso* was born. *Sosicrates* affirms him to have been an *Eteian* by the Father's side, but a *Chenean* by the Mother's side. *Emthyphron* the Son of *Heraclides Ponticus*, asserts him to have been a *Cretan*, for that *Eteia* was a City of *Creet*. *Anaxilaus* will have him an *Arcadian*. *Hipponax* also makes mention of him, in these words, And *Myso*, whom *Apollo* prefer'd for the wisest of Men. Lastly, *Aristoxenus* in his *Medleys* relates, That he differ'd little in his Disposition and Manners from *Apemas* and *Timon*; as being a *Man-hater*, and once found laughing by himself in a Solitary Place. And when he was ask'd by him that had so discover'd him, why he laugh'd by himself? He answer'd, At that very Accident. *Aristoxenus* therefore calls him ignoble, as not being born in a City, but in a Village, and that an obscure one too. Which obscurity of his Birth was the reason that many of his sayings are attributed to the Tyrant *Pisistratus*, by most Authors, except *Plato*; for he makes mention of him in his *Protagoras* in the stead of *Periander*.

He was wont to say that things were not to be examin'd by words, but words

by things ; for that actions were not perform'd for the sake of words, but that words were fram'd to set forth actions. He dy'd in the ninety seventh year of his Age.

THE LIFE of EPIMENIDES.

E*Epimenides* (according to *Theopompus* and several others) was the Son of *Phæstius* : Of *Dosiades*, as some say ; as others, of *Agefarchus* : However it were, he was by Birth a *Cretan*, born in *Gnossus*, where according to the nature of the Village, he is said to have chang'd his shape.

It is reported of him, that when he was young, his Father sent him a field to fetch home a Wether ; but that he in the heat of the day, turning aside out of the way enter'd into a Cave, and there falling a sleep, slept on for fifty seven years together. When he awak'd, he went to seek the Wether, as one that believ'd he had slept not above an hour or two ; but not finding it, he return'd to the Village. Where when he saw an unexpected change of unknown Faces, and found the Land

Land in the possession of a stranger, he hasten'd to the City. At what time when he enter'd his own House, he was ask'd who he was, and what he would have ? He began to be in a deep amaze, till being with much ado known by his younger Brother, who was now grown into years, from him he understood the whole Truth. Upon which his fame flying over all *Greece*, he was look't upon as one belov'd of the Gods. Whence it came to pass, that the *Athenians* being afterwards infected with a sore Pestilence, upon the answer which they receiv'd from the *Oracle*, that their City was to be purify'd, they sent *Nicias*, the Son of *Niceratus*, into *Creet* to bring away *Epimenides*. Who coming in the forty seventh *Olympiad*, purify'd the City, and so the Plague ceas'd. To which purpose he took certain black and white Sheep, and driving 'em to the next Village, let 'em go which way they pleas'd of their own accord, ordering those that follow'd 'em, to kill 'em in the place where they rested, and then to Sacrifice 'em to the peculiar Deity. Insomuch that to this day there are to be seen several Altars in several of the *Athenian* Villages, erected to an unknown Deity, in memory of this Expiation. But by others, the cause of that Pestilence is attributed to

the *Cylonian* Fact, for which two young Men *Cratinus* and *Ctesibius* dy'd, and so the City was freed from the present Calamity. Thereupon the *Athenians* order'd a Talent to *Epimenides*, and provided him a Ship to carry him back to *Creet*. But he refusing the money, desired only to make a League of Friendship between the *Athenians* and the *Gnosians*; and so returning home, within a short time after he dy'd, in the hundred fifty seventh year of his Age, according to *Phasgo*, in his History of long Livers: As the *Cretans* relate, in his two hundred ninety ninth year: But, as *Xenophanes* the *Colophonian* testifies that he heard by report, in his hundred fifty fourth.

He wrote the History of the *Curetes*, and *Corybants*, and the Pedigree of the Gods, to the number of six thousand Verses. Also concerning the building and furniture of the Ship *Argos*, and *Jason's* Voyage to *Colchos* to the number of six thousand five hundred Verses. In Prose he wrote of the Sacrifices and Commonwealth of the *Cretans*; and of *Minos* and *Rhadamanthus*, to the number of four thousand Verses. He also erected among the *Athenians* a Temple to the Venerable Gods, as *Loban* testifies in his Treatise of the Poets. He is also said to be the first that

that erected Temples, and purify'd Houses and Fields by Processions and Sacrifices.

Some there are, who assert that he never slept, but only retir'd himself out of the way, busily employ'd about the cutting of Roots. There is also an Epistle of his to *Solon*, concerning the Republic which *Minos* erected among the *Cretans*. But *Demetrius* the *Magnesian*, in his Treatise of the Poets, denies the Epistle to be Legitimate, as, not being writt'n in the *Cretan*, but *Attic* Language, and that not very ancient neither. However I found another Epistle of his in these words.

Epimenides to Solon.

' **B**E of good courage, my dear
' Friend. For had the *Athenians*
' been accustomed to servitude, and want-
' ed good Laws, when *Pisistratus* erected
' his Tyranny, he had establish'd himself
' for ever. But now he has not enslav'd
' a sordid People; but such as remembering
' *Solon's* Laws, bemoan themselves out of
' meer shame, and will no longer brook
' his severity. But though *Pisistratus* have
' invaded the Liberty of the City, yet I
' hope the Tyranny will not descend to
' his Successors. And therefore I would

‘ not have thee wander about too far, but
 ‘ come into *Creet*, where there is no single
 ‘ Monarch to trouble thee. And beware
 ‘ that none of his friends do light upon
 ‘ thee by the way, lest mischief befall
 ‘ thee.

Some there are, by the report of *Demetrius*, who affirm, that he receiv’d his Food from the Nymphs, which he preserv’d in the Hoof of an Ox; of which he took a little at Times, never needing Evacuation; but that he was never seen to Eat. *Timeus* also makes mention of him in his Second Book.

Others there are who say, that the *Cretans* offer’d Sacrifices to him, as a God; for they aver him to have been most skillful in Divination. And therefore observing the Muniſtrian Port among the *Athenians*, he told ’em, that if they knew what Calamities that place would bring upon their City, they would tear it up with their Teeth. He is said to be the first who call’d himself *Æacus*, and foretold the *Lacedemonians* the Bondage which they should endure under the *Arcadians*, often pretending that he rose from death to life. *Theopompus* also relates, That when he was laying the Foundations of a Temple to the Nymphs, a voice was heard from

from Heaven, *Not to the Nymphs, but to Jove himself.* He likewise foretold the *Cretans* the issue of the War between the *Lacedemonians* and *Arcadians*; in which War being deserted by the *Orchomenians*, they fell into the power of their Enemies.

There are not wanting some who affirm, That he waxed old in so many days as he slept years, which *Theopompus* also testifies: And *Murianus* asserts, That he was by the *Cretans* call’d *Curetes*. The *Lacedemonians* preserv’d his Body within their City, being advis’d so to do by a certain Oracle, as *Sosibius* the *Lacedemonian* reports.

There were two more of the same name besides, the one a writer of Genealogies; and the second, one that writ the History of *Rhodes* in the *Doric Dialect*.

THE LIFE of PHERECYDES.

THE Syrian *Pherecydes* was the Son of *Badys*, as *Alexander* in his Successions reports, and a Heaver of *Pittacus*. He was the first, as *Theopompus* testifies, that wrote among the *Greeks*, concerning Nature

ture and the Gods ; more than that, he is famous for many wonderful things ; for as he was walking near the Sea-shoar upon the Sand, seeing a Ship under Sail right afore the Wind, he foretold, that the Vessel would sink in a short time ; which soon after happen'd in his sight. Another time, after he had drank a draught of Water drawn out of a Well, he foretold an Earthquake within three days, which fell out, as he said. Travelling thro' *Messana* to *Olympia*, he advis'd his Friend and Host *Perilaus* to depart from thence with all his Family ; which he neglecting to do, *Messana* was soon after taken by the Enemy. He was wont to tell the *Lacedemonians*, that neither Gold or Silver were to be valu'd or admir'd. And the same night that *Hercules* commanded the Kings to obey *Pherecydes*, the Deity gave him notice of it in a Dream. However, some there are do ascribe these things to *Pythagoras*.

But *Hermippus* hath this further of *Pherecydes* ; that in the War between the *Magnesiens* and *Ephesiens*, he being desirous that the *Ephesiens* should have the better, demanded of one that travel'd upon the Road, of what place he was ? who answering of *Ephesus*, Then draw me, said he, by the Legs, and lay me in the Territory

tory of the *Magnesiens*, and bid thy fellow Citizens, after they have obtain'd the Victory, take care to bury me in that place ; adding withal that he was *Pherecydes* : which when the Passenger had related to his Neighbours, they were in great hopes of victory. The next day they overthrew the *Magnesiens*, and being Victors found *Pherecydes* dead, whom they not only honourably interr'd, but held in great veneration afterwards.

Some say that going to *Delphos* from *Corycium*, he threw himself from the top of a Mountain. But *Aristoxenus* writing of *Pythagoras*, and his familiar Acquaintance, affirms, that he dy'd of a sickness, and was buried by *Pythagoras*. Some say that he ended his days of the Lowsie Disease, and that when *Pythagoras* coming to visit him, ask'd him how he felt himself ; he answer'd, thrusting his finger through the door, *my skin will tell thee*. Whence the Expression was ever afterwards taken by the Philosophers in a bad sense.

Andro the *Ephesian* asserts that there were two of the same name, both *Syrians*. One, an Astrologer ; the other a Theologist, whom *Pythagoras* admir'd. On the other side *Eratoſthenes* denies that there was any more than one *Syrian* ; but that the

the other was an *Athenian*, and a writer of Genealogies. Moreover there is yet extant a little Treatise written by *Pherecydes* the *Syrian*, concerning the first Principle of all things, which begins thus.

Jupiter and Time are the same, and the Earth was always.

Upon his Tomb, as *Doris* testifies, this Epigram was inscrib'd.

*In me all Wisdom ends, if there be more,
And that Pythagoras enjoys this store;
Tell him the Truth that Pherecydes speaks,
It springs again in him among the Greeks.*

Ion the *Chiot*e writes also thus concerning him.

*How sweetly lives his incorrupted Soul?
Who all the Vertues did himself controul?
Credit the wise Pythagoras who had seen
The Customs and the Manners of most Men.*

To which we may add that which follows, being one of our own, in *Pherecratian* Measure.

*The Learned Pherecyde,
Whom Syria boasts her own,
So Fame reports it, dy'd
By Vermin over-run.*

To

*To the Ephesians kind,
His Body to Magnesian Land
He willingly resign'd,
The Pledge of Glory gain'd,
By Victory next day:
'Twas th'Oracles Command,
Which he that only knew,
Resolved to obey.
And thus to friendship true
He dy'd to save his friends.
So sure it is that where
The Wise Men have their Ends,
They no less useful dye,
Than when they living were.*

This happen'd about the fifty ninth Olympiad; leaving behind this Letter to *Thales*.

Pherecydes to *Thales*.

' **M** Ayest thou dy well when thy fatal day approaches. I was taken desperately ill, when I receiv'd thy Letters; I was cover'd over with Vermin, and a Quotidian Ague shook my Bones besides. However I left it in charge with some of my Servants, that so soon as they had interr'd me, they should convey the enclosed to thee. Which if thou do'st approve, shew it to ' the

‘ the rest of the Wise Men ; if not, conceal it : for my part I cannot say it pleased me very much. I cannot commend it for infallibility, for I neither promis’d it, neither do I profess to know the Truth of all things. Something perhaps of the Theology thou may’st make use of, the rest must be consider’d. For I rather chose to propose obscurely, than to determine. But my Distemper every day increasing, I am unwilling to lose either any of my Physicians, or any of my Friends : And to those that ask me how I do, I shew my finger through the Door, to let ’em see my condition, and bid ’em all be sure to come next day to *Pherecydes’s* Funeral.

And these are they who were call’d the *Wise Men*, to the number of which there are some who add *Pisistratus* the Tyrant. Now we come to the Philosophers, and therefore first let us begin with the *Ionick* Philosophy, of which we have already declar’d *Thales*, the Instructor of *Anaximander*, to be the first Founder.

The End of the First Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Apophthegms

Of the most Famous

PHILOSOPHERS.

The Second Book;

Translated from the Greek by *Sam. White*, M.D.

The LIFE of

ANAXIMANDER.

A *Naximander*, a *Milesian*, was the Son of *Praxiades*. He held that the Beginning and Principle of all things was the *Vast Immensity* ; however no way bounding the Air, the Water, or any other Thing. That the parts were subject to *Alteration* ; but that the whole was immutable ; that the Earth lay in the middle, as it were claiming the place of a Center, being of a Spherical

rical Figure. That the Light of the Moon was a false Light, as being borrowed from the Sun ; which was at least equal to the Earth, and the most pure sort of Fire.

He was the first inventor of the *Gnomon*, which he fixed in the Dials of *Lacedæmon*, which were then no other than places proper for the observation of the Shadows which the Sun cast ; whereby, as *Phavorinus* records in his Universal History, he mark'd out the *Tropics* and *Equinoxes*, and erected *Horoscopes*. He was also the first who undertook to delineate the *Perimeter* or Circuit of the Earth and Sea, and to frame a Sphere that 'embody'd both those Elements. Which done, he set down in writing a short Exposition of such things as occur'd most plainly to his Apprehension.

In the second year of the fifty eighth Olympiad he had attained to the sixty fourth year of his Age, as *Apollodorus* the *Athenian* declares in his Chronicle, and dy'd not long after ; but he flourish'd in his prime, during the Reign of *Polycrates*, Tyrant of *Samos*.

It is reported, That one time among the rest, as he was singing, certain Boys laugh'd at him, which when he understood, *Therefore*, said he, *it behoves us to sing so much the better, because of the Boys.*

There

There was also another *Anaximander*, a *Milesian* likewise, who was an Historian, and wrote in the *Ionic* Dialect.

The LIFE of

ANAXIMENES.

A *Naximenes*, a *Milesian* also, was the Son of *Eurystratus*, and a Hearer of *Anaximander*, and as some say, of *Parmenides* likewise.

He affirm'd the Air and the *Infinite Immensity* to be the beginning of All things ; and that the Stars did not move above the Earth, but round about it. He wrote in the *Ionic* Dialect, affecting a plain and concise Style. He was born in the sixty third Olympiad, as *Apollodorus* testifies, and dy'd about the time that *Sardis* was taken.

There were also two others of the same name, born in *Lampsacus* ; the one an Orator ; the other, an Historian, and Nephew to the *Rhetorician*, who wrote the History of *Alexander's* fam'd Atchievements.

There are likewise extant two Epistles of *Anaximenes* the Philosopher to *Pythagoras*, of which the first runs thus.

H

Anaxi-

Anaximenes to Pythagoras.

‘**T**hales himself in the progress of
 ‘ his Studies from the flower of
 ‘ his Youth to his Old Age, was not alto-
 ‘ gether free from misfortune. For, as it
 ‘ was his custom, going forth one night
 ‘ with his Maid Servant to behold the
 ‘ Stars, in the midst of his serious Contem-
 ‘ plation, forgetting the situation of the
 ‘ place, while he went forward gazing up
 ‘ to the Skies, he fell down a steep Preci-
 ‘ pice. This was the end, say the *Milesi-*
 ‘ *ans*, of that famous Astrologer. But we,
 ‘ among the rest of his Scholars, forget
 ‘ not the Man, nor our Children, who are
 ‘ his Disciples likewise : But we embrace
 ‘ his Doctrine, and ascribe the beginning
 ‘ of all our Learning to *Thales*.

His second Epistle was this that follows.

Anaximenes to Pythagoras.

‘**C**ertainly thou didst consult our Ad-
 ‘ vantage more than our selves, in
 ‘ returning from *Samos* to *Crotona*, where
 ‘ thou livest in Peace. For the Sons of
 ‘ *Æacus* are offensive to others, and for
 ‘ the *Milesians*, they are in subjection to
 ‘ their

‘ their Tyrants. And the King of the
 ‘ *Medes* threatens us severely too, unless
 ‘ we will submit our Necks to the Yoke
 ‘ of Servitude : But as yet the *Ionians* seem
 ‘ readily resolv’d to fight with the *Medes*
 ‘ both for their own, and the Liberty of
 ‘ their Neighbours. But the Enemy so
 ‘ surrounds, and over-powers us at pre-
 ‘ sent, that we have little hopes to pre-
 ‘ serve it. How then is it possible for *A-*
 ‘ *naximenes* to mind his Contemplation of
 ‘ the Skies, living as he does, in continual
 ‘ dread of Perdition or Slavery. But
 ‘ thou enjoyest a perfect Tranquillity, ho-
 ‘ nour’d by the *Crotonæans*, and other *Ita-*
 ‘ *lians* and crowded with Disciples out of
 ‘ *Sicily*.

The LIFE of

ANAXAGORAS.

A *Naxagoras*, a *Clozomenian*, the Son of
 ‘ *Hegesibulus*, or *Eubulus*, was a diligent
 ‘ Disciple of *Anaximenes*.

‘ He was the first who attributed to Mat-
 ‘ ter Sense and Reason ; thus beginning
 ‘ his great Work, which is both delightful,
 ‘ and lofsily compos’d, All things at the be-
 ‘ ginning

ginning sprung together ; then came the World's *Intelligence*, and shap'd and embellish'd every individual Species ; whereas it was call'd the *Great Intelligence*. Of which thus *Timon* in his *Silli*.

*For thus fam'd Anaxagoras profoundly taught,
That the vast Mind like some great Hero fought
Rebellious Chaos, that disdain'd controul ;
And then it was, that the Worlds mighty Soul
Millions of ranging formless Bodies fix'd ;
Rammass'd, Compacted, here conjoyn'd, there mix'd ;
Until at length the vanquish'd Mass gave o're,
And all agreed, that was confus'd before.*

This Person was not only eminent for his Birth and Riches, but for the Grandeur of his aspiring Mind. For he surrender'd his Patrimony to his Relations ; at what time being by them tax'd for neglecting his Estate ; *What then, said he, are not you sufficiently able to take care of it ?* Soon after he left 'em all, and retir'd himself to the Contemplation of Nature, not minding publick or private Affairs. In-somuch that to one who thus accosted him ; *What ! then takest thou no care of thy Country ?*

Country ? Yes, said he, no Man more, pointing to the Heav'ns.

He is said to have been twenty years of Age when *Xerxes* invaded *Greece*, and to have liv'd seven and two. But *Apollodorus* in his *Chronicle*, affirms him to have flourish'd in his prime in the Seventieth *Olympiad*, and that in the first year of the Seventy eighth *Olympiad* he ended his days.

He began to divulge his Philosophical Exercises at *Athens*, under *Callias*, in the twentieth year of his Age, as *Demetrius Phalereus* reports, in his Compendium of the *Athenian Rulers* : Where, they say, he continu'd thirty years.

He affirm'd the Sun to be a massy Plate of Red-hot Iron, bigger than the *Peloponnesus*. Which some assert to have been the Opinion of *Tantalus* before him. He held that the Moon was full of Habitations, Mountains and Vallies ; and that the Principles of all things were endu'd with similitude of Parts. For that as the dust and filings of Gold might be embody'd into a Mass ; so was the Universe compos'd of little Bodies consisting of similar Particles. That heavy Bodies possess'd the lowermost place, as the Earth ; Light things the uppermost, as Fire ; and the Middlemost he assign'd to Air and Water.

ter. That the Sea lay below the Earth, which was broad; the moisture being exhaled by the Sun. That the motions of the Stars were at first disorderly and confus'd, as it were over the Top of the Earth, or the *Pole* which always appears: but that afterwards, the change of *Inclination* happen'd: That the Milky-way was only the Reflexion of the Sun, where none of the Stars could cast their Light. That Comets were only the Meeting together, or Conjunctions of all the Planets sending forth flames of Fire, which danc'd to and fro according to the Motion of the Air. That the Rarifying the Air by the Sun was the occasion of Winds. That Thunder was a compression of the Clouds; Lightning a brushing of the Clouds one against another. That an Earthquake was the return of the Air from the Subterranean Parts. That all Living Creatures sprung at first from a mixture of Moist, Hot and Earthy; and then begat each other. That Males were generated in the right, Females in the left side of the Womb.

It is reported that he foretold the fall of the Stone, near the River of *Ægos*, call'd *Ægos-Potamos*, which he said would fall from the Sun. Whence *Euripides*, who was his Disciple, in his fable of *Phaeton* call'd

calls the Sun a *Golden Mass*, or *Clod of Gold*. Coming to *Olympia*, he sat himself down, covered with a Leathern Hide, as if it had been going to rain; and being asked, whether he thought the Sea would ever overflow the Mountains of *Lampsacus*? Yes, said he, *unless it want time*. To the question, to what purpose he was Born? He replied, *To contemplate the Sun, the Moon, and the Heavens*. To one that told him, he had lost the *Athenians*. Not so, said he, *but they me*. Beholding *Manfalus's* Tomb, *A sumptuous Monument*, said he, *is a great Estate Metamorphos'd into Stone*. To one who griev'd that he should dye in a foreign Country, *The Descent*, said he, *to the Infernal Shades is every where alike*. He was the first, as *Phavorinus* relates in his Universal History, who affirmed that *Homer's* Poem was compos'd of Virtue and Justice. To which Opinion of his *Metrodorus* of *Lampsacus*, his intimate Friend, is said to have contributed very much, who was the first that essay'd to write of Natural things in Poetry. However *Anaxagoras* was the first who ever published any Treatise written upon that Subject.

Silenus also farther reports, in his first Book of History, that a Stone fell from Heaven in the time that *Dimylus* Ruled;

at what time *Anaxagoras* aver'd, that the whole Heaven was Compos'd of Stones; only that the Swiftneſs of the Circumrotation fix'd 'em in their Places, which otherwiſe would ſuddenly looſen and fall down.

But as to his being called in Queſtion, there are various Reports. For *Sotion* in his Succeſſion of the Philoſophers, aſſerts that he was accus'd of Irreligion by *Cleo*, becauſe he held the Sun to be a Red-hot Maſs of Iron; for which, when *Pericles* his Scholar defended him, he was fin'd fifty Talents, and exil'd his Country.

Satyrus alſo in his *Lives*, reports that he was accus'd by *Thucydides*, who always oppos'd *Pericles*, not only of Impiety, but Treason; and in his abſence was Condemn'd to Death. At what time when he received the News, both of the Sentence pronounc'd againſt him, and the Death of his Sons; aſto his Condemnation, he answer'd, *That it was no more than what Nature had long before decreed, that both he and they ſhould Dye.* As to the Death of his Sons, he repli'd, *That he well knew, he had not begotten 'em to be Immortal.* Yet ſome there are, who attribute theſe Sayings to *Solon*, otherſto *Zenophon*. However *Demetrius Phalareus* records in his Treatiſe of old Age, that he buried his Sons with his own Hands. On the other ſide

ſide *Hermippus* relates, that he was impriſon'd, in order to his Execution. But then *Pericles* coming into the Aſſembly, ask'd the Rulers, whether they could accuſe him of any thing that reach'd his Life? who returning no answer; Why then ſaid he, I am his Diſciple, and therefore beware how ye deſtroy a Man impeach'd only by Malice and Calumny, but rather take my Advice, and let him go. Which was accordingly done. However he took the affront ſo hainouſly, that he would not ſtay in the City.

In oppoſition to this, *Jerome* in his ſecond Book of *Commentaries*, aſſerts, That *Pericles* cauſed him to be brought into Court, tottering every Step he went, as being ſpent with Age and long Sickneſs; and that he was acquitted rather through the Compaſſion of the Judges, than that he was found innocent of what was laid to his Charge. So ſtrangely do Authors vary in their Reports concerning his Condemnation.

He was alſo thought to have born *Democritus* a grudge, for reſuſing him a Conference which he deſired. At length retiring to *Lampsacus*, he there ended his days. And being ask'd by the Magiſtrates of the City whether he had any particular Command to lay upon 'em, he deſired that

that the Boys might have Liberty to Play, every Year during the Month wherein he died, which Custom is observed to this Day. He was honourably interred by the *Lampsacenses*, who caused this Epigram to be engraved upon his Monument.

*Here he, who th' utmost bounds of Earth and Skies,
For Truth and Knowledg rang'd, entomb'd lies.*

To which we shall add this other of our own.

*For saying that the Sun was but a Mass
Of Iron Red-hot, doom'd Anaxagoras
To Death great Pericles sav'd ; which danger
past,
Another Error was his End at last.*

There are also three more of the same Name. The first an Orator and Scholar of *Isocrates*. The Second a Statuary, of whom *Antigonus* makes mention ; and the third a *Grammarian*, the Disciple of *Zenodorus*.

The

The LIFE of

ARCHELAUS.

Archelaus, an *Athenian*, or *Milesian*, was the Son of *Apollodorus*, or of *Mido* as others affirm, the Disciple of *Anaxagoras*, and *Socrates*'s Master. He was the first that introduced natural Philosophy out of *Ionia* into *Athens*, and was therefore called the Naturalist. However he was the last Professor of natural Philosophy, *Socrates* soon after advancing the Study of *Ethics*, of which nevertheless, he himself, in his Life-time, did not seem to have been utterly Ignorant ; for he made several of his publick Readings, upon the Subjects of Law, of Morality and Justice. Which being borrowed from him, and propagated by *Socrates*, he was therefore look'd upon as the first Inventor of *Ethics*. He asserted two Principles of Generation, Heat and Cold ; and that Living Animals were first created out of Mud ; and that *Good* and *Evil* did not proceed from Nature, but from the Law. For all which he gave these particular Reasons ; First, that the Water being melted and dissolved by the Heat, when it came

came to be thickned by the fiery Mixture, made the Earth; but being fluid, produced the Air: whence it came to pass, that the one was curbed by the circular Motion of the Air, the other by that of the Fire. Then, that living Animals were begotten out of the hot Earth, which dissolved the Mud into a Substance, almost like Milk, for their Nourishment: and that after the same manner Men were produced. He was the first who defined the Voice of Man to be the Repercussion of the Air; and affirmed that the Sea was a vast Body of Water, strained through the Earth, into the Cavities of the terrestrial Globe, that the Sun was the bigger of the Stars, and the whole was infinite.

Besides this *Archelaus* there were three others of the same Name. The one *Chorographer*, who made a distinct Mapp of that part of the World, over which *Alexander* had marched. Another, who wrote of natural Productions: the third an Orator, who also wrote of the Art of *Rhetoric*.

The

The LIFE of

S O C R A T E S.

Socrates was the Son of *Sophrontiscus* a Stone-cutter, and *Phenareta*, a Midwife, as *Plato* witnesses in his *Theatetus*; however he challeng'd *Athens* for his Country, as being born in *Halopex*, a little Village in the *Athenian* Territory.

He is said to have assisted *Euripides* in composing his Tragedies. Which occasion'd the following Verses of *Mnesilochus*.

New from the Mint, the Phrygians here behold,

Made by Euripides, as we are told;
But whispers run that Socrates was he
Who gave perfection to the Tragedy.

In another place he calls him *Socrates's* *Wedge*: And *Callias* in his *Pedata*, thus retorts upon *Euripides*.

And why not I look great? O Sir, you may;
For Socrates assists your Verse, they say.

Nor is *Aristophanes* less severe in his *Clouds*.
This

*This is the great Euripides, whose Plays
Are full of Wisdom, but who bears the praise?*

He was a Hearer of *Anaxagoras* as some report, but of *Damon*, as *Alexander* asserts in his *Successions*, who being condemned to death, he follow'd *Archelaus* the *Naturalist*, by whom he was belov'd in the worst Sence, as *Aristoxenus* relates. But *Doris* affirms, That he serv'd as an Apprentice, and then working at his Trade of a Stone-Cutter, made the Statues of the *Graces* in their Habits, which are to be seen in the *Acropolis*, or Castle of *Athens*. Which occasion'd the following lines of *Timon* in his *Silli*.

*From These a shabby Stone-Cutter, forsooth,
A blabber about Law, to tell ye truth,
His Learning boasts; the Grecian's Prophet he,
If you'll believe him, quaint in Sophistry,
A scoffing Droll, a Sub-Athenian; more,
The curs'd st Flatterer, e're known before.*

For as *Idomeneus* relates, he was a very smart, and ready Orator; only the thirty Tyrants forbid all teaching or practising the Art of Rhetoric, as *Zenophon* testifies: And he is severely censur'd by *Aristophanes*, as one that could make a good Cause
of

of a bad one. Moreover, as *Phavorinus* writes in his *General History*, he was the first who, together with *Æschines*, his Scholar, taught *Rhetoric* in his Publick School. Which *Idomeneus* also testifies in his Life of *Socrates*. He was also the first who discours'd of the Government to be observ'd in Humane Life and Conversation, and the first of the Philosophers who was publicly Executed after Condemnation. And *Aristoxenus* also the Son of *Spintharus* reports him to have been the first that demanded money for teaching. But *Demetrius* of *Byzantium* relates, that *Crito* brought him off from that Mercenary Trade of begging, and growing in love with his great Parts, and the perfections of his Mind, became his bountiful Scholar. After he had cry'd down Natural Philosophy, as neither beneficial nor profitable to Mankind, he introduc'd *Ethicks*, which he publicly taught in the Work-Houses, and Market-places; exhorting the People only to study that, which according to the Verse in *Homer*,

*In civil Converse and each Family
Might civil most, or most destructive be.*

And such was his vehemency in discourse, that he would frequently bend
his

his fists, knock his knuckles one against another, and twitch the hairs of his Beard from his Chin, after such a strange manner, that the People contemning his antic Gestures, would laugh at him, and offer him twenty affronts ; which nevertheless he bore with an extraordinary Patience. Insomuch that once being spurn'd and kick'd by a certain Person, to another that admir'd at his forbearance, he made answer, *What if an Ass had kick'd me, should I have presently seiz'd him for it ?* Thus much *Demetrius*. He never thought it necessary to travel, unless, when any occasion call'd him to the Wars. All the rest of his time he staid at home, and spent it wholly in conversing and disputing with his familiar Friends ; not so much to convince them of their own Opinions, as to find out the Truth himself. To *Euripides*, who ask'd him what he thought of a Treatise of *Heracitus's*, which he had given him to read, he reply'd, *Those things that I understand are Genuine and Master-line ; and so perhaps may they be likewise which I do not understand ; yet they want a Delian Diver.*

He was very careful to exercise his Body, and therefore he enjoy'd a most healthy and strong Constitution : Insomuch that in the Expedition against *Amphipolis*

at the Battle of *Delius*, he sav'd *Xenophon* that was fallen from his Horse, and mounted him again. And when all the rest of the *Athenians* fled, he retreated fair and softly, and frequently look'd back without the least disturbance, resolv'd to have defended himself, had any one adventur'd to assail him. He also serv'd in the War against *Potidaea* by Sea ; in which Expedition he is reported to have stood a whole night in one Posture. More than that, after a single Victory obtain'd by his own Valour, he yielded the honour of the action to *Alcibiades*, by whom he was highly esteem'd, as *Aristippus* relates, in his fourth Book of *Ancient Delights*. To the *Chiot* reports him to have travel'd with *Archelaus* into *Samos*. *Aristotle* also affirms, that he visited *Pytho* ; and *Phavorinus* in his first Book of *Remembrances*, that he survey'd the *Isthmus*.

He was a person resolv'd and obstinate in his Opinions, and a great Champion of *Democracy*, which is apparent from hence, that he withstood both *Critias*, and his Faction, who commanded *Leontes* the *Salaminian*, a rich Man, to be sent for, that he might be put to death ; and was the sole Person that adventur'd to pronounce judgment, contrary to the ten most powerful Captains ; and when the Prison doors

were

were set open to him, to go where he pleas'd, refus'd ; severely chid those that wept for him ; and when fetter'd, mollify'd the fury of his Enemies with his soft and smooth Language. He was a person contented with his present condition, and Majestic. So that, as *Pamphila* relates, when *Alcibiades* had giv'n him a large piece of ground whereon to build him a House ; said he to his Benefactor, *Hadst thou given me a pair of Shoes, and a Hide to make 'em my self, would it not appear very ridiculous in me to accept it ?* And when he saw the vast variety of Commodities that were put to sale among the Multitude, he was wont to say to himself, *How many things are there in the World of which I have no need !* And it was his custom frequently to repeat the following *Iambicks*.

*Silver and Purple, breeding so much strife,
Fit for Tragedians, not for Humane Life.*

He despis'd *Archelaus* the *Macedonian*, *Scopas* the *Crannonian*, and *Eurylochus* the *Larissæan*, refusing the money which they sent him, nor vouchsafing so much as to give 'em a visit. So orderly and temperate in his Dyet, that in all the Contagions which happen'd at *Athens* in his time, he never was sick.

Aristotle

Aristotle tells us, that he married two Wives ; the first *Xantippe*, by whom he had a Son call'd *Lamprocles*. The second *Myrto*, Daughter of *Aristides* the *Just* ; whom he marry'd without any Portion ; and by whom he had *Sophoniscus*, and *Menexenus*. Some there are who affirm, That *Myrto* was his first Wife ; though others report that he was marry'd to both at the same time ; and among the rest *Satyrus*, and *Hieronymus* the *Rhodian*. For it is said, that the *Athenians* finding a decay of Men, and that there was a necessity of propagation, made a Decree, that any Man might marry one Town-born Wife, and get Children of another ; which *Socrates* did.

He had a loftiness of mind that scorn'd all those who ridicul'd him. He glory'd in his frugality, and was frequently wont to say, That he who eat with an Appetite, had the least need of variety of Food. And he that drank with a Gusto, least desired change of Liquor : And that he who wanted least, came nearest to the Gods. And this we may learn from the Comœdians, not aware of the Encomiums which they give him, while they labour to vilify him. As for Example in *Aristophanes*,

I 2

In

*In Wisdom justly aspiring to excell,
How sweetly 'mong th' Athenians dost thou
dwell !*

And then again,

*Serious and Musing though we know thee well,
For Toil attends on Quest of knowledge still,
Yet thou Eternal Drudge, or sit, or walk,
Art never tyr'd with pondering, nor with talk,
Cold ne'er molests thee, nor the fond desire
Of sumptuous Food, or Wine, which Fools ad-
mire.*

Moreover, *Amipias* introducing him in a long Thread-bare Cloak, thus bespeaks him : " O *Socrates*, of a few Men the best, " of many the vainest, and art thou at " last come amongst us with thy wonted " patience ? How camest thou by this " Winter Cloak ? Certainly this misfortune befell thee through the Villany of " the Leather-Dresser.

But we must say this of him, that he would never flatter any Man for a Meals Meat. And *Aristophanes* does but acknowledge the Grandeur and Loftiness of his mind, where he says,

With

*With pompons Gate he struts along the streets,
And frowns and scowles on every one he meets.
And though no Shoes upon his Feet he wears,
Yet still his haughty Count'nance nothing fears.*

However sometimes, to humour the occasion, you should see him appear in splendid and modest Habit : as when he went to visit *Agatho*, in *Plato's Symposium*. And such was his Eloquence, that it was equally prevalent whether to persuade or dissuade the same thing. Infomuch that when he disputed with *Theatetus*, concerning Knowledge, he sent him away like one that thought himself inspir'd. And with *Euthyphron* who prosecuted his Father, and had summoned him for Tryal at such a day, discoursing concerning Justice and Piety, he diverted him from his purpose, and made him let fall his Suit. Convincing *Zyffis* also, he made him a most Moral Man. For he had a peculiar faculty to adapt his words to his matter. And *Lamprocles*, so undutiful and cruel to his Mother, as *Xenophon* relates, by soft persuasion he overcame, and brought to respect and reverence her. The same *Xenophon* also testifies, that he diverted *Glanco*, the Brother of *Plato*, from meddling with State Affairs, by convincing him of his

his Ignorance, and want of Experience. On the other side, he admonish'd and over-perswaded *Charmides* to apply himself to public business, as being fit for it. He also encourag'd the great Captain *Iphicrates*, by shewing him the Cocks of *Midas* the Barber, and *Callias*, fighting together. Wherefore *Glanconides* thought him fit to walk about the City, but no otherwise than a Pheasant or a Peacock.

He was wont to say, 'twas to him a wonder, that every Man should be able to utter those things which he has in his mind; but could not be able to tell how many Friends he had: So negligent we were in the observance of our Benefactors.

To *Euclides* that apply'd himself with a more than ordinary diligence to cavilling Disputes, O *Euclides*, said he, *thou knowest how to make use of Sophisters, but not of Men.* For he look'd upon it as an idle study for a Man to mind those things, as *Plato* records in his *Euthydemus*.

He refus'd the Servants that *Charmides* offer'd him, to attend him when he went abroad; and some there are who report, that he despis'd the beauty of *Alcibiades*. Only he extoll'd Leisure, as the best thing which a Man could enjoy, as *Xenophon* witnesses, in his *Symposium*.

He

He farther held, that there was but one Chief Good, which was *Knowledge*: And one thing Evil above all the rest, and that was *Ignorance*. Riches and Nobility of Birth, he said, were so far from deserving to be valu'd or esteem'd, that they were rather the Fountain of all mischief. Therefore to one who told him that the Mother of *Antisthenes* was a *Thracian*, *Why, couldst thou believe*, said he, *that such a Noble Person could have been born of two Athenians?* He order'd *Crito* to redeem *Pheado*, whom Captivity had reduc'd to ply at the Brothel-Houses for a Livelihood, and made him a great Philosopher. At his leisure hours he learn'd to sing to the Harp; affirming it was no shame for a Man to learn what he knew not before. He accusom'd himself very much to dancing, esteeming that sort of Exercise, as very much conducing to Health. He affirm'd, That the Deity had endu'd him with the gift of Fore-knowledge: And it was one of his Maxims, That to begin well was not only no small thing, but the chiefest thing of all; and that he only knew this, that he knew *Nothing*.

Being ask'd, What was the Vertue of a young Man? He answer'd, *Nothing to Excess*. Then for Geometry, he said, it behov'd Men to study it so long, till

I 4

they

they were able to give and take Land.

When *Euripides* in his *Auga* repeated this Expression concerning Vertue, *'Twas best to let her go at Random*; He rose up and left the Stage, saying as he went off, *That it was a ridiculous thing to deem a lost Slave worthy to be sought after and found out again, but to suffer vertue to perish.* To the Question, whether best to marry or not, he answer'd, *Let a Man do which he pleases, he will repent.*

It was a saying that he wonder'd at Stone-Cutters, who endeavour'd to make the Stones as like to Men as they could, but never took care to prevent their being like Stones themselves.

He would be always exhorting young Men to view themselves in their Looking-Glasses; that if they saw themselves fair and comely, they might render themselves worthy of their Beauty: But if deformed, that they might hide the defects of the Body, by improvements of the Mind.

Having invited certain wealthy Persons to Supper, and perceiving *Xantippe* ashamed of his short Commons, *Come, come,* said he, *never let it trouble thee; If they be moderate and thrifty Men, they will bear with me: If they be proud and luxurious, we shall have no occasion to mind 'em.*

He

He was wont to say, That other Men liv'd, that they might eat; but that he eat only that he might live. Concerning the vulgar Multitude, he said, they were like a vast sum of Money, where a Man refuses to take the pieces one by one, but never scruples to carry away the whole Heap. When *Æschines* told him he was poor, and had nothing else to give him but himself; *How!* said he, *and art thou not sensible that thou givest me the greatest gift thou canst e'er expect to be Master of in this World?*

To one that murmur'd to find himself despis'd, when the thirty Tyrants came into Power, *Oh,* said he, *d'ye repent at length?* To another, who brought him the news that the *Athenians* had condemned him to dye; *Very good,* said he, *and Nature has condemned them.* Which saying is ascribed by others to *Anaxagoras*. To his Wife, that cry'd to him, *Thou dy'st unjustly:* *Do'st wish,* said he, *it had been justly?*

Dreaming that he heard a Person recite this Verse to him in his sleep,

On the third day come thou to Phthia's Plains.

He told *Æschines* that he should dye within three days.

Upon

Upon the day that he was to drink the Hemlock draught, when *Apolodorus* offer'd him a sumptuous upper Garment to cover him expiring, *What!* said he, *my own Cloak suffic'd me while I liv'd, and will it not serve me to dye in?* To one who brought him word, that a certain Person curs'd and rail'd at him, *It may be so,* said he, *for he never learn'd to speak any better.* When *Antisthenes* held up his upper Garment, and shew'd it full of holes to the light, *I see,* said *Socrates*, *thy vanity through the Rents of my Cloak.* To one that cry'd to him, *Does not such a one abuse thee?* No, said he, *for his words concern me not.* He said, 'twas expedient for him to expose himself on purpose to the *Comedians*. For if they tell us our faults, we ought to correct 'em in our selves; if not, their Scoffs are nothing to Us. To *Xantippe*, that first read him a Curtain Lecture, and then threw a Bowl of Water in his Face. *Did I not tell ye,* said he, *that when Xantippe thunder'd, she would rain soon after.* To *Alcibiades* telling him, That *Xantippe's* Billinggate Language was not to be endur'd; *Oh!* said he, *I have accusom'd my self to it, and it troubles me no more than the noise of the Mill offends the Miller:* And then adding, *Dost not thou bear with the cackling of thy Geese?* To which *Alcibiades* replying,

ing, that they brought him Eggs and Goslings: *And Xantippe*, said he, *has brought me Children.* Another time, when she pull'd his Cloak from his back, and his familiar Friends advis'd him to chastise her with his fists, *Well advis'd,* by *Jove*, said he, *for you, while we are together by the Ears, to laugh at Us, and cry, well done Socrates, bravely done Xantippe.* Therefore, he said, that a Man must use himself to a morose ill humour'd Wife, as *Jockies* order their high mett'd Horses. For by breaking Them of their Jades tricks, they learn to ride others with pleasure. So I, said he, being accusom'd to *Xantippe's* bawling, can the more easily brook the indignities of Men when I come abroad. These, and such like Sentences and Admonitions, when he had both utter'd and practis'd every day, he was applauded by the *Pythian* Priests, who return'd that Answer to *Cherephon*, which is in every Bodies Mouth.

Of all Men living, Socrates the Wisest.

This drew upon him the envy of several, especially those, who having a proud and impertinent conceit of themselves, he always despis'd for Fools and Nonsensical fellows; of which number was *Anytus*,

tus, as Plato relates in his *Memnon*. This *Anytus* therefore not brooking the Jokes and Sarcasms that *Socrates* daily put upon him, first embitter'd *Aristophanes*; after that he incensed *Melitus* to draw up an Indictment against him, laying Impiety, and corrupting of Youth to his Charge. Thereupon *Melitus* drew up the Bill, and *Polyeuretus* took upon him the Prosecution, as *Phavorinus* relates in his Universal History. *Polycrates* the Sophister compil'd the Declamation against him, as *Hermippus* reports; though others will have *Anytus* himself to be the Person; and *Lycus* the Orator manag'd the Tryal. But *Antisthenes* in his *Successions* of the Philosophers, and *Plato* in his *Apologies*, relate him to have had three Accusers, *Anytus*, *Lycus*, and *Melitus*. *Anytus* took the Citizens, and Tradesmens part; *Lycus* appear'd for the Orators, and *Melitus* stood for the Poets, who had every one felt the lash of *Socrates's* Reprimands. But *Phavorinus* in his first Book of Remembrances, tells us, that the Oration fix'd upon *Polycrates* could not be his, for that there is mention made therein of the Walls that were repair'd by *Conan*; which was not done till six years after the death of *Socrates*. Now the form of the Process ran thus: For it still remains to be seen, says

Phavori-

Phavorinus in the *Metroum*; *Melitus* of *Pithea*, the Son of *Melitus*, accuses *Socrates* the *Alopecian*, the Son of *Sophoniscus*, of the following Crimes. *Socrates* does impiously, not believing those to be Gods, which the City believes to be so, but introducing other strange Deities. He does impiously in Corrupting and Seducing the Youth of the City. Wherefore his punishment ought to be Death.

Soon after, when *Lyfias* had read the Apology which he had made for him, 'Tis an exceeding Eloquent, and Polite Oration. *Lyfias*, said the Philosopher, yet it nothing concerns me; for it was more like a judicial piece of Pleading than was proper for a Philosopher to own. But then *Lyfias* demanding, if the Oration were good, and lik'd him, wherefore it were not convenient for him? *May not*, said he, *my Garments and Shoes be very splendid and fashionable, yet not fit me?*

At the time of the Tryal, *Justus* of *Tiberias* in his *Stemma* relates, that *Plato* ascended into the Pulpit, and thus beginning his Harangue, *Though the youngest in years, O Men of Athens, of any that ever yet ascended into this Place*: He was presently interrupted by the Judges, who cry'd out, *Come down then*. Thereupon he was cast by two hundred eighty and one Voices.

After

After which the Judges debating whether to punish his Body or his Purse, he told 'em, he was ready to pay twenty five Drachma's, though *Eubulides* affirms, that he promis'd a hundred. Upon which the Judges being divided in their Opinions, *I should have thought*, said he, *for what I have done I might rather have been rewarded, and allowed the Public Maintenance of the Prytaneum.* But that put 'em into such a Heat, that they presently condemn'd him to death, with a new access of fourscore Voices more. Thereupon he was thrown into Irons. Nor was it many days after that, before he drank the poisonous Juice; uttering at his death those Raptures of Morality & Philosophy, which *Plato* has recorded in his *Phædo*. There are some who affirm that he wrote that Hymn to *Apollo* and *Diana*, which begins,

*Diana, Hail, and Thou bright Delian Youth,
Apollo, Hail; renowned Off-spring Both.*

Though *Dionysodorus* will not allow it to be his. He also wrote an *Æsopian* Fable, highly significant, and to the purpose, which thus began,

*The wise Æsopus his Corinthians taught,
Not to trust Vertue with the common Rout.*
This

This was the *Exit* which *Socrates* made out of the World. But soon after the *Athenians* so sorely repented of what they had done, that they shut up for a time all their Places of Public Sports and Exercises: And for his Judges, some they Exil'd, and condemn'd *Melitus* to Death: But the Memory of *Socrates* they honour'd with a Brazen Statue, the Workmanship of *Lysippus*, which they erected in the chiefest Street of the City. *Anytus* also, being then beyond the Seas, the *Heraclæots* exterminated the same day. Nor were the *Athenians* thus unkind to *Socrates* alone, but to several other Illustrious Persons also. For, as *Heraclides* reports, they Fin'd *Homer* fifty Drachma's, as being a mad Man; and condemn'd *Tyrtaeus* for a Fool; though they honour'd *Astydamas* the first of *Æschylus's* Scholars with a Brazen Statue. Which *Euripides* throws upon 'em as a reproach, in his *Palamedes*.

*I've slain, y've slain the Wise sweet-singing Muse.
That liv'd among ye free from all abuse.*

However *Philochorus* affirms that *Enripides* dy'd before *Socrates*.

He was born, as *Apollodorus* relates in his Chronicle, under the Government
of

of *Aphsephion*, in the fourth year of the 77th. *Olympiad*, upon the sixth day of the Month *Thargelion*, or *April*, when the *Athenians* purifie their City with a Solemn Proceſſion, the very ſame day that the *Delians* affirm *Diana* to have been born.

He dy'd in the firſt year of the ninety fifth *Olympiad*; in the ſeventieth year of his Age: Which *Demetrius Phalereus* alſo teſtifies, in oppoſition to others, who will not allow him to have liv'd above ſixty. However they were Diſciples of *Anaxagoras*, both he, and *Euripides*, who was born in the firſt year of the ſeventy fifth *Olympiad* under the Government of *Callicles*.

Now it ſeems to me that *Socrates* apply'd himſelf alſo to *Natural Philoſophy*; which appears by his Diſcourſes of Providence, mention'd by *Xenophon*, though he never made any ſet Orations, but ſuch as concern'd Morality, and the well ordering of Humane Life. And *Plato* in his *Apology*, making mention of *Anaxagoras* and other Philoſophers, diſcourſes of thoſe things which *Socrates* is ſaid not to have deny'd, as attributing all to *Socrates*. *Aristotle* alſo reports, that a certain *Magician*, coming out of *Syria* to *Athens*, reprehended *Socrates* for many things, and foretold his violent Death. As for any Epigrams

grams that were made upon him, we find no other, but this of our own.

*Now Neſtar ſip among the Gods, for thee
Great Socrates, the Delphian Deity,
Pronounc'd the Man (and ſure the God was
wiſe)*

*Whom he for wiſdom above all did prize.
Ingrateful Athens in a poiſon'd Bowl,
To Starry Mansions ſent thy ſwimming Soul;
The more ingrateful they, and vile much more,
That drank ſuch Wiſdom from thy Lips before.*

Aristotle tells us in his *Poetics* that *Antiochus* of *Lemnos*, and *Antioſpho*, an expounder of Prodigies, labour'd highly to be his Emulators; as *Onatas* and *Kydo* vy'd with *Pythagoras*, *Sagaris* with *Homer* living, and *Xenophanes* after his death: *Cecrops* with *Hefiod*; *Pindar* with *Amphimenes* the *Coan*; *Thales* with *Pherecydes*; *Bias* with *Salamus* of *Priene*; *Pittacus* with *Antimenides*, and *Alceus*; *Sofſibius* with *Anaxagoras*; *Simonides* with *Timocreon*. Now of thoſe that ſucceeded *Socrates*, and were called *Socratics*, the moſt eminent were *Plato*, *Xenophon* and *Antiſthenes*. Of thoſe that were call'd the Ten, the moſt famous were *Æſchines*, *Phado*, *Euclid*, and *Ariſtippus*.

There was also another *Socrates*, who was an Historian, and wrote the History of *Argos*; another a *Bithynian*, and a *Peripatetic*; a third, a writer of Epigrams, and a fourth, a *Coan*, who set down several Forms of Supplications to the Gods.

The LIFE of XENOPHON.

X*enophon*, an *Athenian*, was the Son of *Gryllus*, Born in the Village of *Argæus*: modest to Excess, and the most lovely Person living.

It is reported, that meeting *Socrates* in a narrow Passage, he held up his Stick, and having stopped him from going forward, asked him where he might purchase such and such things, that were necessary for humane Use: to which, when *Socrates* had returned him an Answer; *Socrates* asked him again, where good and virtuous Men were to be found; which sudden question putting *Xenophon* to a non-plus, *Follow me then*, said *Socrates*, and *Learn*: and so from thenceforth, *Xenophon* became a Hearer of *Socrates*: and was the first, who taking Notes of what he heard, afterwards made his Observations public in writing to all the World; being

also

also the first that wrote the History of the Philosophers. He was in Love with *Clinias*, as *Ariskippus* relates in his fourth Book of the delights of the Ancients, to whom he is said to have used these Expressions. 'And now *Clinias*, I behold thee with more delight, than all things else whatever, that are accounted Beautiful among Men. Nor would I value my being Blind as to all other Objects, so I might enjoy the Sight of *Clinias* only. But I am perplexed all Night, and disquieted in my Dreams, because I see not Him. But I return the choicest of my Thanks to Day and to the Sun, because they shew me *Clinias* again. As for his Friendship with *Cyrus*, he gained it in this manner. There was then in the *Persian* Court, a familiar Friend of his, *Proxenus* by Name, by Birth a *Bæotian*, the Disciple of *Gorgias Leontinus*, well known to *Cyrus*, and by him highly beloved. He remaining at *Sardis* with *Cyrus* sent an Epistle to *Xenophon* and then at *Athens*, inviting him to an Acquaintance with the Prince, *Xenophon*, shewed the Letter to *Socrates*, and asked his Advice; who sent him to *Delphos* to consult the Oracle. Thither *Xenophon* went, in obedience to *Socrates*, and enquires of the Deity, not whether he should go to *Cyrus*,

K 2

but

but after what manner. For which, tho' *Socrates* modestly blamed him, yet he advised him to go. Thereupon he went, and ingratiated himself in such a manner with the young Prince, that he became no less his Friend than *Proxenus*. As for what happened in the ascent of *Cyrus*, and the return of the *Greeks*, he himself has given us a perfect account with his own Pen. But he hated *Meno*, the *Pharsalian*, at the time of the *Ascent*, Commander of the Foreign Troops, who among other Reproaches, upbraided him with his Excess of Male-Venery. Moreover he was wont to scoff at *Apollonides*, and tell him, that his Ears were bored.

After the *Ascent*, his misfortunes in *Pontus*, and the violation of the Leagues he had made with *Senthus*, King of the *Odrysiens*, he marched into *Asia*, and join'd with *Agefilaus*, King of the *Lacedemonians*, and listing under his Command the Souldiers that he brought along with him, he became his familiar Acquaintance; at what time because he seemed to take part with the *Lacedemonians*, he was Condemn'd and Exil'd by the *Athenians*. Marching then to *Ephesus*, and being full of Money, he delivered the one half of his Gold to *Megabyzus*, the Priest of *Diana*, to keep till his Return; but if he

never

never came back, for the consecration of a Statue to the Goddess. Of the other half he sent a good part in Presents and Offerings to *Delphos*. From thence he accompany'd *Agefilaus* into *Greece*, being call'd home to command in the *Theban* War; at what time the *Lacedemonians* kindly entertain'd him, and afforded him all necessary Accommodations. After that, taking his leave of *Agefilaus*, who retir'd to *Scilluntes*, in the Territory of *Elea*, not far distant from the City; whether a certain ordinary Woman, called *Philessa*, as *Demetrius* the *Magnesian* relates, together with two Children, *Gryllus* and *Diodorus*, which were also said to be *Twins*, as *Dinarchus* reports in his Book of *Divorce* against *Xenophon*. Soon after *Megabyzus*, coming to attend the public Solemnities of the Place, he receiv'd his Money, with which he purchased a piece of Land, and consecrated the same to the Goddess, lying upon the River *Selenus*, which bare the same name, with that which ran by the Walls of *Ephesus*. There he spent his time in Hunting, feasting his Friends, and writing Histories: Though *Dinarchus* affirms, that his House and Lands were the free gift of the *Lacedemonians*. *Philopidas* also the *Spartan*, sent him several *Dardanian* Captives, of

which he dispos'd as he thought fit himself: At what time the *Eleans* marching against *Scilluntæ*, while the *Lacedæmonians* delay'd their assistance, took the Country. But then the Sons of *Xenophon* privately withdrew themselves with a small retinue, and came to *Lepreum*. *Xenophon* himself also first retir'd to *Elis*, then to *Lepreum*, to his Sons, and thence all together getting safe to *Corinth*, there settl'd themselves. At the same time the *Athenians* having resolv'd to assist the *Lacedæmonians*, he sent his Sons to *Athens* to serve in the Wars. For they had been both bred up at *Sparta*, as *Diocles* relates in his Lives of the Philosophers. As for *Diodorus*, he escap'd out of the Battel, without performing any remarkable Atchievment. But *Gryllus*, serving among the Cavalry (for it was at the Battle of *Mantineæ*) after he had behav'd himself with a more than ordinary courage, dy'd valiantly in the Throng of his Enemies, as *Euphorus* relates in the five and twentieth Book of his History, *Ctephisodotus* then leading the Horse, and *Agessilaus* commanding the Foot: And the same Fate befalling the *Theban* General; for *Epaminondas* was slain in the same fight.

It is reported, That when the news of the defeat was brought to *Xenophon*, he
was

was then offering Sacrifices with a Crown upon his Head; at what time, when he heard that his Son *Gryllus* was slain, he laid aside his Crown; but afterwards, finding by the continuance of the Relation that he had bravely fought, and dy'd honourably, he put on his Crown again. Some report, that he did not so much as shed a Tear, only sigh'd out these words, *I know that my Son was not Immortal*. *Aristotle* also tells us, That an infinite number of Persons wrote the Praises of *Gryllus*, and bestow'd Epitaphs upon him, partly to celebrate his Name, and partly to gratifie his Father. *Hermippus* moreover asserts, That *Socrates* wrote an Encomium of *Gryllus*, which *Timon* thus derides;

*A sorry Duad, or a Leash, perhaps,
Of Doggrel Distichs he together scrapes,
To claw kind Xenophon, or else to please
His Friend and Scholar, bawling Æschines.*

Xenophon flourish'd in the fourth year of the ninety fourth Olympiad; and he accompany'd *Cyrus* in his Expedition at what time *Xenaretus* govern'd *Athens*, a year before the death of *Socrates*. He dy'd (according to *Stesiclides* in his *Epitome* of the *Archontes* and *Olympiads*) in the first year of the hundred and fifth O-

lympiad, during the Government of *Callidemides*, at what time *Philip* the Son of *Amyntas* reign'd in *Macedon*. And *Demetrius* the *Magnesian* affirms, That he was far strick'n in years at the time of his decease: A person of great Vertue, and among his other Excellencies, a great Lover of Horsemanship, Hunting, and Warlike Discipline, as is manifest by his Writings.

He was very Religious, a constant Offerer of Sacrifices; one who was able to judge of Religion, and an exact Emulator of *Socrates* in every thing. He wrote about forty several Treatises; the *Ascent of Cyrus*; annexing a Prologue to every particular Book, but not any to the *Whole*; the Education of *Cyrus*; the Transactions of the *Greeks*, and several Commentaries; his *Symposium*, and *Oeconomics*. He wrote also of *Horsemanship*, and of *Hunting*; an *Apology* for *Socrates*; of *Seeds*; *Hiero*, or the Tyrant; *Agefilans*; the *Common-wealth* of *Athens*, and *Lacedamon*: Which latter *Demetrius* the *Magnesian* denies to be *Xenophon's*. It is reported also, that when it was in his power to have stift'd the Works of *Thucydides*, he was the first who made 'em public to the World, for the honour of the Author. He was call'd the *Athenian Muse*, for the sweet-

sweetness of his Style. For which he was envy'd by *Plato*, as we shall declare in his Life. Nor could we our selves refrain his commendations in the following Epigrams.

*By Cyrus call'd to assist his bold Ascent,
The valiant Xenophon not only went;
But back returning he so bravely fought,
As one that for Immortal honour sought:
Then writing his bold acts, he plainly shew'd
How much to Socrates his Valour ow'd.*

Then this upon his Death.

*Tho' Thee, Great Xenophon, thy Native Soil
For Cyrus sake condemn'd to long Exile,
More kindly far by Corinth entertain'd,
A happy life thou lead'st, where mildness
reign'd.*

In some other Authors I have read, that he flourish'd about the Eighty ninth *Olympiad*, together with the rest of the *Socratics*. On the other side, *Ister* asserts, that he was banish'd by the Decree of *Eubulus*, but that afterwards the same person gave his Voice for his return home.

Of his name there were seven in all: Himself the first; The second an *Athenian*, the Brother of *Pythagstratus*, who wrote

a Poem, entitl'd *Theseis* ; as also the Life of *Epaminondas* , and *Pelopidas*. The third was a Physician of *Coos* ; A fourth, who compil'd the History of *Hannibal* : The fifth, a Collector of Fabulous Prodigies : The sixth a *Parian*, and a famous Statuary : The seventh, a writer of Comedies, after the Ancient strain.

The LIFE of
ÆSCHINES.

Æschines an *Athenian*, as some say, was the Son of *Charinus*, whose Trade it was to make Sawcidges ; as others assert of *Lysanias* ; industrious from his Infancy : And therefore he never forsook *Socrates* : Which occasion'd that saying of his Master, The Sawcidge-makers Son is the only person that ever knew how to give us respect.

This was he, as *Idomeneus* relates, and not *Crito*, who advis'd *Socrates* to make his escape out of Prison ; though *Plato*, more a friend to *Aristippus*, will have *Crito* to be the Author of that good Counsel. However *Æschines* was question'd for it, and eagerly prosecuted by *Menedemus*

demus the *Eretrian*, because he had divulg'd several Dialogues under *Socrates*'s name, and which he pretended to have receiv'd from *Xantippe*. Of which, those that bear the Title of *Acephali*, are very loose and extravagant, not savouring in the least of *Socratic* reserv'dness. And therefore *Pisistratus* the *Ephesian* denies 'em to have been compos'd by *Æschines*. To which *Perseus* adds, That seven of those Dialogues, being the greatest part, were written by *Pasipho* of *Eretrium*, and by him foisted into the Works of *Æschines*. On the other side, that *Antisthenes*, the lesser *Cyrus*, the lesser *Hercules*, *Alcibiades* and the Lives of several others were all written by *Him*. Now the Dialogues of *Æschines*, describing the Life and Conversation of *Socrates* were seven ; under the names of *Miltiades*, *Callias*, *Axiochus*, *Aspasia*, *Alcibiades*, *Telauges*, and *Rhino*.

Some there are who report, that being reduc'd to great want, he took a Voyage into *Sicily*, hoping to tast of *Dionysius*'s bounty ; and that being there despis'd by *Plato*, but recommended to the Tyrant by *Aristippus*, he produc'd his Dialogues, and was liberally rewarded by the generous *Sicilian*. From thence he return'd back with his Presents to *Athens*, but durst not spread his Philosophy, by reason

reason of the high esteem which the *Athenians* had of *Plato* and *Aristippus*. Thereupon he gave money to certain persons to come to him and be his Hearers; and undertook to Plead at the Bar, for such as would see him in their Causes. Which occasion'd that Sarcastic of *Timon* upon him.

—And more officious to indite,
Than ever needy *Æschines* to write.

And it is reported, that in the extremity of his Poverty, *Socrates* merrily advis'd him to demand interest of himself for the Victuals he ow'd his Belly.

Neither had *Aristippus* a good opinion of his Dialogues; for as he was reading 'em at *Megara*, he cry'd out in a kind of a Passion, *Cursed Rogue, what put thee into this humour?*

Polycritus the *Mendesian*, in his first Book of the Acts of *Dionysius*, affirms, that he liv'd with the Tyrant, till he was expell'd his Country, and till the return of *Dion* to *Syracuse*; adding also that *Carcinus* the Comedian was his associate all the time; and there is also extant an Epistle of his to *Dionysius*.

However it were, most certain it is, that he was an exact and exquisite Orator, as appears

appears by the Oration which he made in defence of the Father of *Phæax*, who was General of the Horse; and for that he strove to imitate *Gorgias Leontinus*, not without good Success. Nevertheless *Lysias* wrote an Oration against him, which he entitl'd the *Sycophant*. Whence it is manifest, that he was a great Orator: Though it seems it was his hap to have but one familiar Friend, that we hear of, whose name was *Aristotle*, Surnam'd *Mythus*.

Yet *Panætius* could not be his Enemy, for he is the only person of all the *Socratics*, who will allow so much as those Dialogues to be Legitimate, where the discourse is fram'd under the names of *Plato*, *Xenophon*, *Antisthenes*, and *Æschines*; but very much questions those that go under the names of *Phædo*, and *Euclid*; and for all the rest, he utterly rejects 'em.

Of this name there were eight in all: The first himself: Another, who wrote the *Art of Rhetoric*: The third an Orator, that oppos'd *Demosthenes*: The fourth an *Arcadian*, and Disciple of *Isocrates*: The fifth, a *Mitylenean*, who was call'd the *Scourge of Orators*: The sixth, a *Neapolitan*, an *Academic* Philosopher; and both the Scholar, and Male-Delight of *Melanthus* the *Rhodian*. The seventh, a *Mile-*

Milesian, and writer of Politicks: The eighth, a Statuary.

The LIFE of
ARISTIPPUS.

Aristippus was by Birth a *Cyrenean*, but came to *Athens*, drawn thither by the far-spread Fame of *Socrates*, as *Æschines* relates.

He was the first of all the *Socratics*, who setting up a Rhetoric-School, demanded money from his Scholars, of which he sent a part to his Master. But the first Present he made him, his Master refus'd it, with this Expression, That *Socrates's* *Demon* would not permit him to take it. This mercenary humour of his displeas'd *Socrates*. Nor could *Xenophon* brook it, who for that reason wrote a Treatise against Pleasure, in opposition to *Aristippus*, and maintains the Dispute in the person of *Socrates*. And not only so, but *Theodorus* in his Treatise of *Señs*, calls him a hundred Knaves and Fools, nor is *Plato* more kind to him in his Book of the Soul.

How.

However he was a person of a soft temper, and could comply with all Places, Times, and Persons, as one that understood the whole Art of Complacency. And therefore he liv'd in greater reputation with *Dionysius* than all the rest, as being one that knew how to demean himself, whatever happen'd. For as he gladly reap'd the pleasures of present enjoyments, so never was he greedily solicitous after absent delights. For which reason *Diogenes* call'd him a *Curr* for a King. And *Timon* censures him for his Effeminacy in these lines.

*Then Aristippus far more Coy and Nice,
Who Vertue by the touch could feel from Vice.*

It is reported, That he order'd fifty Drachma's to be given for a Partridge; at what time a certain Person reproving his Prodigality, *Why*, said he, *would'st not thou have bought the Fowl, could'st thou have had it for a Farthing?* To which the other assenting: *Well then*, added he, *fifty Drachma's are no more to me than thy Farthing.* Another time *Dionysius* giving him his choice of three handsom Curtezans, he led away with him all the three, saying as he went off, *That the Ruin of Paris was his preferring one before another; and then*

then handing 'em to the Door, dismiss'd 'em all together. To shew that he could either enjoy, or scorn, with the same indifferency; which was the reason, that *Strato*, or as others say, *Plato* told him, that he was the only person that car'd not whether he went in Purple or in Tatters. Another time the Tyrant spitting in his Face, he took it patiently. For which, when another reprov'd him, *The Fisher-men*, said he, *will endure to be wash'd by the Sea, in hopes to take a Sturgeon, and shall not I endure to be sprinkl'd with a little Wine, to catch a Fool?*

Another time, *Diogenes*, as he was washing of a few Pot-herbs, joqu'd upon him, and told him, That if he had but learn'd to dress such a Dish as That, he never needed to have held a Trencher to a Tyrant: To whom, *Nor thou*, said he, *hadst thou known how to converse with Men, hadst ever been necessitated to wash Pot-herbs.*

To one that ask'd him, what he had gain'd by Philosophy? He reply'd, *A confidence to discourse with any Man.* Being upbraided with his expensive way of living: Certainly, said he, *if this were such a bairous thing, the Gods would never be so lavish at their Banquets.*

To

To one that ask'd him, wherein the Philosophers excell'd others? He reply'd, *In this, that they could live uprightly and justly, were there no Laws in the World.*

To *Dionysius* who ask'd him, why Philosophers haunted the Tables of rich Men, *Because*, said he, *they know their own necessities better than the others do.*

To one that ask'd him, what was the difference between the Learned and the Ignorant, he made answer, *The same that there is between a wild Horse, and one that is brok'n.*

Entring one time into a Curtizan's Lodging, and perceiving one of the young Men that were with him to be asham'd, *Nè'er blush*, said he, *the shame does not lye in going in, but in not being able to get out again.*

To one that propos'd a hard question to him, and cry'd; *Unfold me this Riddle, Fool*, said he, *wherefore dost thou desire us to unfold that, which the words themselves present us so mysteriously wrapt up?*

He was wont to say, 'twas better to be a Beggar than Illiterate. For the one wanted nothing but Money, the other Humanity.

Another time being scurrilously rail'd at, he left the Room; at what time, the other pursuing him, and asking why he

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made

made such hast to be gone? *Because*, said he, *thou hast got a Patent for railing, but I have no Patent to hear thee.*

To one that was offended at the Philosophers, for frequenting the Houses of the Wealthy; *Why*, said he, *the Physicians frequent the Chambers of the Sick; yet that is no reason, that a Man should rather chuse to lye sick, than be cured.*

As he was going to Corinth by Sea, a sudden Tempest put him into some disorder; at what time, to one that insulted over his fears, and cry'd, *We illiterate People fear nothing, what are you Philosophers afraid of?* O friends, said he, *we are not both alike concern'd for the loss of the same Soul.*

To one that boasted of his great reading, *As they*, said he, *who feed and Exercise most, are not always more healthy, than they who only eat and exercise to supply Nature; so neither they who read much, but they who read no more than is useful and beneficial, are the most Learned.*

To his Lawyer, who having pleaded his cause, and got the day, ask'd him, *What good Socrates had done him?* Very much, said he, *For he made all thy words good, that thou hast spok'n in my behalf.*

His Daughter *Arete*, among all the wholsome instructions that he gave her,

he

he chiefly admonish'd to contemn superfluity.

To one who ask'd him, what his Son would be the better, by being a Scholar? *If for nothing else*, said he, *yet for this alone, that when he comes into the Theatre, one Stone will not sit upon another.*

When a certain Person recommended his Son to him, he demanded five hundred *Drachmas*: To which when the Father reply'd, that he could buy a Slave for so much money——*Do so*, said he, *and then thou wilt be Master of a Couple ——*

He was wont to say, That he took money of his friends, not so much for his own use, as that they might know what money was good for, and how to bestow it.

Being upbraided another time, for that having a Suit of Law depending, he fec'd a Lawyer to plead for him; *Just so*, said he, *when I have a great Supper to make, I always hire a Cook.*

Another time being commanded by *Dionysius* to discourse upon a Point of Philosophy, *'Tis irrational*, said he, *that thou as a learner, shouldst desire me to speak, and yet teach me when I should speak*: At which when *Dionysius* was offended, and commanded him to the lower end of the Table, *I perceive thy design*, said he, *to make it a Plate of Honour.* L 2 To

To one that extoll'd himself to the Skies for his excellent skill and activity in swimming, *Art not asham'd*, said he, *to boast of that, which every Dolphin can better do?*

To one that put the question, whetein a Wise Man differ'd from a Fool? *Send both together naked*, said he, *to those that are acquainted with neither, and then thou shalt know.*

To one that boasted his ability to drink, and yet never be drunk, *Tis no more*, said he, *than a Mule can do.*

To one that reproved him for living with a Curtizan, *Why*, said he, *is it not better to live in a House where many have dwelt, than in one that was never before inhabited?* Which the other affirming; *And is it not safer to venture in a Ship where thousands have sail'd, than in one that never was at Sea before?* To which when the other reply'd, *Yes: Very good then*, said he, *why should it not be more convenient to live with a Woman that many Men have made use of, than with one that never was try'd i' this World?*

To one that reprov'd him, for that being a Scholar of Socrates, he took money: *So much the rather*, said he, *for Socrates, when they sent him Provision and Wine, took what he wanted, and return'd the rest; and*
good

good reason why, for the chiefest of the Athenians were his Stewards; but I have none but Eutichides, a Servant bought with my money.

He frequented the company of *Lais*, the famous Curtizan, as *Sotio* relates, in his Second Book of the *Successions of the Philosophers*. For which being reproved by several: *'Tis very true*, said he, *I enjoy Lais, but she does not enjoy me. For Pleasure*, added he, *is no Crime; but the Crime is, for a Man to be a Slave to his Pleasures.*

To one that tax'd him for his costly and voluptuous feeding, *I warrant*, said he, *thou wouldst not have bestowed three farthings upon such a Dinner: Which the other confessing; Why then*, said he, *I find my self less indulgent to my Palate, than thou art to thy covetous humour. Or thus, Why then*, said he, *I find that I love my Belly, and thou lov'st thy money.*

When *Simus*, Treasurer to *Dionysus*, shewed him his House sumptuously furnished, and paved with costly Marble (for he was a *Phrygian*, and consequently profuse) after he had hawk'd up a sufficient Morfel, he spit full in the Treasurer's Face, at which, when the other began to be in Wrath, *Why truly*, said he, *I could not find a fitter place.*

To *Charonidas*, or as others say, to *Phædo*, who asked him who it was that was so bedawb'd with pretious Ointments? *E'en unhappy am I*, said he, *and the Persian King, more miserable than my self. But prethee take Care*, proceeded he, *since no other Creature loses by this, lest any Man be the worse for it. Shame take take those Cursed Ganymeds, that grudge us a little sweet Ointment.*

To *Plato* that reproved him for his Prodigal manner of Living. *Why*, said he, *Does it not shew Dionysius to be a very good Man?* Which the other acknowledging, *And yet*, replied *Aristippus*, *he lives far more profusely than I do.*

Being asked how *Socrates* died? *I wish* said he, *that I may but dye as he did.*

It happened one time, that *Polyxenus* came to give him a Visit, but seeing a Company of Ladies richly drest, and great preparations for a Banquet, he began a long Sermon against Luxury; which when *Aristippus* had patiently listned to for some time, *Dye hear me*, said he, *will you stay and Dine with me to day?* To which, when the other agreed, *Why then so angry*, said he. *For now I perceive you do not find fault with the delicacy of the Viands, but with the Cost.*

Another time, his Servant carrying af-
ter

ter him a great weight of Money, and ready to sink upon the Road, under his Burthen, he bid him pour out the overplus ith high-way, and carry as much as he could.

Having taken Shipping in a Vessell, which when he was out at Sea, he understood to be Man'd with Pirates, he pull'd out his money, and after he had told it before their Faces, let it drop into the Water, and then, as if he had done it against his will, fell into a strange Agony of grief for his loss. Some report, that he should use these expressions at the same time: *Better it is, that this should be thrown away by Aristippus, than that Aristippus should perish for the sake of his money.*

To *Dionysius* demanding of him, wherefore he came thither? *To give*, said he, *what I have, and to receive what I have not.* Though others report his answer to be thus. *When I wanted wisdom I went to Socrates, but now wanting money I come to thee.*

He condemn'd Mankind for prying and searching, and viewing the Vessels and Pots which they bought in the Market, but never making any Inspection into their Lives and Conversations: Which others attribute to *Diogenes*.

It is reported that at another time, when *Dionysius* after a great Feast commanded all his Guests to dance in the Womens Purple Habits, and *Plato* refus'd the command, reciting these Lines,

*I cannot in Effeminate array,
Disgrace my Manhood, nor my Sex betray.*

Aristippus putting on the Garment allotted for him, and going to dance, on a sudden made this *Repartee*.

*At Bacchanalian Feasts, where mirth is free,
A sober mind could ne'er corrupted be.*

At another time, interceding to *Dionysius* in the behalf of a Friend, but not prevailing, he fell at his feet : For which being reprov'd, 'Twas not I, said he, was the cause of that submission, but *Dionysius*.

Sojourning in *Asia*, he was taken Prisoner by *Artaphernes* ; at what time a certain person coming to him, and asking him, *How, d'ye find your confidence now?* Fool, said he, *when had I more occasion to be confident than now that I am to discourse with Artaphernes?*

Those that had had a generous Education, and neglected the study of Philosophy, he compar'd to *Penelope's* Suitors.

For

For they, though they might have free liberty to court *Melantho*, *Polydora*, and the rest of her Waiting-Gentlewomen, yet they could never hope to marry the Mistresses. Something like to this, *Aristo* is reported to have spok'n. For *Ulysses* descending into Hell, is said to have seen almost all the Dead, and to have discoursed with several, but the Queen her self he could never see.

Moreover, the question being put to *Aristippus*, what those things were which Children generously Educated ought chiefly to learn? He made answer, *All those things, which might be useful to 'em, when they came to be Men.*

To one that upbraided him for going from *Socrates* to *Dionysius*, No, said he, *I went to Socrates, wanting serious Education; to Dionysius for Pastime and Recreation.*

When *Socrates* ask'd him, being then flush of money, *How cam'st thou to be so rich?* He reply'd, *How cam'st thou to be so poor?*

To a Curtizan that told him, she was with Child by him, *Thou can'st no more tell that,* said he, *than if thou shoul'dst say, such a Thorn pricks me, walking through a field of Brambles.*

To a certain Person that reprov'd him for not owning his Son, as if none of his beget-

begetting : *We know*, said he, *that Flegm and Lice are generated in our Bodies, but being useleſs, we diſpoſe of both as far from us as we can.*

Having receiv'd money of *Dionysius*, at the ſame time that *Plato* accepted a Book only, and being tax'd for it, *The reaſon's plain*, ſaid he, *I want money, and Plato wants Books.*

Being ask'd, wherefore *Dionysius* was angry with him? *For the ſame reaſon*, ſaid he, *that other Men are angry.*

Having made his application to *Dionysius* for money, and the Tyrant ſeeming to wonder, in regard he had ſo often told him, a Wiſe Man could never want, *Oh Sir*, ſaid he, *grant me my ſuit, and let us diſpute of thoſe things afterwards* : But then the King ſatisfying his deſires : *Now*, ſaid he, *thou ſee'ſt a Wiſe Man does not want.*

Another time, *Dionysius* reciting theſe Verſes to him,

*He that with Tyrants ſeeks for bare ſupport,
Enſlaves himſelf, though free he came to Court.*

He preſently reply'd, *He is no Slave, if he be free to come.* This *Diocles* relates in his *Lives of the Philoſophers*, though others aſcribe the ſaying to *Plato*.

Being

Being offended with *Æſchines*, in a ſhort time, *Shall we not be Friends ?* ſaid he, *ſhall we never ceaſe Fooling ? But ſtay, till we become the talk of Scullions in their Cups.* To which when the other answered, *Moſt willingly* : *Remember then*, ſaid *Ariſtippus*, *that I being the Elder Perſon, made the firſt Motion.* Then *Æſchines*, *Very right by Juno* ; I muſt acknowledge thee to be much better natur'd than I am ; for I am the Prince of Enmity, thou of Friendſhip. And this is that which is reported of him moſt remarkable.

Befides himſelf there were three more of the ſame name ; one that wrote the Hiſtory of *Arcadia* ; another that was Grand-child to the firſt, as being his Daughters Son, and Sur-nam'd *Metrodidactus*, becauſe he had no other Learning but what his Mother taught him. And the laſt a Member of the *New Academy*.

But as for the *Cyrenæan Philoſopher*, he is ſaid to have compil'd ſeveral Treatiſes upon that ſubject : Three Books of the *Lybian Hiſtory*, which he dedicated to *Dionysius*. Twenty five Dialogues, ſome in the *Doric*, ſome in the *Attic Dialect*, under theſe ſeveral Titles : *Artabazus* ; *To the Shipwrackt* ; *To the Fugitives* ; *To the Beggar* ; *To Lais* ; *To Porus* ; *To Lais concerning her Looking-Glaſs* ; *Hermias* ;
The

The *Dream* ; To the Yeoman of the Bottles ; *Philomelus* ; To his *Servants* ; To him that chid him for enjoying *Old Wine* and *Harlots* ; To them that found fault with his costly Fare : An Epistle to *Arete* his Daughter : To him that exercis'd himself at the *Olympic Games* ; A Question put ; Another Question put ; An Epistle entitl'd, *Chreia* to *Dionysius* ; Another upon a Statue ; Another to *Dionysius's* Daughter ; To one who thought himself disgrac'd ; To one that endeavour'd to advise him. Some there are who assert that he wrote six Books of *Disputations* ; Others, that he never wrote anything at all, of which number was *Socrates* the *Rhodian*. But *Sotio*, and *Panætius* allow him to have been the Author of the following Dialogues, under the following Titles : *Concerning Education* ; *Of Vertue* ; *Exhortations* ; *Artabazus* ; *The Shipwrack* ; *The Fugitives* ; *Six Books of Disputations* ; *Three Books of Proverbs* ; *To Lais* ; *To Porus* ; *To Socrates* ; *Of Fortune*. And among other things he defin'd the *End* to be a soft Motion closing in Perceptibility.

And now having thus given an account of his own Life ; let us briefly run over in their order the *Cyrenaics* that succeeded him ; of which some called themselves

Hege-

Hegefiacs, others *Anecserians*, and others *Theodorians*. And not only them, but such as followed *Phædo*, of which the chiefest were called *Eretrici*. Now then let us number 'em all in their order.

The Hearers of *Aristippus* were *Arete* his Daughter, *Ptolomy* the *Æthiopian*, *Antipater* the *Cyrenean*. *Arete's* Disciple was her Son *Aristippus*, Sur-named *Metrodidactus* ; whose Scholar was *Theodorus*, first Surnamed the *Atheist*, then the *Deist*. *Antipater's* Disciple was *Epitimes* the *Cyrenean* ; whose Hearer was *Parabates* ; and his Disciple *Hegefiacs*, Surnam'd *Pisthanatus*, and *Aniccris*, by whom *Plato* was redeem'd.

Now they who embrace the Doctrine of *Aristippus*, and are from him call'd *Cyrenaics*, hold these following Opinions. In the first place they assert two perturbations of the Mind, *Pain* and *Pleasure* ; the one a smooth, the other a rough Motion. That there is no difference between *Pleasure* and *Pleasure* ; and that no *Pleasure* has any thing more peculiar to it than another, as being that which all living Creatures desire : The other, which is *Pain*, they all endeavour to avoid. As for the pleasure of the Body, which they assert to be a sort of *End*, as *Panætius* relates in his Treatise of the *Sccts*, they do

do not allow it to be that sedate Pleasure occasion'd by the privation of Pain, and cessation of Trouble, which *Epicurus* defends, and maintains to be the End. For they hold that there is a difference between the *End* and *Felicity*: For the End is only pleasure in part; but *Felicity* is a compos'd Body consisting of all the parts of Pleasure, into which number are to be reckon'd both *past* and *present*. Moreover that Pleasure in part is to be desir'd for it self; happiness, not for it self, but for the sake of all the pleasures divided. Now for proof that the End is Pleasure, we find our selves all accustomed to it from Children, not of our own choice, but by the Impulse of Nature, and that when we enjoy it, we seek nothing farther. On the other side, that there is nothing which we seek more to avoid than its contrary, *Pain*. Moreover that Pleasure is a *Good*, though proceeding from the vilest Actions, as *Hippobatus* relates in his Treatise of Sects. For though the act be Evil, yet the Pleasure that proceeds from it, is desirable and good. But the removal of Pain, is not by them, as by *Epicurus*, taken for Pleasure; nor is the cessation of Pleasure by them accounted Pain; for that both consist in Motion; but neither cessation of Pain,
not

nor privation of Pleasure are Motions; seeing that cessation of Pain, is no more than as it were the condition of him that sleeps. Moreover they affirm that perverseness of Mind can make no choice of Pleasure, nor do they believe that all the Pleasures and Pains of the Mind proceed from the Pains and Pleasures of the Body. For that in the Soul, there is a joy for the Prosperity of our Country, besides the pleasure we take in our own private happiness. Nor do they believe the remembrance of past, or the expectance of future enjoyments to be Pleasure, which was the Opinion of *Epicurus*: for time puts a stop to the motion of the Soul. Nor will they allow Pleasure to consist in seeing or hearing only: For we hear with delight those that feign a Lamentation, but a real Mourning is displeasing to our Ears. Moreover they call the privation of Pain or Pleasure the *Middle Condition* between Both. However they hold the Pleasures of the Body far to excell those of the Mind, and that therefore the pains of the Body are more grievous; and whence it happens that offenders are more tormented with corporeal Punishment. For pain is more grievous to endure, pleasure more familiar and grateful; which was the reason that some took greater care of
their

their Bodies than of their Souls. And therefore, seeing pleasure is to be desir'd for the sake of this Pleasure, the efficient causes of some pleasures many times are troublesome; and a croud of pleasures becomes most irksome, as not creating any true Felicity.

They would not have a Wise Man to live always in pleasure, nor a Fool always in pain; but for the most part: And they think it sufficient for a Man to enjoy the satisfaction of one Pleasure at a time.

As for Wisdom, they hold it to be a Blessing, but not to be desir'd of it self, but for the sake of those things that proceed from it.

That a Friend is to be loved for the use we make of him, for that he is a part of the Body, so long as he continues a Friend.

That some Vertues are common to Fools, as well as Wise Men.

That Bodily exercise conduces to the attaining of Vertue.

That a Wise Man will never give way to Envy, Incontinency, nor Superstition; for they proceed from want of Judgment. But they allow him to grieve and fear, as being natural to Mankind.

That Wealth is an efficient cause of Pleasure, but not to be desir'd for it self.

That

That the affections were also to be included, but they did not pretend to tell us from whence they proceeded.

They made little inquiry into Natural Philosophy, by reason of its difficulty and obscurity: But for Logick they had a kindness, as being so singularly useful. Yet *Meleager* in his Second Book of *Opinions*, and *Clitomachus* in his First Book of *Sects*, both deny that they minded, at all, either Natural Philosophy or Logic. For they thought that he who rightly understood the nature of Good and Evil, might be able both to argue and speak well; that he was out of the danger of superstition, and had no reason to be afraid of Death.

That there was nothing just, honest, or dishonest by Nature, but only by Law and Custom. However a good Man forbears to act any thing absur'd or wicked by reason of the Censures of the World and Punishments to which Offenders are liable.

That to be wise, was to make a progress in Philosophy and other things, wherein a Man was deficient before.

They held that one Man was more affected with grief than another, and that the Senses did not always give true Information.

M

They

They also, that call'd themselves *Hege-
siacs*, had the same prospects of *Pleasure*
and *Pain*. Besides they held, that there
was nothing of Kindness, nothing of
Friendship or Beneficence; because they
do not desire these things for their own,
but for the sake of benefit and necessity;
and for the sake of those occasions which
give them Life and Being.

That for a Man to enjoy a Life of per-
fect Felicity was absolutely impossible;
for that the Body was subject to a thou-
sand Distempers; and the Soul sympa-
thiz'd with the Body; besides that for-
tune frustrated our expectations in many
things.

That Life and Death were both to be
desired, and that nothing was either plea-
sant or unpleasant by Nature; but that
through Scarcity, Novelty and Satiety,
some things were delightful, others distast-
ful.

That Wealth and Poverty had no re-
lation to *Pleasure*; for that the Pleasures
of the Rich, and the Pleasures of the Poor
were still the same.

That there was no difference between
Servitude and Freedom, Nobility and
meanness of Extraction, Honour and Dis-
honour, according to the Standard of
Pleasure. That it was expedient for a
Fool

Fool to live, but indifferent to a Wise
Man.

That a Wise Man in all his actions had
a regard to himself, not believing any o-
ther sort of Men to be his equals.

They also deny'd the Senses, because
they are so uncertain in their Information,
and seem to act without any care or cir-
cumspection.

They were of opinion, That the Trans-
gressions of Men were to be pardoned,
for that no Man committed a voluntary
sin, but by the Impulse of some natural
passion or other.

That it became Men to instruct, and
not to bear Enmity one to another. That
a wise Man ought to be more sedulous in
avoiding Evils, than in the choice of
delightful Enjoyments; proposing to
himself, as his chiefest End, to live a Life
the freest that may be from Trouble and
Pain: which happens to them who are
not over eager in the Chace of Pleasure.

The *Annicerians* in other things differ
nothing from the former. Only they up-
hold Friendship, Benevolence and Affec-
tion towards Parents, and acting bravely
for the honour of our Country. In the
performance of which Duties if any mis-
fortune should befall a Wise Man, they
account him never a jot the less happy,
though

though he miss a few Pleasures that he covets.

That the felicity of a Friend is not desirable in it self; for though near it, we do not rightly apprehend it; nor have we reason sufficient to be confident, and advance our selves above the opinion of others.

That it behoves us to habituate our selves to Vertue, by reason of that evil disposition with which we are born into the World. And therefore we ought to embrace a Friend, not only for profits sake, which if it fail, our affection vanishes, but out of that inbred kindness, which carries us to undergo all manner of hardships, still proposing pleasure for our *End*. For while we propose pleasure for the *End*, and are sorry to be deprived of it, yet we willingly undergo the trouble out of our affection for our Friend, because our service is a Pleasure.

As for *Theodorus*, he deny'd all Opinions concerning the Gods; and we met with a Book of his Entitl'd, *Concerning the Gods*, no way to be condemn'd, out of which, they say, *Epicurus* borrow'd the greatest part of what he wrote upon that subject.

This *Theodorus* was a Hearer of *Annicrides* and *Dionysius* the Logician, as *Antisthenes*

sthenes testifies in his *Successions of the Philosophers*. He held the *End* to be Joy and Grief; the one consisting in Prudence, the other in Folly. That Prudence and Justice were good things; the contrary Habits, evil: And for Pleasure and Pain, he plac'd 'em in the middle. He deny'd Friendship, as really appearing neither in Fools nor Wise Men. For in the first, as soon as the benefit ceas'd, their friendship dy'd. And for Wise Men, they trusting to their own abilities, stood in need of none.

He did not think it rational, That a Vertuous Man should hazard himself for his Country, for it was not fit that he should throw away his prudence for the folly and miscarriages of others; besides that, the whole World was his Country; and that it was lawful for a Wise Man to Steal, commit Adultery and Sacrilege when opportunity offer'd. For that none of those actions were naturally evil, setting but aside the vulgar Opinion which was introduc'd into the World by silly and illiterate People.

That a Wise Man might publicly, without shame or scandal, keep company with common Harlots, if his inclinations led him to it. 'For, said he, shall a learned Woman be of no use, because she is

'learned? Or a Boy, or a Youth be laid
'aside, because he has been well Educa-
'ted? Surely, No—Then again, may not a
'beautiful Woman be made use of, because
'she is fair? Or a Boy, or a Youth, be-
'cause he is lovely? Most certainly they
'may—Now then you will allow that a
'lovely Boy or Youth is useful for that
'end for which he was born lovely. If
'so, then to be enjoy'd. Whence he in-
'ferr'd, That if any one made use of that
'enjoyment, when it was requisite for
'him, it was no Transgression. Neither
'is he also guilty of any Crime, if he
'makes use of beauty, when it is for his
'Advantage. And these were the So-
phisms which he impos'd upon his Hearers.

Now the reason why he was Nick-
nam'd *Theos*, or *God*, was this: For that
when *Stilpo* put the Question to him, *Whe-*
ther he thought himself to be the same that he
was call'd? And he was so vain as not to
deny it: *Why then, said Stilpo, Thou art*
God. At which when he seem'd to be
highly pleas'd, the other with a smile re-
ply'd, *Alas poor miserable wretch as thou*
art, by the same reason thou might'st as well
assert thyself to be a Jack-Daw.

Another time, as he was sitting by *Eu-*
clid, whose business it was to instruct the
young Probationers in the holy Mysteries
of

of their Order, *Tell me, said he, who of all*
those that belong to the Sacred Ceremonies
are the most wicked? To which when the
other answer'd, *They who divulge 'em*
to those that are not initiated: Why then,
said he, thou art an Impious person who tea-
chest 'em to those that art not initiated, thy
self. For which he had like to have been
dragg'd to the *Areopagus*, had not *Deme-*
trius Phalereus rescu'd him.

Sojourning with *Ptolomy*, the Son of
Lagus, he was by him sent, as his Amba-
sador, to *Lysimachus*. At what time *Ly-*
simachus boldly asking him, Whether he
were not banish'd *Athens*? 'Tis very true,
said he, *for the City no longer able to bear*
me, cast me forth, as Semele did Bacchus.
To which *Lysimachus* replying, *Beware*
how thou com'st any more hither. Never
fear it, said he, unless Ptolomy send me.
At the same time *Mythrus*, the King's High
Steward was present; who offended at
his haughty carriage, *Thou seem'st, said he,*
to be as ignorant of the Majesty of Kings, as
of the Gods: How can that be, reply'd the
other, when I know thee to be an Enemy of
the Gods?

It is reported, that when he came to *Co-*
rinth, he was presently surrounded with a
great Crowd of his Disciples. Which *Me-*
tracles the Cynic observing as he was wash-

ing of wild Pot-herbs, Hark ye, said he, as he pass'd by, would'st not thou, as great a Sophister as thou art, want Scholars, should they see thee washing Pot-herbs? To whom the other, *I know not that, friend, but this I know, Thou need'st not now have been walking wild Roots, had'st thou but learnt how to converse with Men.* But this Repartee is father'd as well upon *Diogenes* and *Aristippus*, as upon him. And thus much for the Life and Tenents of *Theodorus*. At length retiring to *Cyrene*, he was there a long time, highly honour'd by *Marrias*. From whence being at length also expell'd, at his departure, *Ye do very ill*, said he, *O Cyreneans, to banish me out of Africa into Greece.*

Of this name there were nineteen more. The first a *Samian*, the Son of *Rhæcus*, who advis'd the laying of Charcoals under the Foundation of the Temple of *Ephesus*, for he affirm'd, That the place being very moist, the Charcoal would dissolve, and then consolidate again into a most firm and durable substance, The second was a Geometrician of *Cyrene*, and *Plato's* Master. The third, the Author of a Treatise *Concerning the Exercise of the Voice*. The fourth, he that wrote the Lives of the Legislators, beginning from *Terpander*. The fifth a *Stoic*. The sixth, he that wrote

the

the *Roman* History. The seventh a *Syracusan*, that wrote of Military Discipline. The eighth of *Byzantium*, a famous writer of *Politicks*. The ninth mention'd by *Aristotle* in his Epitome of the Rhetoricians. The tenth, a *Theban* Statuary. The eleventh a Painter, of which one *Polemo* makes mention. The twelfth an *Athenian* Painter, mention'd by *Menodotus*. The thirteenth an *Ephesian* Painter, of whom *Theophrastus* speaks, in his Treatise of Painting. The fourteenth, an Epigrammatist. The fifteenth wrote the Lives of the Poets. The sixteenth a Physician, and Disciple of *Athenaus*. The seventeenth a *Chio*te, and a *Stoic* Philosopher. The eighteenth a *Milesian* and a *Stoic* likewise. The nineteenth a Tragedian: and our own Philosopher makes the twentieth.

The LIFE of
P H Æ D O.

PHædo, an *Elean*, born of a noble Family, being taken in the general Sack of his Country, was constrain'd for a livelihood to keep a small Victualing-House, to which, after he had got him a little Door, he enjoy'd *Socrates* for his Bed-fellow

low and Master, till *Alcibiades* or *Crito*, by the persuasion of *Socrates*, redeem'd him from that Penury; and from that time forward he apply'd himself with great diligence to the study of Philosophy: He wrote several Dialogues, which are undoubtedly acknowledg'd to be his. But his *Zopyrus*, *Simo*, and *Nicias* are call'd in question. His *Medus* is said to have been written by *Æschines*, or as some will have it, by *Polyænus*: His *Antimachus* is controverted: And his *Scythian* Proverbs are attributed to *Æschines*. His Successor was *Plistinus* of *Eleia*, and after him the Disciples of *Menedemus* of *Eretricum*, and *Asclepiades* the *Phthiasian*, Successor to *Stilpo*, till their time call'd *Eliaci*, but then again from *Menedemus*, *Eretrici*. But of him more hereafter, in regard he was the head and founder of that Sect.

The LIFE of
E U C L I D E S.

EUclides, born at *Megara*, adjoining to the *Isthmus*, as some assert, or in *Gelo*, as *Alexander* affirms in his *Successions*, is reported to have been a great admirer of

of *Parmenides*, whose writings he continually studied. From him the *Megarici* took their denomination, afterwards call'd *Eretrici*, and after that *Dialectici*: So nam'd by *Dionysius* the *Carthaginian*, because they always wrote by way of Question and Answer.

To this great Man, says *Hermodotus*, repair'd *Plato* and all the rest of the Philosophers, after the death of *Socrates*, fearing the cruelty of the thirty Tyrants.

He allow'd but one *Supream Good*, tho' he gave it several Names. For sometimes he call'd it *Prudence*; sometimes *God*, and at other times, the *Great Intelligence*. He deny'd whatever was contrary to the *Supream Good*, affirming there was no such thing. For which he brought his Proofs, not by way of Assumption, but by way of Inference and Conclusion.

He also condemn'd the use of *Allegories* in Disputations. 'For, said he, they consist either of Similitudes or Dissimilitudes. If of Similitudes, then it behoves the Disputant to insist upon the Similitude, rather than upon those things for which the Illustration is intended. If of Dissimilitudes, then the Comparison is to no purpose. *Timon* therefore derides him, together with the rest of the *Socratici* in the following Lines.

Pœdo.

Crem,
Phædo be hang'd, with all his Rakeſhame
I neither mind'em, nor their Trifles view.
Nor their fam'd Euclid neither; fam'd! for
what?
For plaguing Megara with brawling Chat.

He wrote fix Dialogues, entitl'd *Lamprias*, *Æſchines*, *Phœnix*, *Crito*, *Alcibiades*, and *Eroticum*. To *Euclid* ſucceeded *Enbulides* the *Mileſian*, who form'd in writing ſeveral Moods and Figures in Logic, by way of Interrogation, under the names of the *Fallacious*, the *Latent*, the *Electra*, the *Involv'd*, the *Sorite*, the *Horned*, and the *Bald*; of which *Timon*,

Contentions Euclid with his Horned Queries,
And ranting Bumbast his admirers wearies;
Yet after all his babling thus by rote
Demosthenes's R sticks in his Throat.

For *Demosthenes* ſeems to have been once his hearer, but becauſe he pronounc'd the Letter *R* worſe than his Maſter, he forſook his Maſter that could not remedy his impediment. As for *Enbulides*, it is manifeſt that he was a great Enemy to *Ariſtotle*, in whoſe writings he finds a thouſand faults. Now among the reſt that ſucceeded *Enbulides*, *Alexinus* was one; famous

famous for a Brangler, and a Man of ſtrong parts; for which reaſon he was call'd *Alexinus*; but againſt no Man ſo much embitter'd as againſt *Zeno*.

This *Alexinus*, as *Hermippus* relates, travelling from *Elis* to *Olympia*, there divulg'd his Philoſophy; at what time, being ask'd by his Scholars, why he tarry'd there? He reply'd, That he intended to ſet up a new Sect, and give it the Title of *Olympiac*. Thereupon his Scholars finding their Proviſion ſpent, and the place very unhealthy, left *Alexinus* to ſhift for himſelf, with one Servant only. Afterwards, as he was ſwimming in the River *Alpheus*, the ſharp end of a Reed ran into his Body, of which wound he dy'd. Which occaſion'd this Epigram of our own.

'Twas then no ſtory, that a Nail ſhould lame
The Foot of one that in a River ſwam;
For Alexinus in Alpheus found
The curſed Reed that gave him his death's wound.

He not only wrote againſt *Zeno* and *Phœnus* the Hiſtorian, but ſeveral other treatiſes. *Enphantus* alſo the *Olynthian*, was another admirer and follower of *Enbulides*, who wrote the Story of his own times, and ſeveral Tragedies, which won him

him great Reputation at the *Public Exercises*. He was also Tutor to King *Antigonus*, to whom he wrote a Treatise of *Regality*, and Kingly Government, very much applauded among the Learned, and dy'd meerly of old Age. *Eubulides* had also several other Scholars, and among the rest *Apollonius*, Sur-nam'd *Cronus*:

The LIFE of

D I O D O R U S.

Diodorus was the Son of *Amenias*, an *Iassian*, Sur-nam'd also *Cronos*, of whom *Callimachus* seems to have been a bitter Enemy, and writes in derision:

*Yet Momus is so kind upon the Wall
To write his Name in Letters Capital,
Cronos the Wise; Oh! never then despise
The Man whom Momus has Sur-nam'd the
Wise.*

He was a Logician, and the first who reported to have found out the *Involutions* and *Horned Enthymemes*. While he sojourn'd with *Ptolomy Soter*, *Stilpo* put several Logical Questions to him, which

when he was not able readily to resolve, the King laugh'd at him, and call'd him *Cronos* in derision. Thereupon he retir'd from the Banquet, and after he had written a whole Treatise upon the Question propounded to him, he dy'd for meer Grief: Which occasion'd this Epigram of ours.

*Poor Diodorus Cronus! which of All
The Dæmons was it, ow'd thee so much Gall,
So to besot thy Brains, thou couldst not speak,
And then with silly Grief thy heart to break?
Alas! thou couldst not Stilpo's knot untie,
'Twas knit too fast, and that's the reason why?
'Twas that took ^P and ^K from thy Name,
So Kronos, Onos, or an As became.*

In *Euclid's* School were also bred the famous *Ichthyas*, the Son of *Metallus*, *Clinomachus* the *Thurian*, who wrote a Treatise of Logical Axioms and Predicaments. And *Stilpo*, a most renown'd Philosopher, whose Life we are next to write.

The

The LIFE of
S T I L P O.

Stilpo, born in Megara of Greece, was the Disciple of some of Euclid's Scholars, as also of Thrasymachus the Corinthian, a familiar acquaintance of Ichthyas's. But he so far surpassed his Teachers, and all others for Invention and Eloquence, that he wanted but little of drawing all Greece after him to Megara. Philip the Megarian gives this account of him :

He forsook Theophrastus to follow Metrodorus, who was altogether addicted to Contemplation, and Timagoras of Gela. And at the same time Clitarchus and Simmias left Aristotle the Cyrenaean for the same reason.

Among the Dialectics, Paonius forsaking Aristides, Diphilus of Bosphorus the Son of Euphantus, and Myrmex the Son of Exenetus, studious of Disputation, became his Admirers. He also won Phrasidemus the Peripatetic, a great Naturalist, and Alcimus, the most eminent Orator of all who then flourish'd in Greece, to be his Hearers; together with Crates, Phœnix, Zeno, and several others, who all flock'd to him.

He

He was a Man deeply Politic ; and besides his Wife *Nicarete*, kept a Mistress in his House, as *Onetor* testifies. His Daughter, who prov'd none of the chastest, he marry'd to *Simmias* of *Syracuse*, his Kinsman : Of whose Incontinency when *Stilpo* was inform'd, and told moreover, that she was a disgrace to her Parents, *She is not*, said he, *so great a shame to me, but that I am a greater Ornament to her.* *Ptolomy Soter* kindly entertain'd him, when the victorious Enemy had subdu'd his Native Country ; and giving him a round Sum of Money, requested his Company into *Aegypt* : Thereupon he return'd the best part of the Money, refusing the Voyage, and retir'd to *Aegina*, till *Ptolomy's* return. Nor was *Demetrius* less kind ; for after he had taken *Megara*, he took particular care to save the Philosopher's House, and that the Plunder taken out of it should be restor'd him. But when the Victor demanded an Inventory of his Goods, to see whether he mis'd nothing, he made answer, that every thing was safe, for no Man could deprive him of his Eloquence, and his Learning : And after this discoursing to the Conqueror concerning *Humane Beneficence*, he did it with that force of Eloquence, that the vanquish'd Victor became not only his Admirer but his Hearer.

N

It

It is reported of him, That he put this Question to a certain person concerning the Statue of *Minerva* made by *Phydias*, Is *Minerva* the Daughter of *Jove a God*? To which the other answering *Yes*. But this *Minerva*, said he, is the Daughter of *Phydias*, not of *Jupiter*: Which the other acknowledging; Then this, said he, can be no God. For which, when he was cited to the *Areopagus*, he disdain'd to eat his words, but rather affirm'd that he had spok'n nothing but what was true; for that she was no God, but a Goddess, in regard the Gods were all Masculine: However the *Areopagites*, never a jot the more pacify'd for that, commanded him to depart the City. At which time *Theodorus*, nick-nam'd the God, is reported to have droll'd upon him, asking him, How he came to be so knowing; or whether he took up her Coats and look'd? For he was a person of a daring confidence; but *Stilpo* a Man very reserv'd, yet extremely facetious. And therefore when *Crates* ask'd him whether the Gods were pleas'd with the Prayers of Mortals, and the Divine Honours continually paid 'em? Fool, said he, never ask Questions concerning these things in the Street, but when thou art private in thy Study.

Which

Which very answer is reported to have been given by *Bion* to one that ask'd him, whether there were any Gods?

*Wretched Old Man, canst thou the Crowd remove,
That I may loudly speak of things above.*

Moreover *Stilpo* was a plain dealing person, without fraud or guile, and one that would not despise the most ignorant person alive. And therefore when *Crates* the *Cynic* would not answer to a question propounded to him, only let a fart; I knew, said he, thou wouldst speak any thing rather than what it behov'd thee to do.

Another time, a certain person presenting him a dry Figg, and then propounding a question to him; he presently eat the Figg; upon which the other crying out, that he had lost his Figg: Yes, and the question too, reply'd *Stilpo*, which thou gav'st me in Earnest for question.

Another time beholding *Crates* scorch'd and burnt in the Winter time, Truly *Crates*, said he, in my opinion thou want'st a new Cloak; meaning, as well to hide his knavery, as to keep him warm: To whom the old Man, being at present somewhat dash'd out of count'nance presently retorted,

N 2

Time

*Time was when I at Megara have seen
Stilpo in rags, that scarce would hide his skin,
Shivering and shaking, tho' so near the rocks
Where Typhon's Cavern still with Sulphur*

*smoaks,
At length for a new Coat to warm his Breech,
I th' open streets he needs would Vertue teach,
Till all his friends so thick about him got,
That tatter'd Vertue had like t' ha' gone to pot.*

He is reported, so to have bewitch'd the Ears of the People at *Athens*, that the very Slaves flock'd out of the Public Bridewells to see him; at what time, to a certain Person saying to him, Look—, how they wonder at thee, as if thou wert some strange wild Beast, — He reply'd, *No, no, 'tis because they never saw a true Man before.*

Being a most sharp and quick Disputant, he deny'd all manner of Species; and affirm'd, That he who said he was a Man, was no Man. For he must be either this, or that Man. But why rather this Man, than that Woman? Therefore, no Man. And again: This Pot-herb which here we see is no Pot-herb: For Pot-herbs were a thousand years ago; therefore, this is no Pot-herb.

It is reported, that as he was talking with

with *Crates*, he broke off abruptly in the middle of his Speech, to go to the Fish-mongers. At what time, when the other pull'd him back, and told him, he left his discourse behind him: No, said he, *I keep my discourse to my self, but I leave thee. For my discourse can tarry, but the Fish will be gone.*

He is said to have been the Author of nine insipid Dialogues, entitl'd, *Moschus, Aristippus* or *Callias, Ptolomy, Charecrates, Metrocles, Anaximenes, Epigenes*, To his Daughter, and *Aristotle*.

Heraclides asserts that *Zeno*, the Founder of the *Stoic* Philosophy, was one of his Followers. And *Hermippus* assures us, that he was very old when he dy'd, and that he drank a lusty draught of Wine, to the end he might the sooner expire. Thereupon we made him this Epigram.

*Stilpo of Megara perhaps thou know'st,
Him up and down by various fortune tost,
The sad Distempers of old Age o'retook,
At last, quite weary of the ponderous yoke,
A nimbler Charioteer he found to drive
The lingring Chariot of his Irksome life;
Calls for two jags of Wine, and those pour'd
down,
The Curtain draws, and Coachman, crys, drive
on.*

Sophilus also the Comic Poet, was very severe upon him, in his Play call'd the *Wedding*.

Stilpo, to hasten death, what so provok'd thee?
But 'twas *Charinus Plaguy Problem* choak'd thee.

The LIFE of
C R I T O.

CRito was an *Athenian*, who above all others, had such a singular affection for *Socrates*, that he made it his business continually to supply his wants. His Sons *Critobulus*, *Hermogenes*, *Ctesippus* and *Epigenes*, were all the Disciples of *Socrates*. *Crito* himself likewise was the Author of seventeen Dialogues, all comprehended in one Volume, and thus entitl'd, *That Learning does not make good Men. Of Plentiful Living. Of what is sufficient. Of Honesty and Vertue. Of God. What it is to do evil. Of Fertility. Of the Law. Of Arts. Concerning Conversation. Of Wisdom. Of Protagoras, or the Politician. Of the Letters. Of Poetry. Of Generosity. Concerning Education. Of Knowledge. What it is to know.*

The

The LIFE of
S I M O.

SI M O was an *Athenian* Stone-Cutter, who when *Socrates* came into his Work-House, and discours'd upon any subject, set down in writing whatever he could remember: For which reason his Dialogues are call'd *Socratici*; of which there are three and thirty, upon various subjects, all bound together in one Volume, with these running Titles. *Concerning the Gods. Of Honesty. What is Honourable and Honest. Of Justice, in two Parts. Concerning Vertue, that it is not to be taught. Of Fortitude, in three Dialogues. Of Love. Concerning Popularity. Of Honour. Of Poetry. Concerning Health. Of Love, Philosophy, Knowledge, and Music. What is Honourable, Of Education. Of Labour. Of Judgment. Of Entity. Of Number. Of Industry. Concerning the Love of Gain. Of Vain-glory. Of Vertue.* Other Treatises he also wrote, *Concerning giving Counsel. Of Reason and Dexterity. Of Evil doing.* He is also reputed to be the first that made use of *Socrates's* Arguments. And this was he, who when *Pericles* promis'd him, that

N 4

if

if he would live with him, he should want for nothing, made him answer, *That he had no mind to part with his Liberty.* There was also another *Simo*, who wrote a Treatise of Rhetoric. A third, who was a Physician, and Kinsman to *Seleucus* and *Nicanor*; and a fourth, who was a Carver in Stone.

The LIFE of
G L A U C O.

Glauco an *Athenian*, was the Author of nine Dialogues, all comprehended likewise in one Volume, under these Titles, *Phydilus*, *Euripides*, *Amyntichus*, *Euthias*, *Lysichides*, *Aristophanes*, *Cephalus*, *Anaxiphemus*, *Menexenus*. There are also thirty two more that go abroad under his name, but not allowed to be his.

The LIFE of
S I M M I A S.

Simmias was a *Theban*, and said to have wrote twenty three Dialogues under these Heads. *Of Wisdom, Truth, Musick,*
Of

Of Epic Verses, Fortitude, Philosophy, Ratiocination, Truth, Letters, Education, Arts and Sciences: How to govern: Of Decency: What to choose; what to avoid: Of Friendship, Knowledge, well living: Of Possibility: Of Money: Concerning Life: What is Honest: Of Diligence and Love.

The LIFE of
C E B E S.

CEbes, a *Theban* likewise, is reported to be the Author of three Dialogues entitl'd, *His Table, Hebdome*, and *Phrynichus*.

The LIFE of
M E N E D E M U S.

Menedemus, the Son of *Phædo*, the Son of *Clisthenes*, of the Family of the *Theopropidæ*, was a person of a Noble Extraction, but a Carpenter, and poor. Others report him to have been a Tent-maker, and that he learn'd both Trades.
Which

Which was the reason, that when he had made a certain Decree, he was reprov'd by one *Alexinus*, who told him, that it did not become a Wise Man to make either a Tent or a Decree. Afterwards being sent by the *Eretrici* to Garrison *Megara*, he took a Journey to the *Academy* to visit *Plato*, by whose persuasions, not unwillingly entic'd, he left off his being a Soldier. But being invited by *Asclepias* the *Phthiasian*, he liv'd at *Megara* with *Stilpo*, whose followers they both became. From whence going by Sea to *Elis*, they fell into the company of *Archipalus*, and *Moschus*, and so till now, they were call'd *Eretrici*, from the Country where *Menedemus* was born.

Certainly it is that *Menedemus* was a Person highly esteem'd for his Vertue and Gravity. For which reason *Crates* in his morose humour calls him,

The Eretric Bull.

Nor is *Timon* less Satyrical in deriding his compos'd Demeanour.

*Then rising up, he knits his beetle Brows,
And gravely humms a lesson through his Nose.*

How-

However he was a person so awful, that when *Eurylochus* the *Cassandrian* was sent for by *Antigonus*, together with *Clippides*, a young Gentleman of *Cyzicum*, he refus'd to go, for fear *Menedemus* should know it, for he was quick and severe in his Reprimands. Insomuch that when a young Man behav'd himself with an unbeseeming Insolence before him, he said nothing, but with a Reed upon the Pavement he describ'd the Posture of a Boy suffering under male Agitation, till the young Man perceiving himself to be abus'd in the presence of all the standers by, sneak'd out of the Room, asham'd of what he had done. Another time, when *Hierocles* fell most severely foul upon him in the *Pyraeum* about *Amphiaras*, and told him several Stories concerning the taking of *Eretria*: *Menedemus* said no more, but only ask'd him, *Wherefore it was that Antigonus so highly extoll'd him?*

To one that boasted of his Adultery, *Dost thou not know*, said he, *That Radishes contain as good a juice as Coleworts?* To a young Man, that bawl'd and yaul'd after him, *Have a care*, said he, *lest thou forget for hast what thou hast left behind thee.* To *Antigonus* in a quandary, whether he should go to a Feast, where he knew there would be hard drinking, He said no more than

than this, *Remember thou art the Son of King.*

To a stupid fellow that talk'd impertinently to him, *Hast thou any Lands?* said he: Who answering, that he had several Farms: *Go then,* said he, *and look after 'em, lest thou lose thy wealth, and com'st to be a poor Fool.*

To one that ask'd his advice, whether he should marry: *Dost thou not,* said he, *take me for a Wise Man?* Who not denying but that he was so, *Why then,* said he, *I am marry'd.* To one that affirm'd, there were many *Good Things*, he put the Question, *How many, and whether he thought there were above a hundred?*

Being invited to a sumptuous Feast, which was a sort of Riot he could never abide, he said nothing, but by his silence reprehended the person, while he was observ'd to take only a few Olives for his own share.

This liberty of speech which he us'd had like to have cost him and his Friend *Asclepias* their lives at *Cyprus*, where he offended *Nicocreon*: For the King having invited both them, and several other Philosophers to a monthly Festival, *Menedemus* could not forbear, but with his wonted freedom publicly at the Table, *If there be any benefit,* said he, *in such Society,*

these Feasts ought to be kept every day: If not, this is now superfluous. To which the Tyrant answering, That he set apart such leisure Holidays to hear the Philosophers: *Menedemus* more sharply insisted, *That it behov'd him to hear the Philosophers at all times:* Insomuch that they had both dy'd for it, had not one of the Musicians given 'em private intelligence of the mischief design'd, and sent 'em privately away. Thereupon they presently took shipping, which gave occasion to *Asclepias*, in the midst of a violent Storm that rose as soon as they were out at Sea, to complain, *That the Musicians skill had sav'd him, but Menedemus's over boldness had lost him.*

He was a person that little regarded any order in his School; where there were no Benches fix'd round the Room as in a Theatre, but every one sate or stood as they could find a Place or Seat convenient. Otherwise timorous, and jealous of his Reputation, so that when *Asclepias* and he both wrought with a Bricklayer, and *Asclepias* never scrupl'd to be seen in his Shirt, carrying Mortar in a Hodd to the top of the Tiles, he would always hide himself when any Passenger came by.

When he took upon him the management of Public Affairs, he was so timorous, that

that being to put the Incense into the *Censer*, he let it fall beside.

Much about the same time when *Crates* reproach'd him for meddling with the Government, he order'd him to be carry'd to Prison. Where *Crates* nevertheless would still watch him as he pass'd to and again, and taunt him with the Nick-names of *Agamemnon*, and Alderman *Menedemus*: For, to speak the Truth, he was somewhat addicted to Superstition.

Another time, *Asclepias* and he having din'd in an Inn upon a Dish of flesh, as the Proverb is, of *Goda' mighty's* Killing, when *Menedemus* came to understand it, he began to grow pale, and fall a puking, till *Asclepias*, rebuking him severely, convinced him, that 'twas not the flesh, but his own squeamish conceit that caus'd his illness. But setting these humours aside, he was both Magnanimous and Liberal.

His habit and condition of Body was the same in his Old Age and in his Youth, strong and lusty as a Wrestler; of a swarthy Complexion; fat and smooth; of a middle Stature, as appears by his Statue in the Street call'd the old *Stadium* in *Eretria*. For it is carv'd for the nonce, half naked, discovering the chiefest parts of his Body. He was a most courteous entertainer of his Friends; and because
Eretria

Eretria was an unhealthy place, he was wont to feast often. He was a great admirer of *Aratus Lycophron* the Tragic Poet, and *Antagoras* the *Rhodian*. But *Homer* was his chiefest delight. The *Lyrics* he lov'd, as also *Sophocles* and *Achæus*, among the Satyrists; but he preferr'd *Æschylus* above all the rest. Therefore to those that oppos'd him at the Council Table, he would always repeat these lines:

*The swiftest foot in time th' infirm and weak,
And Tortoises may Eagles overtake.*

Which was a Sentence of *Achæus*, taken out of his Satyr entitl'd *Omphale*. So that they were foully mistaken, who affirm'd that he never read any other Books but *Euripides's Medea*, which is said by some to have been written by *Neophron* the *Sicyonian*. But he slighted his Masters *Plato*, *Xenocrates*, and *Parecbates* the *Cyrenaic*. However he was an admirer of *Stilpo*; concerning whom the question being once put to him, what his Conditions were, he only answer'd, *He is liberal*.

Moreover he was a person not easily to be understood; and in Disputations an Adversary troublesome to be encounter'd. He was ready upon all subjects, and furnished with a copious Elegancy of words.
Much

Much addicted to Syllogisms, and therefore he was wont to argue thus. 'Is one thing different from another? Yes. Does Profitable differ from Good? Yes. Therefore that which is good, is not that which is Profitable. He rejected all Negatives, making use of Affirmatives only; and those simple, not compound, which he said were intricate and complex'd.

Heraclides asserts that in his Doctrine and Opinions he was a *Platonic*, but that he sported with Logic. So that *Alexinus* asking him whether he had left off beating his Father: He answer'd, *I have neither struck him, nor have I left off*. Upon which the other desiring him to explain himself by saying *I*, or *No*. 'Tis a ridiculous thing, said he, *to obey your Laws, that will permit a Man to brawl and wrangle in the open Market-places*.

He complain'd that *Bion* murder'd the dead, when he exclaim'd so industriously against the Southsayers.

Hearing another maintain, that there could be no greater good than for a Man to enjoy whatever he desired: *Yes*, said he, *a much greater, for a Man to desire no more than is needful*.

Antigonus the *Caristyan* positively asserts, that he never wrote or compos'd any Treatise in his life, nor that he ever

set up any Opinion, as a fundamental Truth: But that he was so obstinate and quarrelsome in his Questions and Interrogatories, that he would never give over till the Blood started out of his Eyes. Yet though he were so passionate in words, his actions bespoke him the meekest Man in the World. And therefore though *Alexinus* laugh'd at him, and abus'd him where-ever he met him, yet he was always kind to him, and accompany'd his Wife from *Delphos* to *Chalcis*, because she was afraid of being rob'd upon the Road. He was also a true and constant friend, as appears by his strict League with *Asclepias*, almost as signal as that between *Pylades* and *Orestes*. But *Asclepias* being the Elder, they liken'd him to the Poet, and *Menedemus* to the Actor. And it is reported, that when *Archeopolis* had once told 'em out three thousand pieces of Money, because there was a friendly dispute who should take first, neither would touch it.

They were both marry'd, *Asclepias* to the Daughter, and *Menedemus* to the Mother: Moreover they tell us, that when *Asclepias's* Wife dy'd, he took his friend *Menedemus's*; for that he being advanc'd to preferment, had marry'd another more Noble and Wealthy: However, because they

they kept House together, *Menedemus* gave his first Wife leave to manage the Family.

Now as *Asclepias* was the Elder, so he dy'd long before him in *Eretria*, being far strick'n in years, after they had liv'd long and happily together, and with so much love; that when, sometime after, a young Lad that had been *Asclepias's* Minion, coming to *Menedemus's* House to a Feast, was shut out of Doors by his Servants, he bid 'em let him in, for that *Asclepias* though dead, had still the power to open his Doors.

There were also those that supported both, *Hipponicus* the *Macedonian*, and *Agator* the *Lamian*. Of which the one presented 'em with thirty *Minas* apiece; and *Hipponicus* gave two thousand *Drachmas* to *Menedemus's* Daughters upon their Marriage, of which he had three by his Wife *Oropia*, as *Heracledes* witnesses.

His Feasts he order'd after this manner, first he sate down himself with two or three Friends, till it grew to be Evening. Then the rest of the Guests were call'd in, though they had already supp'd: And therefore if any one came too soon, they would ask the Servants what was upon the Table, and how long it had stood there? If only Roots and Sallets, away they

they went again; but if either Roast or Boil'd, they went in. The Guests in the Summer lay upon Mats; in the Winter upon Sheep-skins, with the woolly part upwards; and every one had his Pillow brought him. The Cup that went about, contain'd something more than half a Pint. The junkets were Beans and Lupins. Sometimes Pears or Pomgranates, or dry Figgs. Of all which *Zyphron* makes mention in his Satyr call'd *Menedemus*, where he writes in praise of the Philosopher thus much in part.

*The Banquet short, the Cup that went about,
Of moderate size, was fill'd again, when out.
But the chief junkets that adorn these Feasts,
Were learning's sweet Preserves and harmless
Jests.*

He was at first very much contemn'd and slighted, and by the *Eretrians* frequently abus'd, who call'd him Curr and mad Man: But afterwards he was so highly admir'd, that he was solely intrusted with the Government of the City. He perform'd three Embassies to *Ptolomy*, to *Lyfimachus*, and *Demetrius*, highly honour'd where-ever he came. And when the City allow'd him two hundred Talents a year, he remitted fifty. Being ac-

cus'd to *Demetrius* for designing to betray the City to *Ptolomy*, he justify'd himself in an Epistle, of which this was the beginning.

Menedemus to *Demetrius*, Happiness.

I Hear that several Stories have been told thee concerning *Us*, &c.

By this Letter he admonishes *Demetrius* to have a watchful Eye upon *Æschylus*, who was one of the contrary Faction. He seems to have been sent to *Demetrius* in the behalf of *Oropus*, which Embassy was by him manag'd with singular Gravity, as *Euphantus* in his History records. *Antigonus* also had a particular esteem for him, and own'd himself to be his Disciple, and when he had vanquish'd the *Barbarians* about *Lysimachia*, *Menedemus* sent him a Decree written in a plain Style, and free from any flattery, which thus began.

'The Captains and chief Counsellors to *Antigonus*. Seeing that King *Antigonus*, 'victorious over the *Barbarians*, is now 'advanc'd to *Elia*, prosperous in all things 'else according to his wishes, therefore 'the Senate and People have thought 'fit, &c.

This Decree, and his intimate familiarity with the King were the Reasons that
he

he was suspected for having a design to betray the City. And being accus'd by *Aristodemus*, he retir'd privately to the Temple of *Amphiarans*, in *Oropus*, from whence after the loss of the Golden Cups, as *Hermippus* relates, he was by the general Decree of the *Bæotians*, commanded to depart. Removing therefore from thence with a heavy heart, he privately return'd into his Country, sent for his Wife and Children, and retiring to *Antigonus*, under his Protection ended his Days, for grief and anguish of mind. On the other side *Heraclides* tells us a story quite contrary; how that being made President of the Senate, he freed the *Bæotians* several times from the attempts of those that affected the Tyranny, by calling in *Demetrius* to his assistance. And that therefore it was not likely he should have any design to betray the City to *Antigonus*, which was a meer Calumny thrown upon him: But that he went to *Antigonus* with another design, was true; for when he could not prevail with him to set his Country at liberty, he abstained from all manner of Food for seven days together, and so ended his life. And this is also testified by *Antigonus* the *Carystian*. Only against *Persæus* he profess'd an inexorable hatred; for when *Antigo-*

nus would have restor'd to the *Eretrians*, their former Republican Government, for the sake of *Menedemus*, he was the only Person that dissuaded him. For which reason *Menedemus* bitterly incens'd against him, in the hearing of a full Assembly, at a great Feast. 'Tis true, said he, he is a *Philosopher*, but of all Men that are, or ever were, or ever will be, assuredly the most vile and wicked.

He dy'd (according to *Heraclides*) in the seventy third year of his Age. Nor could we chuse but dedicate this Epigram to his memory.

*When first (Great Menedemus) loudest Fame
Did to our Ears thy sudden End proclaim;
How thou morose, and sternly obstinate,
By Abstinence did'st hasten on thy Fate,
It was no more, 'tis true, than what thy Sect
Allow'd; however 'twas a weak Defect
Of Noble Courage in a Man so rare,
Not to be able to withstand Despair.*

And thus much for the *Socratics*, and those that descended from them. We come now to *Plato*, who founded the *Academy*, and to those of his Followers, who were most transcendent in Learning and Eloquence.

The End of the Second Book,

Diogenes Laertius,

Containing the

Lives, Opinions, and Sayings

Of the most Famous

PHILOSOPHERS.

The Third Book,

Translated from the Greek by E. Smith, M. A.

The LIFE of

P L A T O.

PLATO, the Son of *Aristo*, and *Perictione*, or *Potona*, was Born at *Athens*, his Mother being descended from the Race of *Solon*. For the Brother of *Solon* was *Dropides*, from whom *Critias*, the Father of *Calæschrus*, whose Son was *Critias* also, one of the thirty Tyrants, the Father of *Glauco*, from whom

whom *Charmides* and *Perictione*, of whom and *Aristo*, *Plato* was the Son, being the sixth from *Solon*, who deriv'd his Pedigree from *Neleus* and *Neptune*. His Father also is said to have deduc'd his Original from *Codrus* the Son of *Melanthus*, who in like manner boasted his Descent from *Neptune*, as *Thrasylus* testifies.

Spensippus also, in *Plato's* Book entitl'd *The Supper*; *Clearchus* in praise of *Plato*; and *Anaxihides* in his Lives of the Philosophers tell us how the story went, that *Aristo* inflam'd with *Perictione's* Beauty, would have ravish'd her. But finding too great a Resistance, and warn'd by *Apollo* in his sleep, he then courted her to the chaste embraces of Wedlock. So that *Plato* was born, according to *Apollodorus* in his Chronicle, in the eighty eighth Olympiad, in the Month of *April*, the same day that *Apollo* came into the World, by the supputation of the *Delians*: And dy'd, as *Hermippus* reports, in the first year of the hundred and eighth Olympiad, being at that time fourscore and one years of Age, and designing to marry another Wife. Though *Neanthes* affirms him to have been fourscore and four years old at the time of his decease. So that he was six years younger than *Isocrates*. For that he was born under *Lyfimachus*, but
Plato

Plato under the Government of *Aminias*, about which time *Pericles* also dy'd. Then for his most familiar and intimate Acquaintance, *Collyteus* is number'd among the chiefest by *Antileo*, in his second Book, *De Temporibus*.

Others there are, who report him to have been born in *Ægina*, in the House of *Phidiades*, who was the Son of *Thales* (as *Phavorinus* records in his Various History) his Father being sent, with others, about the Division of certain Lands, and returning to *Athens*, when they were expell'd by the *Lacedamonians*, who assisted the *Æginenses*. He is also said to have gratify'd the People of *Athens* with several pompous Shews and Interludes, at the expences of *Dio*, as *Athenodorus* relates. He had two Brothers *Adimantus* and *Glaucus*, and a Sister named *Potoma*, the Mother of *Spensippus*, and was taught his first Rudiments of Learning by *Dionysius*, of whom he makes mention in his *Anterastæ*; and he perform'd his Wrestling Exercises under *Aristo* of *Argos*, by whom for his lovely Shape and Proportion, he was call'd *Plato*, whereas before he had been nam'd *Aristocles*, from the name of his Grandfather, as *Alexander* relates in his *Successions*. Though others will have him to be so call'd from his broad manner of
Pro-

Pronunciation; or else from the breadth of his fore-head, according to *Neantes*. Others report him to have been a great Wrestler at the *Isthmian Games*; among whom was *Dicaearchus* in his *Book of Lives*; also that he was addicted to Painting and Poetry; and that first he wrote *Dithyrambics*, afterwards Odes and Tragedies. His voice was but shrill, and somewhat effeminate, as *Timotheus* the *Athenian* relates of him in his *Book of Lives*.

It is reported that *Socrates* should dream, that a Cygnet newly hatch'd came and sat down upon his knees; and that the wings of the Bird growing out of a sudden, she flew away, sweetly singing in her flight: The next day, *Plato* being brought to him by his Father, he cry'd out, *This is the Bird which I dreamt of*.

He began to divulge his Philosophy first in the Academy, then in the Garden adjoining to *Colonus*, as *Alexander* relates from the Testimony of *Heraclitus*. Then resolving a contest in Tragedy, before the *Dionysian Theatre*, after he had heard *Socrates*, he threw his Poems in the fire, crying out,

Hast, Vulcan, hither, Plato wants thy aid.

And

And from that time forward, being then twenty years of age, he became a Hearer of *Socrates*. After whose decease he stuck to *Cratylus*, the Disciple of *Heraclitus*, and *Hermogenes*, who maintain'd the Philosophy of *Parmenides*.

When he arriv'd at eight and twenty years of age, according to *Hermodorus*, together with some other *Socratics*, he betook himself to *Megara*, where he admir'd and follow'd *Euclid*; from whence he departed for *Cyrene*, to hear *Theodorus* the Mathematician, and from thence he travell'd into *Italy*, to the *Pythagoreans*, *Philolaus* and *Eurytus*: Thence into *Ægypt*, where he associated with the Priests and Prophets, whither it is also reported, that *Euripides* accompany'd him, and falling sick, was by the Priests cured with a Salt-water Medicine, which occasion'd that verse of his,

—*The briny Ocean scoures away
All the Distempers that on Mortals prey.*

Moreover, with *Homer*, he affirm'd, that all the *Egyptians* were Physicians. *Plato* had also design'd to have visited the *Magi*, but the Wars breaking forth in *Asia*, forc'd him to desist from his purpose. Returning therefore to *Athens*, he continu'd

tinu'd in the *Academy*. This was a pleasant place in the Suburbs shaded with Trees, and so call'd from a certain Hero, whose name was *Academus*, of whom *Empedocles* makes mention in his *Astrateuti*.

*In those delightful shades, the sweet abode
Of Academus, now a Semi-God.*

And *Timon* also, speaking of *Plato*, thus writes.

*But above all, was Plato, still allow'd
To be the Captain of the Charming Croud;
Upon his Lips the Charms of Eloquence
In Clusters hung, sweet words, and sublim
Sence.*

*More tuneful notes ne'er chirp'd the Grass-
hoppers*

*In Hecademaian Groves, to list'ning Ears.
For in those Groves was Plato wont to sing,
Out-charming all the Music of the Spring.*

For formerly the same place was call'd *Hecademia*, with an *Epilon*.

That our Philosopher was a friend to *Isocrates*, appears also from hence, for that *Polyxenus* has committed to writing a certain discourse concerning the Poets, that happen'd while *Isocrates* continu'd with *Plato* at his Country-House. And

Aristoxe-

Aristoxenus farther asserts that he was three times a Souldier, once in the Expedition to *Tanagra*, a second time in the War with *Corinth*, and lastly at the *Delian* Conflict, when he won the Victory.

He made a mixture of the Opinions of the *Heracлитans*, the *Pythagoreans*, and the *Socratics*, and as to those things which appertain'd to the sense, he held with *Heracлитus*; where the understanding was concern'd, he adher'd to *Pythagoras*; but in Ethics and Politics he follow'd *Socrates*. Some there are, and among the rest *Satyrus*, who affirm, that he sent into *Sicily*, to *Dio*, a hundred *Minas* to purchase of *Philolaus* three *Pythagorical* Books for his own use. For he was then full of money, having receiv'd from *Dionysius* above fourscore Talents, as *Onetor* testifies in his Treatise entitl'd, *Whether a Wise Man should be Rich*. For many other things he was also beholding to *Epicharmus* the *Comedian*, most of whose Writings he transcrib'd, as *Alcimus* assures us in his Books that he wrote to *Amyntas*, which are four in number: In the first of which he runs on in these words, It is apparent, says he, that *Plato* took many things out of *Epicharmus*. As for Example, 'Sensible, says *Plato*, is that which never continues permanent either in Quality or Quantity,

Quantity, but is also perpetually flowing, and lyable to the inconstancy of Change. As if we should substract Number out of those things which are neither equal nor such, nor subjected to Quantity or Quality. And these are such things, of which there is a continual Generation; but never any Substance. *Intelligible* is that which neither encreases or diminishes. And this is the nature of things Sempiternal, as being always alike, and ever the same.

That the Soul did apprehend some things by the Help of the Body, as it happen'd in Seeing and Hearing; but that for the understanding of other things, she needed no assistance of Corporeal Organs, as being endu'd with a sufficient Penetration of her self. Which is the reason that *Plato*, from *Epicharmus* affirms, That they who have a desire to collect the Beginnings and Principles of the *Whole*, must first make a distribution of the several *Ideas* by themselves; as *Likeness*, *Unity*, *Multitude*, *Magnitude*, *Rest* and *Motion*. In the next place he ought to consider *Honest*, *Good* and *Just* every one by themselves.

Thirdly, 'It behoves him to compare the *Ideas* one with another, and observe which have the truest Agreement and

'Correspondence

'Correspondence one with another; as *Knowledge*, *Magnitude*, and *Dominion*: As likewise, whether those things which are existing in our selves, in regard that we partake of their Qualities, are *Homonymous* to those other things? For example, just things are those that partake of Justice: honest, that partake of Honesty. Now every Species is Eternal, and the understanding in reference to these things, is void of all Perturbation: And therefore the *Ideas* subsist in Nature, like so many Exemplars. But as for those other things which are like to these, they subsist according to their nearest resemblance to the other. And therefore *Epicharmus* discourses of *Good* and of *Ideas*, in this manner. Can playing on the Flute be said to be any thing? Most surely. Why then, playing upon the Flute is a Man. Not so neither. Go too then: Dost not thou think a player upon a Flute to be a Man? Most certainly. And does not the same Argument hold concerning *Good*? This is *Good*; that is the Thing; which he who studies by it self shall become *Good*. For as he that pipes is call'd a Piper, he that dances, a Dancer; so whoever he be that learns any other Art or Mystery, is not call'd the Art it self, but the Artificer that professes it.

Plato

Plato in his Treatise of *Ideas* thus reasons: 'If there be such a thing as Memory, the Ideas have their Being in the several Entities; in regard the memory relates to something that is sedate and permanent. For how, adds he, could living Creatures be preserv'd, had they not annex'd to themselves their several *Ideas*, or if they were not endu'd with the *Natural Intelligence*. Now they carry in their memories their Similitude, and the nourishment, whatever it be, which is proper to every one. Which shews that the Contemplation of *Similitude* is inherent to all Creatures by *Natural Instinct*: By which means they understand themselves to be of the same kind.

Moreover *Epicharmus* asserts, That wisdom does not predominate altogether in one kind, but that all living Creatures have a certain Sense and Notion of themselves. And thus, if we first observe the Hen, she does not bring forth live Chick'ns, but first she lays the Eggs, then sits and enlivens her young ones with her natural Heat. Now this is a sort of Wisdom which only nature infuses and teaches. 'Therefore it is no wonder that all Creatures associate with their Like, and think their Productions fairest. For a Dog

'is to a Dog most beautiful, the Cow to the Cow, the As to the As, and Swine-herd together, as admiring their own kind above all others.

These, and several other Passages of this nature are recited by *Alcimus* in his four Books, to shew how much *Plato* was indebted to *Epicharmus*. Now that *Epicharmus* was not ignorant of *Plato's* ingenuity, may be conjectur'd from hence, that he does as it were prophesie, that he would be his Emulator, in these words: 'I am of opinion, says he, nay more, I am well confirm'd, such will be the remembrance of my Words and Sentences, that some one person or other will entertain 'em in this rude dress, and attiring 'em in more pompous Colours, will himself, insuperable, become a Victor over many others.

Moreover there is good reason to believe, that *Plato* was the first who brought the writings of *Sophron* the *Mimic* into *Athens*, and fram'd his own Gestures and Postures from thence; for that the Books were found under his Pillow.

He made three Voyages into *Sicily*; the first only to see the Island, and the Rarities that made it famous; when *Dionysius* the Tyrant, and Son of *Hermocrates*, compell'd him to a Conference. At

P

what

what time, when he discours'd concerning *Tyranny*, and alledg'd, That what was profitable to him alone, made little or nothing for his advantage, unless he excell'd in vertue; the Tyrant growing angry, *Thou talk'st*, said he, *like an old doating Fool*: To whom *Plato*, *And thou like a Tyrant*. Which so enrag'd the Potentate, that he was about to have put him to Death; but altering his resolution, at the Intercession of *Dio*, and *Aristomenes*, he gave him to *Polis*, then Ambassador from the *Lacedæmonians*, to sell him for a Slave; who carry'd him to *Ægina*, and there sold him. At what time *Charmander*, the Son of *Charmandrides*, prosecuted him for his Life, having indicted him upon a Statute in force among the Islanders, That the first *Athenian* that landed in the Island should dye without mercy. But upon the saying of some body, though by way of a jeer, that he was a Philosopher, he was dismiss'd.

Others affirm, that he was brought into Court; where being observ'd not to speak a word in his own defence, but stand as one courageously resolv'd to suffer whatever happen'd, they determin'd not to kill him, but to sell him as a Captive taken in War. When by good fortune *Aniceris* the *Cyrenean*, being then in

the

the City, redeem'd him for twenty, as others say, thirty *Minas*, and sent him back to *Athens* among his Friends, who immediately remitted the Money back to *Aniceris*. But he refus'd to take it, saying withal, That they were not the only persons that were worthy to take care of *Plato*. Others say, that *Dio* sent the money to *Aniceris*, which he refus'd to make any other use of, than for the purchase of a little Garden for himself in the *Academy*. As for *Polis* he was overthrown by *Chabrias*, and afterwards drown'd in the River *Helice*, at what time a certain *Dæmon* appear'd to him, and told him, he suffer'd those misfortunes for the Philosopher's sake; as *Phavorinus* reports in his Commentaries. Nor could *Dionysius* be at rest, but understanding what had befallen him, he wrote to *Plato*, desiring him not to reproach him with what he had done: To whom *Plato* return'd for answer, *That he had not so much leisure, as to think of Dionysius*.

His second Voyage was to the younger *Dionysius*; of whom he requested a parcel of Land, and a certain number of People to live under such a Commonwealth as he should Erect. Which though *Dionysius* promis'd him, he never was so good as his word. More than that, as

P 2

some

some say, he had like to have run the hazard of his life for tampering with *Dio* and *Theotas* to recover the former liberty of the Island ; at what time, *Archytas* the *Pythagorean*, in an Epistle to *Dionysius*, clearing him of that suspicion, sav'd him from the danger ; so that he was sent back to *Athens*. The purport of which Epistle was this.

Archytas to Dionysius.

‘ ALL of us here, who are *Plato's*
 ‘ friends, have sent to thee *Lamiscus*
 ‘ and *Photidas*, desiring thee to restore
 ‘ his Person to us, for the sake of that Ancient
 ‘ friendship that is between us. Suffer
 ‘ him therefore to return, for thou
 ‘ wilt do well to call to mind, how earnestly
 ‘ thou didst invite him to thy Court ;
 ‘ which was the reason that we importun'd
 ‘ him to take the Voyage, upon thy
 ‘ promise that he should have free liberty
 ‘ to come and go. Remember therefore,
 ‘ how much thou didst desire his coming,
 ‘ and the high esteem thou then hadst of
 ‘ him. If there have been any Error or
 ‘ Mistake committed, shew thy humanity
 ‘ and restore him to us untouch'd. So
 ‘ shalt thou do justly, and gratifie thy
 ‘ Friends.

The

The third Voyage he made was to reconcile *Dionysius* to *Dio*, But not prevailing, he return'd home again ; where he refus'd to meddle with publick business, though a great States-man, as his writings declare. Of which the main reason was, because he found the People had been long accusom'd to Laws and Constitutions that did not correspond with his frame of Government. *Pamphile* also relates, that the *Arcadians* and *Thebans* built a large City ; which when they had finish'd, they sent for *Plato* to be their Lawgiver, and to prescribe 'em a Form of a Common-wealth ; but then understanding that they hated *Equality*, he refus'd to go.

It is reported that he follow'd *Chabrias* the General, when he fled from Condemnation, at what time all the rest of his fellow Citizens declin'd his adversity : And when *Cobryas* the Sycophant upbraided him as he accompany'd the General up into the Castle, telling him, ‘ That he
 ‘ should not be so forward to help others,
 ‘ but do well to mind the t'other of *Socrates's* Draughts, that was preparing for
 ‘ him ; He made answer, *When I fought for my Country, I ventur'd my Life ; and now again for my Friend's sake, I care as little what befalls me.*

P 3

He

He was the first, as *Phavorinus* reports, who introduc'd the manner of writing by way of Question and Answer: The first that by way of Analysis expounded the Question to *Leodamus* the *Thasian*: And the first that in Philosophy nam'd the *Antipodes*; illustrated Logic and Poetry; Progression in Number, and the Plane Superficies of the Extreams; and discour'd of the Providence of God. The first also of the Philosophers who contradicted the Oration of *Lysias* the Son of *Cephalus*, expounding it word for word in his *Phaedrus*; and the first that contemplated the force of Grammar. And being the first also that oppos'd almost all that went before him, it was by many wonder'd why he made no mention of *Democritus*.

Neantes of *Cyzicum* reports, that as he was travelling to the *Olympics*, he drew the Eyes of all the *Greeks* upon him, at what time he had a long Conference with *Dio*, then designing a War with *Dionysius*.

Moreover *Phavorinus* in his first Book of Commentaries relates, that *Mithridates* the *Persian*, erected the Statue of *Plato* in the *Academy*, with this Inscription, ' *Mithridates* the Son of *Rhadobatus*, the *Persian*, consecrated to the *Muses* this Statue of *Plato*, made by *Silanio*.

Hera-

Heracides reports him to have been so modest and reserv'd in his Youth, that he was never seen to laugh but with great moderation. Yet notwithstanding all his vertues, he could not escape the Lashes and Scoffs of the Comedians; and among the rest of *Theopompus*, in his *Autochares*.

*One is not one, so strangely w're deceiv'd,
Nay two are hardly One, let Plato be believ'd.*

And *Anaxandrides* in his *Thesens*,

*When th' Olives he more greedily devour'd
Than Plato for his Learning so ador'd.*

But *Timon* is more severe, for cries he,

*How finely does th' Impostor Plato gull us,
Feigning a thousand Miracles to fool us.*

Then *Alexis* in his *Merops*.

*Thou com'st in time, but still my anxious mind
No ease nor quiet high or low can find;
Like Plato's Pate, my turmoil'd Brains will
give
My limbs tyr'd out with labour no Reprieve.*

P 4

And

And again, in his *Ancilio*.

Thou talk'st of things unto thy self unknown,
Like busse Plato, trotting up and down.

Amphis in his *Amphicrates* thus derides
him;

But I must tell ye, for the good you aim,
Or benefit to get by this proud Dame,
Troth, Sir, by me 'tis no more understood,
Than that *Chimera* ye call Plato's Good.

Another time in his *Dexidemides* he
cries out,

No, no, fond Plato, th' art a doating fool
To prize thy self for a sowre look or skowle;
Yet can'st thou not that cursed trick forbear,
The formal Fop of all the Town t' appear;
With forehead all plough'd up in surly wrinkles,
And furrow'd like the shells of *Periwinkles*.

And *Cratinus* in his *Counterfeit*.

Thou art a Man I think, and hast a Soul:
But stay, for Plato must our thoughts con-
troul,
Ple go and ask him, if thou hast or no?
For I profess, till then, I do not know.

And

And *Alexis* in *Olympiodorus*.

My mortal part lies dry, I know not where;
But the immortal vanish'd into Air:
Whimsies like these, and all not worth a Groat,
In Plato's School most learnedly are taught.

And in his *Parasite*.

Or else, like Plato, by thy self an Hour
Go rave and twattle, till thy Lungs are sore.

Anaxilas also drolls upon him in his *Bo-
trylio*, his *Cercus*, and his *Plusia*.

Aristippus also affirms him to have been
wantonly in love with a young Lad,
whose name was *Asterus*, that went to
study Astrology with him: as also with
Dio already mention'd; and some there
are who believe *Phaedrus* to have been
one of his Minions. Besides that the Epi-
grams, which he made, were no small con-
victions of his roving Appetite toward
the Male Sex. First upon *Asterus*.

My brightest Star! that for thy sake I were
The Heav'n it self, in one embody'd Sphere!
So might I view thy Beauties with more Eyes
Than Stars of Heav'n adorn the gloomy skies.

And

And then again,

*He that so lately like the Morning Star,
When living, did such Orient brightness wear,
The lovely Hesperus is now become
That shines more bright in blest Elysium.*

Then upon Dio thus.

*That Tears for Trojan Damsels should be shed,
Tho' newly born, fair Hecuba decreed.
But in the full Career of all thy hopes,
Thy sullen Fate thy valour's progress stops.
Nobly howe'er interr'd thou ly'st, and all,
Th' Atchievements of thy Prowess will extoll:
Only my raging love no cure can find,
To ease the Torments of a restless mind.*

As for his love of *Alexis* and *Phædrus*,
he discovers it in the following Lines.

*With Cheeks bedew'd the young Alexis cry'd,
Where in the World so fair a one beside
As Phædrus was? And must we Phædrus
lose?
What can my losses equal but my woes?*

More than all this, he kept company al-
so with a Colophonian Curtizan, whose
name was *Archeanassa*, upon whom he made
the following Lines. Archea-

*Archeanassa, fam'd in Colophon,
My Mistress was, that yielded once to none:
For tho' before my courtship 'twere so late,
In fading beauty Love, commanding, sate.
Then thrice unhappy they, whose Amorous
flames,
In burning hearts were kindl'd by those beams
Her youthful Glances shot, where e'er they
whirl'd,
When in her Prime she vanquish'd all the
World.*

These also upon *Agatho*,

*When I on my beloved Agatho
My soft and tender kisses did bestow,
My Soul sate on my Lips, loth to depart,
When one kiss more return'd it to my heart.*

The other, this.

*Toss'd to thy hand, catch me this mellow Pear,
And if thou lov'st me uncompell'd, my Dear,
Accept it too; but grant my other suit,
In kind exchange to crop thy Virgin fruit.
If not; yet on the Pear still cast an Eye,
And then consider how the Seasons fly.
The Pear I threw, but whoe'er kisses thee,
More to my damage throws the Pear at me.
For now the mellow Pear is in its prime,
But if I stay, we both shall waste in time.*

He

He is also said to have made the following Epigram upon the *Eretrians*, who were surpriz'd by an Ambuscado.

*Bred in Eretrum, of Eretrian Race,
Fertile Eubœa once our Country was ;
But now, the more severe our Destiny,
Near Persian Susæ, here interr'd we lye :
Unhappy they that after so much Toyl,
Lye so far distant from their native Soyl.*

The two following Epigrams were also father'd upon him.

*Thus to the Muses Venus: Fear, said she,
Disclaimful Nymphs, my anger'd Deity.
Who to your mischief else most surely arms
The God of Love with all his subtle charms.
To whom as quick the Muses streight reply'd,
Fair Cyprian Queen we still are so employ'd,
And that the Boy in his discretion knows,
That he ne'er minds to trouble our repose.*

The other thus.

*The Man that found the Gold, laid by the
Rope,
Two troubles having past Despair and Hope :
But when he could not find his Gold ; what
then ?
Why he was forc'd to take the Rope again.*
Such

Such things as these were heap'd up against him to display his Incontinence and Hypocrisie. And *Molon*, among the rest of his ill-willers, said of him, That it was not so much to be wonder'd that *Dionysius* should be permitted to live at *Corinth*, as that *Plato* should be suffer'd to live in *Sicily*. Nor did *Xenophon* seem to have any great kindness for him: and therefore as two persons, between whom there was a perfect Emulation, they still wrote upon the same Subjects, and under the same Titles, as the *Symposium*, and the *Defence*. Then *Plato* wrote of his *Common-wealth*, and *Xenophon* his *Cyropædia*, which *Plato* affirms to be a feign'd Story, for that *Cyrus* was no such Man; And though both have *Socrates* continually in their mouths, yet they never speak a word one of another, only that *Xenophon* makes mention of *Plato* once in his third Book of Commentaries.

It is also reported, that *Antisthenes* having a desire to repeat something that he had written, requested *Plato* to be present at the rehearsal, who asking *Antisthenes*, what was the subject of the Manuscript, and he replying, That it was to prove, *There was something which was not to be contradicted*: *Plato* demanded how he could write upon that subject; and then going about

about to shew him his Errour, he so offended *Antisthenes*, that he wrote a Dialogue against *Plato*, under the Title of *Satho*, a nick-name in derision, denoting him to be well Arm'd against the Combats of *Venus*. From what time they had a continual Grudge one against the other.

'Tis said, that *Socrates*, when he heard *Plato's* *Zysis* repeated by the Author himself, should cry out, *Heavens bless me, what a company of Fables has the young Man invented about me!* For he had written several things that *Socrates* never spoke.

The like Animosity there was between *Plato* and *Aristippus*. And therefore in his Dialogue concerning the Soul, he objects against him, that he was not present with *Socrates* when he dy'd; though he were then at *Ægina*, which was not far distant.

Æschines also bare him a particular spleen; for that when he came to *Dionysius*, who had a peculiar respect for him, and that expected relief in his poor and low condition, *Plato* despised him, and he had lost his labour but for the recommendation of *Aristippus*.

As for the Speeches which he introduces *Crito* speaking, when *Socrates* was advis'd to make his escape, *Idomeneus* affirms 'em to have been made by *Æschines*; on-

ly by *Plato* attributed to *Crito*, out of the unkindness between 'em. Nor is *Plato* found to have made any mention of him in any of his Books, unless it be in his *Immortality of the Soul*, and his defence of *Socrates*, and that very slightly too. Moreover *Aristotle* asserts, that all the Writings which may be said to be properly his, run in a Style between Verse and Prose; who was the only person, as *Phavorinus* relates, that staid with him, when he repeated his *Immortality of the Soul*, when all the rest rose up and departed. Many are of opinion, that *Philip* the *Opuntine* transcrib'd all his Laws that were written in the Tables of Wax, which were comprehended in his *Epinomis*. *Euphorion* also, and *Panaetius* affirm, that the beginning of his *Common-wealth* was frequently found with several Blurrings, Alterations and Emendations. More than this, *Aristoxenus* asserts, that the whole, or the chiefest part of the whole Treatise was to be read word for word in the *Contradictories* of *Protagoras*. His *Phædrus* is said to have been the first piece that ever he compos'd, and indeed the whole Problem favours of Juvenility; besides that *Dicearchus* has bequeath'd an ill name to all that manner of writing, as being both troublesome and insipid.

It happen'd once that Plato seeing a certain person playing at Dice, reprov'd him for it, who answering, that it was a slight matter; *Dost thou take custom, said he, to be a slight matter?*

Being ask'd whether he intended for himself a Monument like that of his Ancestors; he reply'd, *First let me get my self a Name, then perhaps I may want many Monuments.*

Another time *Xenocrates* coming to give him a visit: *Pray*, said he, *chastize this Boy for me, for I am angry, and therefore cannot*, And to another of his Servants, *Sirrah*, said he, *I had certainly bang'd thy bones, had I not been in a passion.*

Being on Horse-back, he presently alighted; fearing, as he said, lest the pride of the Horse should infect him.

He was wont to advise those that were given to drink, diligently to survey themselves in their Looking-Glasses, for that certainly they would then beware of the shame which they brought upon themselves. Nor would he allow any Man to drink to a pitch, unless it were upon the solemn Festivals of the God that was the giver of Wine.

He was also an Enemy to immoderate sleep; and therefore in his Laws he pronounces all those that are given to sleep to be persons of no worth.

He held, that there was nothing so delightful to the hearing, as Truth; or, as others say, *to speak Truth*. For thus he writes of Truth, in his Laws: *Truth, noble Guest, is a most sublime and durable thing; but it is a hard matter to persuade Men to it.*

He wish'd he might leave a Monument behind him either in Friends or Books.

He dy'd in the same manner as we have already declar'd, in the thirteenth year of King Philip's Reign, as *Phavorinus* relates in his third Book of *Commentaries*; and *Theopompus* tells us, that the same Prince gave him once a very tart and severe Reprimand. On the other side *Myronianus* in his *Likenesses* testifies, that *Philo* makes mention of a Proverb concerning Plato's *Lice*; as if he should dye of that Disease.

He was buried in the *Academy*, where he had spent the greatest part of his time in the study and profession of Philosophy; from whence the Sect which he founded was call'd the *Academic*.

He was accompany'd to his Grave by an honourable Train of the whole City, that flock't to his Funeral. And for his Estate, he dispos'd of it by his Will, which he made after this manner.

These things *Plato* left behind, and has thus dispos'd of.

' A Farm in the Lordship of the *Ephesiade*; bounded to the North, by the High-way that leads from the Temple of the *Cephisades*; to the South, by the *Heracleum*, in the same Lordship; butting to the East, upon the Lands of *Archestratus Phlearius*; and Westward, upon the Lands of *Philip the Cholidian*. Let not this Farm be sold or alienated to any Person, but let it come to *Adimantus* my Son.

' Another Farm also I leave behind, which I purchased of *Callimachus*, adjoining Northward to the Lands of *Eurymedon the Myrinnusian*; Southward to the Lands of *Demosthratus Eupeteros*; Eastward to the Lands of the foresaid *Eurymedon*, and Westward to the Lands of the foresaid *Cephisus*.

' Item, In money three *Minas*.

' Item, A Silver Bottle weighing one hundred sixty five Drachmas.

' Item, A Silver Boat, weighing forty five Drachmas.

' Item, A Gold Ring, and an Ear-ring both together, weighing four Drachmas and six half-penies.

' Item, *Euclid* the Stone-Cutter owes me three *Minas*.

' Item

' Item, I give *Diana* her Freedom.

' Item, I leave behind me Servants *Tychon*, *Bicta*, *Apollonius* and *Dionysius*.

' Item, Household-stuff, and Vessels, of which *Demetrius* has an Inventory.

' I owe not a farthing to any Body.

His Executors were *Softhenes*, *Speusippus*, *Demetrius*, *Higias*, *Eurymedon*, *Callimachus*, and *Thrasippus*. This was the Copy of his Will.

His Monument was adorn'd with several Epigrams and Encomiums, of which this was the first.

*If Modesty and Justice ever shin'd
Conspicuously bright in mortal mind,
Here lies the Man, Divine Aristocles;
Of all Men, He, if wisdom e'er could raise
To Fame Immortal, most deserves that Fame
Which Malice ne'er could reach, nor Envy
blame.*

Another thus.

*Entomb'd in Earth, here Plato's Body lyes,
Whose happy Soul Immortal Bliss enjoys.
Him, honour'd all good Men, no less desir'd
In distant Regions, than at home admir'd;
And well might he deserve most high applause,
That liv'd so truly up to Nature's Laws.*

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And

And this other of somewhat a later date.

*Say Queen of Birds, when soaring starry height
Whose Tomb it was o're which thou took'st thy flight?*

*Or didst thou soar so high, to take a view
What blest Immortals in their Mansions do
I was the Soul of Plato, once below;
But now, to answer your Inquiry, know,
The Soul of Plato to Olympus flies,
Whose Body here in native Athens lies.*

To which we shall add another of our own.

*Had not Apollo, to the Grecians kind,
To Plato's Wit his God-like Art resign'd,
Where had we found a cure for Human Souls?
For as Asclepius by his skill controuls
The various pains invading humane kind,
'Tis only Plato who can heal the Mind.*

Together with this upon his Death:

*Phœbus, on Mortal's happiness intent,
To Mortals Plato and Asclepius sent.
The one in health our Bodies to assure,
The other, our diseased minds to cure.
At last, upon the confines of his life,
Designing the brisk pleasures of a Wife,*

*To Jove's own consecrated ground he came,
And City rear'd of old to Phœbus Name,
Where to his Master he his Art resign'd,
But left his Physic of the Soul behind.*

His Disciples and Followers were Socrates the Athenian, Xenocrates the Chalcedonian, Aristotle the Stagairite, Philip of Opus, Hestienus the Printhian, Dio of Syracuse, Amyclus the Heracleote, Erastus, and Poriscus both Skepsians; Timolaus of Cyzicus, Eneon of Lampascus, Pytho and Heraclides, both of Ænea, Callippus the Athenian, Demetrius of Amphipolis, Heraclides of Pontus, and several others. Together with these he had also two Female Disciples, Lesthenia of Mantinea, and Axiotheca Phthiasian, which latter, as Dicearchus relates, always went in Man's Apparel. Theophrastus also is said to have been one of his Hearers, together with Hyperides the Rhetorician. Chameleon adds Lycurgus; and Polemo, Lycurgus. Sabinus also in his fourth Book of the subject of Meditation, affirms Menesistratus the Thasian, to have been another of his Admirers, which is very probable.

Now then being well assur'd of thy great affection for Plato, not undeservedly bestow'd; and with what a zealous Inquiry thou seek'st to make a compleat

Collection of all the Opinions of this famous Philosopher, I thought it expedient to set 'em down, according to the nature of the Discourses, the order of the Dialogues, and the method of Exposition, as it were reduc'd under several Heads and Chapters, to the end there may be nothing omitted materially conducing to the story of his Life. Otherwise, knowing to whom I write, to be more curious and particular than is requisite, would be only according to the Proverb, *To carry an Owl to Athens*.

Now therefore *Zeno of Elea* is reported to have been the first Composer of Dialogues. Though *Aristotle* in his first Book of the Poets, asserts *Alexamenes* the Syracan, or according to *Phavorinus* the Tiran, to have been the first that wrote in that manner. However in my judgment, *Plato* was the first who polish'd that way of writing, and brought it to perfection: So that not only the adorning part, but the invention it self may be justly attributed to him.

A Dialogue then is a discourse by way of Question and Answer, upon the subjects either of Politics, or Philosophy, consisting of decent and apt expressions of the Persons introduc'd, and a Methodical Composition of the whole.

Logic

Logic is the Art of Ratiocination, by which we refute or confirm by Questions and Answers between the persons that dispute. Now then there are two sorts of *Platonic* Ratiocination, the one for Instruction, the other for Enquiry. The first of which is again divided into Speculative and Practicall; and the Speculative into Physical, or Natural, and Logical; and the Practicall into Ethical and Political.

Of inquisitive Ratiocination, there are also two sorts, the one *Gymnastic*, which consists in Exercise; the other *Agonistic*, which consists in Contest and Dispute. *Gymnastic* is also twofold, *Maientic*, which nurses and fosters the first Rudiments of Science; the other, when it begins to feel its own strength, and is call'd *Peirastic*, as attempting upon the score of its own ability. *Agonistic* also is distinguish'd into Demonstrative and Perswasive.

True it is, there are others who make a quite different division of *Plato's* Dialogues; for some they call *Dramatic*; others *Diegetic*, and others Mixt. But that distinction is more proper for a Stage than a Philosophers School.

More particularly therefore there are some of *Plato's* Dialogues that treat of Physics, as *Timæus*; others of Logic, as

Q 4

Politics,

Politics, *Cratylus*, *Parmenides*, and the *Sophist*. Others of Morality, as the *Apology*, *Crito*, *Phædo*, *Phædias*, the *Symposium*; *Menæxenus*, *Clitophon*, his Epistles, *Philelebus*, *Hipparchus*, and *Anterastæ*; others of Politics, as his *Commonwealth*, his *Laws*, *Minos*, *Epinomis*, and his *Atlanticius*. Of the Rudiments of Learning. The two *Alcibiades*'s, *Theages*, *Lyfis*, *Laches*. Of the first Attempts to Practise, *Euthyphron*, *Mennon*, *Ion*, *Charmides*, *Thetatus*. Of Demonstration, *Protagoras*; of Persuasion, *Ethydemus*, the two *Hippie* and *Gorgias*.

Now because there is a very hot Contention among Writers, while some affirm *Plato* to be the Author of new Opinions, others deny it, let us a little consider how it stands. A Dogmatist is properly said to be such a Person who starts a new Opinion, as he is said to be a Legislator that introduces new Laws. Now the *Dogma* is said to indifferently, either the thing about which the Opinion is raised, or the Opinion itself. The thing about which the Opinion is raised, is called the *Proposition*, But the opinion, is called the *Supposition*. *Plato* therefore, whatever he apprehends to be true; those things he expounds, and refutes what he believes to be false. Concerning his own Sentiments, he discourses under the Persons of *Socrates*, *Timæus*,
His

His *Athenian Guest*, and the *Stranger of Elea*. Which Strangers were not as some Conjecture, *Plato* and *Parmenides*; but fictitious and anonymous Persons. When he quotes the words of *Socrates* and *Timæus*, then he *Dogmatizes*, or asserts some new Opinion of his own. When he refutes those things which he believes to be false, he introduces *Thrasymachus*, *Callicles*, *Polus*, *Gorgias*, *Protagoras*, *Hippias*, *Euthydemus* and some others. When he demonstrates, he makes use of *Induction* for the most part, and that not only single, but twofold. For *Induction* is an Argument inferring from certain undeniable Truths, that whatever is like to one of those Truths, must be True. Of which there are two sorts. The one proceeding from Contrariety, the other from Consequence.

Induction from Contrariety, when through the whole Question the contrary follows to what is asked. As for Example, My Father is either the same Man with mine, or another. If then thy Father be a different Person from my Father, seeing he is another Man than your Father, he is no Father. But if he be the same with my Father, being the same with my Father, he must be my Father. Again, if Man were not a living Creature, he would be

be either a piece of Wood, or a Stone. But he is neither Stone nor a Piece of Wood, for he has Life and moves of himself; therefore he is a Creature. If then he be a Creature, and that a Creature be a Dog, or a Bull, Man being a Creature is either a Dog or a Bull. And this is that sort of contention by Contrariety, where there is an Opportunity to Cavil, which *Plato* makes use of, not to assert any Opinions, but to refute those of other Men.

Induction by Consequence is twofold, the one demonstrating in part the question that is propounded in part. The other proving generally by the particular; the first is Rhetorical, the second Logical.

For example, the Question is, whether such a Person slew such a Man. The demonstration is, that he was apprehended with his Cloaths all Bloody about such a time. But the Rhetorical manner of Induction is this. For that Rhetoric is employed in Particulars, not in Universals. For it does not enquire into Justice it self, but into the parts of Justice, or what things are particularly just. The other is Logical, and proves the General by the Particulars. As when the Question is whether the Soul be immortal, and whether there be any of the Deceased that are living?

ving? Which in his Book of the Soul is proved by a certain General, that Contraries are produced by Contraries, and the Universal is composed of certain Particulars, as when Sleep is composed out of Waking, or quite the contrary. Or the greater out of the less; or the less out of the greater; which sort of Argument he made use of to assert his own Sentiments. For as formerly in Tragedies the *Chorus* acted alone; afterwards *Thespis* brought in one more *Actor*, to give the *Chorus* some respite; after whom *Eschylus* added a Second, *Sophocles* a third, and so Tragedy was brought to Perfection. So Physical Arguments and discourses were employed at first about one single sort of Natural Philosophy; when *Socrates* came and made an Addition of Ethics, to which *Plato* added a third, which was Logic, and by that means brought Philosophy to its full perfection. However *Thrasylus* asserts, that he made use of the *Quadriloquie* of the *Tragedians* in most of his Dialogues. For there were four manners of Representation among the *Tragedians*, the *Dionysian*, *Lenæan*, *Pan-Athenæan* and *Chytrian*, of which the fourth was Satyrical, and these four sorts of Representation were called the *Quadriloquie*, or the four sorts of Interlocution.

As for the number of Dialogues, which are

are acknowledged to be his, they are in all fifty six. His *Commonwealth*, is divided into ten Books, which is to be found almost entire in the Contradictions of *Protagoras*, as *Phavorinus* relates in his second Book of Universal History.

His Laws are divided into twelve Books, and his *Quadriloquies* are nine in number, his *Commonwealth*, making one Volume, and his Laws another. Now then his first *Quadroloquy* is that which comprehends the common Hypothesis, shewing what manner of Life, the Life of a Philosopher ought to be. Moreover he puts two Titles to every one of his Books, the one from the Name, the other from the Subject. And thus the first in this *Quadriloquie* is called *Euthyphron*, or of Sanctity; being a Dialogue written to try what he could do. The next is the defence of *Socrates*; the third *Crito*, concerning what is to be practised, a moral Dialogue, the fourth *Phedo*, or concerning the Soul, a moral Dialogue also.

In the second *Quadriloquie*, the first is *Cratylus*, or concerning the truth of Words, a Logical Dialogue. The Politician. Of Kingly Government, Logical.

In the third *Quadiloquie*, preceeds *Parmenides*, of Ideas, Logical; in the next place, *Philebus*, of Pleasure, Moral. Then
the

the *Symposium*, Of Love, Moral. Lastly, *Phaedrus*, of Good, Moral.

In the fourth *Quadriloquy*, *Alcibiades* is the first, Of the nature of Man, *Maientic*. The second *Alcibiades*, of Prayer, *Maientic*. *Hipparchus*, of the Love of Gain, Moral. *Anterastie*, or *Philosophy*, Moral.

The fifth Division begins with *Theages*, or of Wisdom *Maientic*, or for young Beginners; *Charmides*, of Frugality, for tryal of Parts. *Laches* of Fortitude, for young Beginners. *Lysis* of Friendship, the same.

The sixth Division begins with *Euthydemus*, or the Contentious, Perswasive; *Protagoras*, or the *Sophister*, Demonstrative. *Gorgias*, of *Rhetoric*, Perswasive. *Meto*, of *Vertue*. *Peirastic*, for tryal of Skill.

In the seventh the two *Hippie* first appear, the first of Honesty, the second of Lying, both exhortative. *Ion* of the *Iliad* *Peirastic*. *Menexenus* or the *Epitaph-writer*, Moral.

In the eighth Division *Clitophon* shews it self first or the Exhorter, Moral. The *Commonwealth*, or of *Justice*, Civil. *Timæus*, or of Nature, Philosophical. *Critias* or *Atlanticus*, Moral.

In the ninth, *Minos* preceeds, or of *Law*, Civil.

Civil. The Laws, or of *making Laws*, Civil. *Epinomis*, or the *Philosopher*, Civil. Thirteen Epistles, all Moral : The one to *Aristodemus* ; to *Archytas* two ; to *Dionysius* four, to *Hermius*, *Eraſtus*, and *Coriscus* one : to *Dio* one, to *Perdiccas* one, to *Leodamus* one, to the Relations of *Dio*, one.

This is the division of *Plato's* Writings, according to *Thrasylus*, which is agreed to by most. But others there are, among the rest, *Aristophanes* the Grammarian, who divides his Dialogues into *Triloquies*, after this manner ; placing in the first his *Commonwealth*, *Timæus* and *Critias*. In the second his *Politician* *Sophister*, and *Cratylus*. In the third, his *Laws*, *Minos* and *Epinomis*. In the fourth, *Theætetus*, *Euthymon*, and his *Defence*. In the fifth, *Phædo*, *Crito*, and his *Epistles*. The rest they put by themselves, and without any order, some beginning with his *Commonwealth*, as we have said. Others from his Elder *Alcibiades*, some from his *Theages*, some from his *Euthyphron*, others from his *Clitophon* ; some from his *Timæus* ; many from his *Phædrus*, some from his *Theætetus*, and some from his *Defence*.

As for the Dialogues which are attributed to *Plato*, but are beyond all Controversie none of his, they go about under the Inscriptions of *Mido* or *Hippostrophus*, *Erycias*, or *Erasistratus*, *Alcyon*, *Acephalus*,
or

or *Sisyphus*, *Axiochus*, *Phauces*, *Demodocus*, *Chelidon*, *Hebdome*, and *Epimenides*. Of these, that which bears the title of *Alcyon* is said to have been written by a certain Person whose name was *Leon*, as *Phavorinus* testifies in his fifth Book of Commentaries. He made use of various Names to preserve his Writings from being thumbed by rude and illiterate Readers. For he said that Wisdom was properly the knowledg of those things which were apprehended by the Understanding, and were truly existent, which was separated from the Body in the Contemplation of God and the Soul. Moreover he defin'd Wisdom and Philosophy to be an inbred desire of Divine or Heavenly Wisdom. But generally he took it for all sort of Skill and Knowledg ; as when we call an *Artificer* a *Knowing Man*. He also makes use of the same words to signify several things. Thus he makes use of the word *σαῦλον* to signify *Plain* or *Simple*, as in *Euripides*, thus speaking of *Hercules* in his *Lysimnius*.

Careless and * Plain, but for the most
part honest, * *σαῦλον*
Who measured Wisdom still by Deeds, not
words,

What

What e're he said he meant—

The same word *παῦλ* Plato frequently uses sometimes for *Honest*, sometimes for *Small*: tho' at other times he makes use of different words to signify one and the same thing. Thus he calls *Idea* sometimes *Genus*, sometimes *Species*, as also the Beginning, the Exemplar, and the Cause. Sometimes he expresses the same thing by contrary words. Thus he gives the Names of *Entity* and *Non Entity* to *Sensible*. *Entity*, because it is generated: *Non Entity*, because of its being subject to continual Change. Moreover he calls *Idea* that which never is moved, nor is permanent; *the same, one, and many*. And this he uses to do in several other things. As for his works, they require a threefold Exposition. First, what every one of the Subjects are that are discoursed of. Then the end of the Discourse; whether according to the first Intention, or in lieu of an Example, whether to assert or refute: and thirdly, whether rightly and truly said.

In the next place, in regard there are several marks and Characters affixed to his Books, let us take some account of *Them* also. The Letter X. is affixed to Sentences

tences and Figures, altogether according to the *Platonic* Custom. Double XX. to his peculiar Opinions, and Tenents. X' accented to his more polite and elegant Flourishes. Double accented X" to the Emendations of others. A little Dagger † accented, for the rejecting ridiculous Confutations. An *Antisigma* to shew the double use and transpositions of Writing. A small Half-Moon to shew the Context of the Philosophy. An *Asterisk* * to shew the Concurrence of Opinions. A Dagger, to denote a Confutation.

And thus much for the Notes and particular Marks, which he that desired to understand gave so much Money to his instructor, as *Antigonus* the *Carystian* relates in his Treatise concerning *Zeno*, late put forth.

As for his Opinions which he most fancied they were these. That the Soul was Immortal, and transmigrated into several Bodies, having its beginning from Number; but that the Beginning of the Body was Geometrical. He defined it to be the *Idea* of a Spirit altogether separate, moving it self, and consisting of three parts. That the Rational part was seated in the Head. That part which was subject to Passion and Anger in the Heart; and the Part which brought forth Desire and

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Concupiscence

Concupiscence, in the Navel and Liver. That it encompassed the one half of the Body all over in a circular Form, consisting of the Elements; and that being divided according to Harmonical Intervals, made two Semi-circles joined together: the innermost of which being divided into six Parts, made all the other seven Circles; and lay Diametrically to the Left side within: the other close to the side, upon the Right: and therefore it was most predominant, as being but one. For the other was divided within; of which the one was of the *same*; and the rest of the *Other*: alledging this to be motion of the Soul; that of the Universe, and of the Planets; and that by means of the middle Segments holding Proportion with the Extrems, she comprehends all *Beings*, and adapts 'em together, as having the Principles of all things in her self according to Harmony. That Opinion arises from the Elevation of the Circle of the *Other*: Knowledg from the Elevation of the Circle of the *same*.

That there were two Beginnings of all Things, *God* and *Matter*; which he calls Intelligence, and nominates to be the Cause. That *Matter* is without form and immense; from the coalition and conjunction of Forms. That this *Matter* at first
being

being hurried up and down without order, was at length rammass'd together into one Place, by the wise God, who deem'd Order more seemly than Disorder. That this existent Matter is divided into four Elements, Fire, Water, Air and Earth. Out of which, the World, and all things therein were Created; only that the Earth is immutable; believing it to be the cause of that Diversity of Forms, whereof it consists: for that the Forms of all other things are of the same kind, being all composed of one *Oblong Triangle*, tho' the Figure of the Earth be peculiar to it self: seeing the Figure of Fire is *Pyramidical*: the Air resembles an *Octaedron*, the Water an *Icosaedron*, but the Form of the Earth is *Cubical*. Which is the reason that the Earth never changes into *Them*, nor they into the Earth. However he denies every Element to be confin'd to its proper place: for that the Circular Motion by constraining and depressing to the Center, congregates the smaller, but separates the more bulky things; which is the reason that when they change their forms, they also change their Places.

That the World was Created single and one, and was made a sensible Being by the Creator; as being for its greater Ex-

cellency endued with Life; and as the most glorious of Fabricks proceeding from the best of Causes, and therefore but one, though not Infinite, because the Exemplar, by which it was Created, is but one.

That it is of a Sphærical Figure, as being the Form of the Creator. For he encompasses the whole Creation, and the World contains all other Forms of all things. Moreover that it is smooth, without any other Circular Organ, as having no need of any such thing; farther, that the World is Immortal, because it cannot be dissolv'd again into God. But that God was the cause of the whole Creation, since only that which was good, could do good.

That the best of causes was also the cause of the Creation of Heaven. For that there could be no other cause of the most lovely part of the Creation than the best and most excellent of intelligible Beings; which it being certain that God himself is, and that the Heaven is also likest to him, as being the next that transcends in Beauty, there can be no Creature that it can resemble but only God.

That the World consists of Fire, Water, Air and Earth. Of Fire, to the end it might be visible. Of Earth, that it might be solid; of Air and Water, that it

it might not want Proportion. For solid things derive their Solidity from two *Mediums*, to the end the *whole* may be made *One*. But then it takes its proportion from all things, that so it may become perfect and incorruptible.

That time is the Image of Sempiternity, which always endures; but that time is the Circumrotation of the Heavens. For that Nights, and Days, and Months, &c. are but parts of Time: and therefore there could be no time without the nature of the World. That after the Creation of Time, were also Created the Sun, the Moon, and Planets; and that God kindl'd the Light of the Sun, that the number of the Hours might be manifest and certain, and that the Creatures might be capable to understand Number.

That the Moon moves above the Circle of the Earth, next to her the Sun, and over them the Planets. That they are all endued with Life, as being all consolidated by a Lively Motion.

That for the greater Perfection of the World being made like to the Intelligible Life, the nature of all Creatures was made, which the Earth enjoying, the Heavens also must of Necessity enjoy.

That the Gods were for the most part of a fiery Substance.

That the various sorts of Living Creatures were divided into three distinct Kinds; such as lived in the Air, such as the Water nourished, and such as bred upon the Earth. But that the Earth was the Eldest of all the Deities in Heaven. The Structure of which was reared for the variation of Day and Night, and that the Earth being in the Center, is moved about the Center.

Now in regard he asserted two Causes, therefore he said some things were Diurnal, others proceeded from the necessary Cause, those were Fire, Water, Earth and Air, not Elements exactly neither, but capable of Impression; which consisted of Triangles joined together, and would be resolved again into the same; and that the Elements from which they sprang, were the oblong Triangle, and the *Isoceles*. And these were the Beginnings and twofold Causes of all things, whose Exemplar and Pattern were God and Matter; which of Necessity must be void of Form, as all other Substances, capable of Impression. That the cause of these things was a necessary cause, which receiving the *Ideas*, begat the Substances, and was moved by the dissimilitude of its Power, and

and by its own Motion compelled those things that were moved by it, to move contrary to it.

That these Causes at first moved without any Order, but when the World began to be embellished, and adorn'd, they received their Symmetry and Order from God. For there were also two Causes before the Creation of Heaven, though very obscure and irregular, till the World was brought to Perfection: and then the Heaven was made of a Mixture, and Materials chosen out of all Existences then Created.

He held that God and the Soul were Immaterial; for that as being such and no otherwise, it could be free from Corruption and Perturbation. And for *Ideas* he supposes 'em to be certain Principles and Causes that such and such things are by Nature what they are.

Concerning Good and Evil, his Tenents were these, that the End was to be like God. That vertue was sufficient to render Life happy; though it wanted these Utensils of the Body, as Health, Strength, quickness of the Senses, and the like; or the exterior advantages of Wealth, Nobility, Honour, &c. For that without these, a wise and vertuous Man might be happy; moreover he may be admitted

to the Government, he may Marry, and he will be sure to observe the Laws; besides he will make as wholesome Laws for the Benefit of his Country, according to the utmost of his Ability, unless the perverseness of the People frustrate his good Intentions.

He held that the Gods took Care of human Affairs, and that there were also *Demons* or Spirits.

He first design'd the Notion of Honest to be that which is contiguous to laudable, rational, profitable and seemly, as they are imprinted by Nature, and taken so to be.

He also discoursed of the truth of Words; and may be said to have been the first that had the true Art of putting and answering Questions, as being his continual Practice.

Moreover in his Dialogues, he allowed the Justice of God to be a Law; to the end he might render his Perswasions to Justice the more prevalent, and prevent the Punishment of Evil-Doers after Death. Which was the Reason that he was look'd upon as fabulous and trivial by some Persons, while he intermixed in his Works such Stories as those, as if the uncertainty of what should happen after Death, would be a means to deter Men from injustice and injury.

His

His distribution of things, as *Aristotle* affirms, was after this manner.

Of Blessings, said he, or enjoyments, some are of the Mind, others of the Body, others Extrinsic.

Justice, Prudence, Frugality, &c. he plac'd in the Mind: Beauty, Health, and Strength, in the Body. Riches, Friends, and Prosperity of our Country, he number'd among external Happineses; and thus he asserted three sorts of Blessings.

He also divided Friendship into three sorts, Natural, Sociable, and Hospitable. Natural, the Friendship of Parents to their Children, and Kindred one to another, of which also other Living Creatures participate.

Sociable, is that which Custom and Converse begets, where there is no tie of Consanguinity, such as that between *Py-lades* and *Orestes*.

Hospitable, is that which we shew to Strangers, being induc'd thereto either by Letters of Recommendation, or some secret Sympathy of Disposition; to which some add a fourth, which is *Amorous* Friendship.

As for the Forms of Civil Government, he allowed five sorts, *Democratical*, *Aristocratical*, *Oligarchical*, *Regal*, and *Tyrannical*,

Demo-

Democratical is where the Multitude have the Power in their hands, and chuse Magistrates, and make their own Laws.

Aristocracy, where neither the Rich, nor the Poor, nor the Noble, but they who are the most Just and Vertuous, and consequently the *Best*.

Oligarchy is where the Magistrates are Elected by their Estates; for the Rich are fewer by much than the Poor.

Regal Government is either according to the Law, or by Succession. The Kingdom of the *Carthaginians* is a Kingdom according to Law, (for it is Political) but that of the *Lacedemonians* by Succession.

Tyranny is that when the People are govern'd by force and constraint of one single Person against their wills.

He asserted also three sorts of Justice. The one that related to the Gods, the other to Men, the third to the Deceased.

For they that Sacrifice according to the Law, and are careful in observance of Religious Ceremonies are Just and Pious toward the Gods.

They who pay their Debts, and deliver up their Trusts, are just toward Men: And they that take care of the Monuments of their Predecessors, and pay their Funeral Duties to their Friends, are just to the Deceas'd.

He also asserted three sorts of Knowledge. The one relating to Trade and Manufacture, the other Speculative, the other Practical. In the first are included Carpenters, Shipwrights, and the like, professing a Craft or Trade.

To Practical he refer'd the Art of well governing, neat piping or playing upon the Harp; which all consist in practice, their labour producing nothing to the Eye, of any piece of workmanship wrought to perfection and shape: Only the one Pipes, the other plays on the Harp, and the other manages the Government. But Geometry, Music, Astrology, &c. are contemplative Sciences: For they neither act nor practise, but the Geometrician contemplates the Proportion of Lines one to another. The Musician contemplates Sounds: And the Astronomer contemplates the Stars and the Heavens.

Physic he divided into five sorts. *Pharmaceutic*, *Chirurgical*, *Dietetic*, *Nosognomonic*, and *Boëthetic*.

The *Pharmaceutic* employs it self in the study of Druggs, and composition of Medicaments.

The *Chirurgical* cures by manual Operation, as cutting, cupping and burning.

The *Dietetic*, prescribes the Laws of Diet.

The

The *Nosognomonic* enquires into the nature of Diseases.

And the *Boëthetic*, because it gives present ease, is that which by powerful Remedies speedily expels the Distemper.

He makes the Law to be twofold, the one written, the other not written: That Laws by which we govern in Commonwealths, are committed to writing. The other is imprinted in our hearts by Custom and Nature, as that we ought not to walk naked in the Market-place, nor wear Womens Apparel. For no written Law prohibits these things; only they are Undecencies which the Law of nature forbids.

Orations he divided into five sorts: Of which the one was nam'd *Political*, and made use of in public Assemblies by those that manag'd the public Affairs. The next were those that were study'd by Rhetoricians, in Demonstrations, Encouragements, Accusations, to Commend or Vile; which was call'd *Oratory*. The third which private Persons us'd in their discourses one among another. A fourth which was known by the name of *Logical*, us'd in short Disputes by way of Questions and Answers. And the fifth was that, whereby Tradesmen and Artists express'd themselves one to another.

Musick

Musick he divided into three kinds, *Vocal*, *Vocal* and *Instrumental* together, and *Instrumental* alone.

Nobility he divided into four kinds. In the first place he call'd those Noble who were descended from Parents Illustrious, Just and Vertuous. In the next, those that were the Off-spring of Princes and Potentates. In the third place such as sprung from Parents ennobled by their Achievements in War, or other famous Acts. The fourth sort, and those the most Illustrious and Noble above all the rest, that render'd themselves famous by their Courage, their Vertue, Magnanimity, and their perfect Probity and Integrity.

Beauty, he said, was threefold: The one laudable in it self, as the Symmetry of Proportions and Loveliness of Aspect: A second for use, which appear'd in the Ornamental part of Building and Furniture of a House, not only graceful to the Eye, but proper for Accommodation. The third had reference to the Laws, and the studies to which we apply'd our selves: For in either there was both Majesty, and Benefit.

The Soul he also asserted to consist of three parts, Reason, Appetite, and Passion. The one was the Seat of Counsel, Thought,

Thought, Consultation, &c. The second was the cause of Concupiscence, Hunger, Thirst, and desire of Generation. The third was the fountain of Confidence, Pleasure, Grief, Anger, &c.

Of perfect Vertue he describ'd four sorts. The first *Prudence*, the second *Justice*, the next *Fortitude*, the fourth *Temperance*.

Prudence taught us the true Management of all our actions.

Justice instructed us to be upright and sincere in our dealings and converse.

Fortitude inspir'd into us the scorn and contempt of danger.

Temperance preserv'd us from being overcome by our desires, and enslav'd to our pleasures, teaching us to lead our lives according to the Dictates of Modesty and Sobriety.

Magistracy he divides into five sorts, *Lawful*, *Natural*, *Customary*, *Successive* and *Violent*.

Magistrates that bear sway in Commonwealths, if they be chosen by the People, rule according to Law. According to Nature, where only the Male Sex is admitted to Govern; and that is to be seen not only among Men, but among Beasts, that are guided only by Nature's Instinct. Customary Rule is the Government of School-

School-Masters and Tutors over Children and Pupils. Successive is like that of the *Lacedaemonian* Kings, who claim their Right to the Crown as being descended from such a Line. And such is the Supreme Magistracy among the *Macedonians*, who are govern'd by King's that derive their Pedigree from such an Original. But a Violent Magistracy is that which forces the People to subjection against their Wills.

He divided Rhetorick into six parts. For when an Orator urges the undertaking a War, or the assisting of a Confederate, this is call'd *Exhortation*.

When they admonish us not to go to War, but to live at peace and quiet, that is call'd a *Dehortation*.

When he complains that such a person has receiv'd an injury from another, and shews the Aggressors to have been the occasion of many mischiefs, this is call'd *Accusation*.

When he apologizes for a Man, and sets forth that he never did any act of Injustice, or any other ill thing, this is call'd *making a Defence*.

When he declares a Man to be a Person of Integrity, and commends him for his Vertue, This is call'd an *Encomium*.

Lastly,

Lastly, when he demonstrates and displays the Vices and Lewdness of another Person, this is *Discommendation* or *Dispraise*.

In speaking Truth, he said four things were to be consider'd : What it behoves us to speak ; how much ; to whom, and when.

What it behoves us to speak, is only that which we think may be profitable, and useful, as well to the Speaker as the Hearer.

As to how much ; not more than was requisite, nor less than was sufficient.

As to whom we were to speak ; if it were to our Seniors that had been tardy, such words became us as were proper to be spoken to persons of their Age: If to our Juniors, we might be bold to take a greater liberty.

As to the Season when ? neither too soon, nor too late ; in regard there was nothing more ridiculous than to speak out of Season.

Benevolence he said, was fourfold : for that kindnesses were to be done either with our money, with our Bodies, with our Skill, or with our Words.

With our Money, when we relieve the pinching necessities of those that are in want.

With

With our Bodies, when we protect and defend the less able from violence and mischiefs offer'd to their Persons.

With our Skill, when we instruct the Ignorant, cure the Sick, or put a Man in a way to get a Livelihood.

With our Words, when a Man is question'd for his life, and another procures his pardon by speaking in his behalf ; or gets him acquitted by the force of his Eloquence.

He affirm'd, That business was brought to an end four ways ; either Legally, as when a Decree is confirm'd and establish'd by Law :

Or according to Nature, and thus the days, the hours, and years come to an end :

Or Artificially, as when an Architect has finish'd a House ; or a Ship-wright has done building a Ship :

Or Accidentally ; as when a thing comes to pass, otherwise than we expected.

Power he divided also into four kinds ; of which one had relation to the Mind, as ability to Think, to Meditate, to Invent, &c.

The second in reference to the strength of Body ; as a power to walk, to strike, to give and receive, &c.

The third, when we are Potent in Military Forces, and wealthy in Money,
S which

which enables us for great undertakings. And therefore he that abounds with Men and Riches, is call'd a Potent Prince.

The fourth sort of Power, is to be able to do or suffer well or ill : And thus we have a power to live in health, to be taught, to sing or play, and the like.

He made Humanity to be threefold : The first consisting in Salutation and Complements, as when a Man meeting another salutes him kindly, and freely gives him his right hand.

The second sort is, when we compassionately relieve the distressed in their Afflictions.

The third sort consists in Feasting and Invitations, and cordial Entertainments.

He numbred five sorts of Felicity. The first happiness and success in Counsel.

The second, vigour of Mind and Body, sound judgment and strength of Body.

The third, Success and Prosperity in our Undertakings.

The fourth, Precedency in Glory, Honour and Authority among Men.

The fifth, Affluence of Wealth, and all other accommodations of Life.

That sound and wholesome counsel sprang from Learning and Experience : Vigour of Mind and Body from a sound constitution of health, and perfection in
the

the members, as sharpness of Sight, quickness of Hearing, &c.

Prosperity proceeds from hence, That a wise Man considers what he has to do, before he puts his designs in Execution.

That Fame and Glory flow'd from the Opinion of Men.

That Plenty consisted in the abundance of all things useful and requisite for Human Life, so as to be able to entertain his Friends, and to be magnificent and liberal in all his Actions : And these Felicities whoever enjoy'd, might be said to be perfectly happy.

The Arts he divided into three sorts ; of which some were employ'd in the working of Metals, and squaring of Timber, and generally in the preparation of Materials.

The second sort of Arts are such as frame and shape these Materials ; as the Smith forges Arms out of Iron ; and the Musical Artist, Pipes and Harps out of Wood. The third sort of Arts, are proper to those that have learn'd the use of what the others make ; Thus the Art of Horsemanship, makes use of Bridles ; the Art of War, of Arms ; and Music of Pipes and Harps.

He reckon'd that the signification of Good might be apply'd four ways.

First, We call him a good Man, who is endu'd with Vertue.

In the next place we deem Vertue it self, and Justice to be good things.

Thirdly, We account Food, Exercise, and Physick, to be good things.

In the fourth place, as when we say a good Actor, a good Lutinist, a good Singer.

Many things he affirm'd to be good, others to be evil; and other things to be sometimes good, sometimes bad.

Evil things were such as were absolutely hurtful, as Intemperance, Madness, Iniquity, and the like. Things to be desired were such as were contrary to these. Things good or bad were *Walking, Sitting, Feeding*, which sometimes did good, sometimes harm.

Equity and moderation in the Law he alledged to be threefold. For first if the Laws were just, they were to be deem'd equal. Secondly, when the People were careful to observe the Laws as they were establish'd. Thirdly, if the Commonwealth were rightly govern'd, without written Laws, according to the Customs and Manners of the People.

Irregularity also he distinguish'd in the same manner, first, if such Laws were established as were prejudicial both to the Natives and Foreigners. Secondly, if the People

People refus'd to obey the settl'd Constitutions. And thirdly, where there was no Law at all.

Contraries he made to be threefold: First, good things are said to be contrary to evil, as Justice to Injustice, Prudence to Folly.

In the second place; when bad is contrary to evil. Thus Prodigality is contrary to Penuriosness; and unjust Punishment, to unjust Impunity.

Thirdly, when there is a contrariety between things neither good nor bad. As Poverty and Riches; for neither are good in themselves, yet contrary one to another. In like manner, Ponderosity and Levity, swift and slow, black and white, which are all neither good nor bad, yet contrary to each other.

Of good things he averr'd three sorts; of which some were to be acquired; some of which we might partake; and others existent.

The good things which might be acquired were Justice, Health, &c.

The second sort were such things as could not be acquired, yet of which we might be made partakers. Thus it was impossible to attain the real Good it self, yet was it not impossible to enjoy the Communication of Good.

The third sort were such things as were existent ; which we could neither possess, nor participate, and yet the thing ought to be. Thus a Man ought to be Just, to be Honest, &c. Which are things that a Man can neither enjoy nor communicate ; only it is sufficient for a Man to be Honest, and Just.

Counsel also he alledged to be threefold, as being taken from the time past, the time present, and the time to come.

The time Past affords us Examples, when we consider what the *Lacedæmonians* suffer'd through their over Confidence : what they bravely acted, for our Imitation.

The Present Time admonishes us to consider the Decay of the City Walls ; the faint-heartedness and present dismay of the People, and the scarcity of Provisions.

The Future puts us in mind to beware of violating the Priviledges of Ambassadors to the dishonour of *Greece*.

The Voice he said was either *Animate* or *Inanimate*.

Animate, were the several Cries, Bellowsings, and Howlings of living Creatures.

Inanimate were the various sounds of things Inanimate, thumping and knocking one against the other.

Animate he divided into *Articulate*, such as was the Speech of Men ; and *Inarticulate*, such as were the several noises of Mute Creatures.

Of all *Beings*, some he said were subject to division, others were not to be divided. And of those things that might be divided some consisted of *similar*, some of *dissimilar* parts.

As for those things that do not admit of division, they are simple, unmixt, without any composition at all ; as an Unite, a Point, a Sound.

But those things which are subject to be divided, are compounded, as Syllables, Consonants, Animals, Water and Gold.

Similar things are such as are composed of like Parts, and of which the Whole differs not from the Part, but in Bulk or Quantity : As Water and Gold.

Dissimilars are such as consist of Parts that are unlike, as a *House*, &c.

Some things also he defin'd to be such things as needed no farther interpretation, than only the bare naming, to make us understand what they were, as a *Man*, a *Horse*, and so of all other Creatures.

Other things there were that could not be understood without an Additional Interpretation ; as Better than, Bigger than, Fairer than ; For Better is Better than

than that which is Worse. Bigger, is Bigger than that which is Less, and so of the rest. And thus he divided the first Genus's of things according to *Aristotle*.

There were also besides our famous *Plato*, several others of the same name.

One that was a Philosopher likewise, and born at *Rhodes*, the Disciple of *Panætius*, as *Seleucus* the Grammarian records in his Treatise of Philosophy; another that was a *Peripatetic*, and the Disciple of *Aristotle*: And one more, the Son of *Praxiphanes*, a Comic Poet, that wrote after the Ancient manner of freedom without respect of Persons, in imitation of *Aristophanes*.

The End of the Third Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Apothegms

Of the most Famous

PHILOSOPHERS.

The Fourth Book,

Translated from the Greek by *J. Philips*, Gent.

The L I F E of

S P E U S I P P U S.

THUS have we, to the utmost of our power, made a true and faithful Collection of whatever has occur'd to our Enquiry concerning the Life of *Plato*.

To him succeeded *Speusippus* an *Athenian*, the Son of *Enrymedon*, and *Potone* the Sister of *Plato*, born in the Village of *Myrchinufum*. He govern'd *Plato's* School for

for eight years together, beginning from the hundred and eighth *Olympiad*. He plac'd the Statues of the Graces also in the School, which was erected by *Plato* in the Academy. He likewise persever'd in the same Opinions with *Plato*, but differed in his Manners. For he was hasty, and addicted to pleasure: Therefore it is reported of him, that in his Passion he threw a little whelp into a Well, and that to indulge his pleasure, he made a Journey into *Macedonia*, to be present at the Nuptials of *Cassander*. He is also said to have been a hearer of *Plato's* the Disciples *Lasthenia* the Prophetess, and *Axiothea* the *Phliastan*. Whence it happen'd that *Dionysius* thus derides him; *And we may learn Philosophy from thy Female Arcadian Disciple*. And in another place, *Plato* taught for nothing all that came to his house, but thou exactest pay, and scrap'st as well from the unwilling as the willing. He was the first, according to *Diodorus* in his first Book of Commentaries, who first sought out for what was common in all Arts and Sciences, and as far as could be done, joyn'd 'em together, and made 'em agree one with another. He likewise first divulg'd those things called *Mysteries* by *Isocrates*, as *Cæneus* affirms: And was the first that invented

vented the way of making Wicker Baskets, and such like hollow Utensils compos'd of Twigs. At length finding his Body consum'd by a Palsey, he sent for *Xenocrates*, desiring him to come and succeed him in his School. While he was in this condition, it is reported that being carry'd in a little Chariot to the *Academy*, he met *Diogenes*, whom after he had saluted with the usual complement, of, *I am glad to see you well*. The other reply'd, *But I won't wish you well, that can endure a life so miserable*. At last wasted with old age, such was his despair and discontent, that of his own accord he put an end to his irksom Life. However *Plutarch*, in his Life of *Lyfander* and *Sylla*, reports that he was all over-run with Lice: for he was of an infirm and loose Constitution, according to the Report of *Timotheus* in his *Book of Lives*.

To a rich Man that lov'd a deform'd Woman, he is said to have given this rebuke: *What need hast thou of such a Dowdy as this? For I'll procure thee a far handsomer for ten Talents*.

He left behind him a great number of Commentaries, and several Dialogues; among which is that of *Aristippus* the *Cyrenean*. Of Riches, one; Of Pleasure, one; Of Justice, one; Of Philosophy, one: Of Friend-

Friendship, one : Of the *Gods*, one : The *Philosopher*, one : To *Cephalus*, one : *Cleinomachus*, or *Lysias*, one : The *Citizen*, one : Of the *Soul*, one : To *Gryllus*, one : *Aristippus*, one : The *Probation of Arts*, one : *Dialogues* by way of *Commentary*, one : *Ten Dialogues* relating to things alike in business. *Divisions* and *Propositions* relating to things alike. Concerning the *Kinds* and *Forms of Examples* : To *Amartyrus* : The *Eucomium of Plato* : *Epistles to Dio*, *Dionysius*, and *Philip* : Concerning the making of *Laws*, *Mathematicus*, *Mandryboulus*, *Lysias* : *Definitions* : The *Order of Commentaries* : Of *Verses* an infinite number. To all which *Simonides* adds some *Histories*, wherein he has set down the *Lives of Bion*, and *Dio*. And *Phavorinus* reports in his *Second Book of Commentaries*, how that *Aristotle* bought all his *Books* for three *Talents*. There was also another *Spensippus*, a *Physician*, *Herophilus* of *Alexandria*.

T H E

The LIFE of

XENOCRATES.

Xenocrates, the Son of *Agathenor*, a *Chalcedonian*, from his very youth was a great admirer and hearer of *Plato* ; nor would he leave him when he travelled into *Sicily*. He was naturally dull, and blockish ; insomuch that *Plato* was wont to say, when he compar'd him with *Aristotle*, That the one wanted a *Spur*, and the other a *Bridle* : And at other times, To what a Horse what an Ass do I joyn ! As to other things, *Xenocrates* was very grave in his gate, and sower-look'd ; insomuch that *Plato* would several times cry out to him, *Xenocrates*, go and sacrifice to the *Graces*.

He liv'd in the *Academy* for the most part : But if at any time he went into the *City*, the *Rabble* of loose and Harlotry People would still gather about him, to molest and affront him as he passed along. *Phryne* also, the famous *Curtezan*, having a mind to try her temptations upon him, to that purpose pretended to be pursu'd, and flying to his little house for shelter, was by him let in, meerly

ly in compassion : After that, perceiving there was but one little Bed, she desir'd him to let her have part of it, which he readily granted : But after she made use of all her allurements, she was forc'd to return as she came, telling those that ask'd her how she had sped, that she had lain with a Statue, not with a Man. Some there are who report, that certain of his Scholars put *Lais* to Bed to him ; but that he was so chaste that he would suffer himself to be cut and burnt about the Privities, to prevent venereal Insurrections.

He was faithful of his word, even to admiration ; so that the *Athenians* gave him alone that liberty of delivering his testimony unsworn, which was not allow'd to any other of what degree or quality soever.

He was also a person of great Frugality ; so that when *Alexander* gave him a large sum of Money, he only accepted of three thousand Atticks, and return'd the rest, with these words, *That he had need of more, who had more to maintain.* And as for another Sum, sent him by *Antipater*, he would not so much as touch it, as *Myronianus* witnesses in his *Similes*. Another time, being presented with a Crown of Gold by some of *Dionysius's* Favourites, for bearing up briskly at a Drink-

Drinking Match ; when he was gone out of doors, he laid it before the Statue of *Mercury*, where he was wont only to deposit Garlands of Flowers before.

It is also reported of him, that being sent with others on an Embassy to *Philip*, when all the rest, suffering themselves to be mollify'd by the King's Presents, both accepted of his Invitation, and held private Conferences with him, he would neither do one, nor t'other : Neither indeed was it for *Philip's* interest to admit him. Wherefore when the Ambassadors return'd to *Athens*, they complain'd *Xenocrates* had done 'em no Service, upon which the Senate was ready to have fin'd him. But being inform'd by himself, when he came to plead in his own justification, how much it behov'd 'em at that time, more than ever, to take care of the City, in regard that *Philip* had corrupted his Accusers already, but could never bring him over to his Designs ; then they gave him double honour. And *Philip* himself afterwards confess'd, that of all the Ambassadors that were sent to his Court, only *Xenocrates* was the Person whom no Gold could dazle.

Another time being sent Ambassador to *Antipater* for the Redemption of the *Athenian* Captives, taken in the *Lamiae* War,

War, and invited by the Prince to a Banquet, he return'd him these Verses in answer,

*O Circe, thy allurements tempt in vain
The Man whose Vertue prudent thoughts sustain;
For who can come with pleasure to a Feast,
Before he see his Captive Friends releas'd.*

Which was so well taken by the Prince, that he presently order'd all the Captives their liberty.

Another time a Sparrow being pursu'd by a Hawk, flew into his Bosom, where he secur'd the Bird, saying withal, *That it was not generous to betray a Suppliant.*

Being sharply reprimanded by Bion, he would make him no return, saying, *That Tragedy when injur'd by Comedy, never vouchsafed her any answer.*

To one, who neither understanding Music, Geometry, nor Astronomy, would yet frequent his School, *Be gone,* (said he) *for thou want'st the supports of Philosophy.* Others report that he thus reprov'd him, *For this is no place to hatchel Wooll in.*

Dionysius threatening Plato in these words, *Some body will take off thy head;* Xenocrates being present, and shewing his own, *No body* (said he) *before he take off this.*

Farther

Farther they report of him, that *Antipater* coming to *Athens*, and saluting him, he return'd no answer to the Prince, until he had finish'd the discourse which he had begun.

Lastly, being a great contemner of Pomp, and Vain-glory, many times he spent the day time in Contemplation, and dedicated one hour particularly to Silence.

The most of the Commentaries, proverbial Verses, and Exhortations which he left behind him were these. Of *Nature*, six Books : Of *Philosophy*, six : Of *Riches*, one : *Arcas*, one : Of *Infinity*, one : Of a *Boy*, one : Of *Continency*, one : Of *Profitable*, one : Of a *Freeman*, One : Of *Death*, one : Of *Voluntary Acts*, one : Of *Friendship*, two : Of *Writing* one : Of *Memory*, one : Of *Modesty*, one : Of *Contrary*, two : Of *Felicity*, two : Of a *Lye*, one : One inscrib'd, *Callicles* : Of *Prudence*, two : One *Oeconomic* : Of *Frugality*, one : Of the *Power of the Law*, one : Of a *Common-wealth*, one : Of *Sanctity*, one : *That Vertue is subject to Treachery*, one : Of *that which is*, one : Of *Fate*, one : Of *Perturbations*, one : Of *Lives*, one : Of *Concord*, one : Of *Disciples*, one : Of *Justice*, one : Of *Vertue*, two : Of *Species*, one : Of *Pleasure*, two : Of *Life*, one :

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Of

Of Knowledge, one : One Political : Of Fortitude, one : Of the Number, one : Of Idea's, one : Of Art, one : Of the Gods, two : Of the Soul, two : Of Skill, one : One call'd Parmenides : Archedemus, or of Justice, one : Of Good, one : Of those things that belong to the mind, eight. A solution of those things that happen to discourse, one : Of Natural Hearing, six : One entitl'd, κεφαλαίον, or the Head : Of Kinds and Species, one : Pythagorics, one : Solution, two : Divisions, eight : Books of Positions, thirty three : Of the study and practice of Discourse, fourteen. After this, fifteen Books, and sixteen more. Of Logical Instructions concerning reading, six : Of things relating to the Mind, other two Books : Of Geometricians, five Books : Of Commentaries, one : Of Contraries, one : Of Numbers, one : Of the Theory of Numbers, one : Of Intervals, one : Of those things that belong to Astrology, six : Elements to Alexander concerning Rule, four : To Arybas : To Ephestion : Of Geometry, 345 Verses.

Nevertheless, as great a person as he was, the Athenians sold him once, thinking to break his heart by Exilement. He was bought by Demetrius Phalereus, who sav'd up the matter between both, to their satisfaction, by restoring Xenocrates to

to his liberty, and ordering the Athenians to receive their Exile. This is recorded by Myronianus the Amastrian, in the first of his Historical similar Chapters.

He succeeded Speusippus, and govern'd his School five and twenty years ; beginning, under Lysimachus, in the second year of the 110th. Olympiad.

He dy'd in the night-time, stumbling at a Platter, in the fourscore and second year of his age : Whose death produc'd these following Lines of ours.

Xenocrates, so learned and so grave,
Mark what a strange Fate brought him to his Grave,
'Twas late and dark, and in his way a Platter :
Now whether to apt or sober, 'tis no matter,
But, stumbling, down he fell, and broke his forehead ;
And what was yet far more to be deplored,
Depriv'd of time to speak, he only groan'd,
His Soul abhorring such a Scullion wound.

There were five others of the same name ; the first very ancient, and both a Kinsman to the forementioned Philosopher, and his Fellow-Citizen. There goes about in public a Poem of his Entitl'd *Arsinoetica*, upon *Arsinoe* deceas'd.

Another a Philosopher, and a writer of Elegies, but little taken notice of. For so it happens that Poets endeavouring to write in Prose, fortunately succeed; but writers of Prose when they give themselves to Poetry, unhappily falter. And the reason is, because the one is the Gift of Nature, the other the Toyl of Art. The other was a Statuary; and the last, by the testimony of *Aristoxenes*, a Writer of *Odes*.

The LIFE of
P O L E M O.

Polemo, an *Athenian*, the Son of *Philistratus*, and born in the Village called *Oeta*, when he was a young Man, was so dissolute and profuse, that it was his custom to carry summs of Money along with him where-ever he went, that he might be provided still with sufficient supplies for the satisfaction of his pleasures. Nay, he would hide his money up and down in holes and corners of the streets; in so much that some of his Cash was found in the Academy, near a certain Pillar, laid there to be ready when he had occasion to

to fetch it for his private uses. Now it happen'd that one time among the rest, as had been agreed between him and his companions, in the height of their Carousing, that in a drunken frolick, with his Garland upon his head, he brake into *Xenocrates's* School: Who nothing disturb'd at the rudeness of such Roysters, pursu'd his discourse, which then fell out to be concerning Temperance, the more vigorously. And this Oration it was, which so prevail'd at first upon the list'ning Debauchee, that stopping the Career of his Extravagance; at length he became quite reclaim'd. And such were the effects of his laborious and industrious studies, that he surpass'd all others, and himself succeeded in the School, beginning from the hundred and sixteenth *Olympiad*.

Antigonus Carysthias, in his Lives, reports, That his Father was one of the chief Men of the City, and one that bred up Horses for the Chariot: And that *Polemo* fled from the severe Sentence of Justice, being prosecuted by his Wife for his addiction to Male-Venery.

In the first years that he fell to his studies, he acquir'd such a constancy of Habit and Aspect, that it became unalterable; neither did he ever change his

voice. Which were the reasons that *Crantor* so highly admir'd him. Hence it was that being bit in the Heel by a mad Dog, he never so much as chang'd colour: And that at another time, a great uproar happening in the City, and understanding what was the matter, he stood undaunted like one that had been unconcern'd; nor could the Theatre at any time move him to Joy, Anger, or Compassion. So that when *Nicostratus*, surnam'd *Clytemnestra*, told a lamentable story to him and *Crates*; that which mov'd the latter, nothing affected him, who all the while persever'd in an equal temper, as though he had not heard him. And indeed he was altogether just such another, as *Melanthius* the Painter describes in his Treatise of Painting. For he says that there is a certain Pride and Moroseness that ought to accompany a Man's Actions as well as his Manners. And it was the saying of *Polemo*, that it behov'd Men to exercise themselves in *Things*, and not in *Logical Speculations*; which is but labouring, and as it were, drinking up some little pleasing Science, whereby they become admir'd for the subtilty of some particular questions, but shew themselves most opposite in their affections. And therefore as he was civil
and

and affable, so was he no less resolutely constant; and he avoided that which *Aristophanes* writes concerning *Euripides*, when he gives him the Nick-names of *Oxotes*, and *Stilpho*, who no doubt weretwo cross-grain'd, stingy, vinegar-condition'd fellows, well known at that time. For he never sate when he return'd his Answers to the Questions that were propounded to him, but always walking.

Polemo therefore for his extraordinary generosity was highly honour'd in his City. Nor did he wander out of the way neither, but remain'd in the Garden, where his Pupils making up little sheds, lodg'd near the *Museum*, and the *Cloister*.

Indeed *Polemo* seems in every thing to emulate *Xenocrates*, and to have had a great love for him, as *Aristippus* witnesses in his fourth Book of the *Ancient Delights*. For which reason he always took an occasion to talk of his Innocency and Sincerity, and had appropriated to himself his resolution and gravity, affecting, as it were, a kind of *Dorick* Government of himself.

He was a great admirer of *Sophocles*, especially in those places where some surly Mastiff (according to the Taunts of the Comedian) seem'd to have assisted
him

him in the composition of his Verses, and where (according to the relation of *Phrynicus*) he did not towre in lofty swelling Language, but flow'd in a smooth and placid Style. And therefore he was wont to call *Homer*, *Epic Sophocles*, and *Sophocles*, *Tragic Homer*.

He dy'd, well stricken in years, of a Consumption, leaving not a few Writings and Commentaries behind him. Upon whom we made the following Lines.

*Know'st thou not, Passenger, already?—no—
Then sickness here has hid fam'd Polemo—
For my part I believe ye, Sir,—for why?
Diseases never spare Philosophy—
'Tis true—but this I'll tell ye for your comfort,
Though his dry Bones ly here, his Soul is run
for't;
And whither think'st thou? To the starry
Spheres:
Let Death and Sickness now go shake their
Ears.*

The

The LIFE of C R A T E S.

CRATES, the Son of *Antigenes*, of the *Thriasian* Tribe, was both a Hearer, and Lover of *Polemo*, and succeeded him in his School, and profited in such a manner mutually together, so that living, they not only followed the same studies, but to their very last gasps they liv'd alike one to another, and being dead were buried in the same Tomb. Whence *Antagoras* made the following lines upon both.

*Stranger, who e're thou art, that passest by,
Within this Tomb a noble pair doth lye;
The Holy Crates, and Great Polemo;
From whose sweet Lips such Sacred Love did
flow:
Whose Lives in Wisdom so serenely bright,
Shon forth to give succeeding Ages light.
Both equal in their praise, both equal friends,
Both liv'd alike, and both had equal ends.*

Hence it was, that *Arcefilaus* when he left *Theophrastus* to associate with them, is reported to have said, that they were either

either certain Deities, or the remainders of the Golden Age. For they were neither of 'em lovers of Popularity, nor did they covet vulgar Applause; but rather it might be said of them, as *Dionysiodorus* the Musitian was wont to boast of himself, That never any of his Compositions were to be heard at your public Meetings like those of *Ismenius*.

Antigonus reports that he was wont often to Sup at *Crantor's* House, *Arcefilaus* and they two being all three inseparable Cronies. Farther he adds, that *Arcefilaus* and *Crantor* liv'd together; and that *Polemo* liv'd with *Crates* and *Lysicles*, another of their Country-men; *Crates* being particularly belov'd by *Polemo*, and *Arcefilaus* having a peculiar friendship for *Crantor*.

As for *Crates*, when he dy'd (as *Apollo-dorus* relates in his third Book of Chronicles) he left several Books behind him, some Philosophical, some concerning Comedy; also several popular Orations, and some in relation to Embassies. He had also several Disciples of great note: Of which number was *Arcefilaus*; of whom more hereafter; together with *Bio*, and *Borysthenites*; and lastly *Theodorus*, the Author of the *Theodoric* Sect. Of whom next after *Arcefilaus*.

There

There were in all ten that carry'd the name of *Crates*. The first a writer of Ancient Comedy: The second, a Trallian Rhetorician, of the family of *Isocrates*. The third, an Engineer that serv'd under *Alexander* in his Wars. The fourth, a Cynic. The fifth, a *Peripatetic*. The sixth an *Academic*, of whom already. The seventh a Grammarian. The eighth, a Geometrician. The ninth an Epigrammatist. The tenth, of *Tarsus*, an Academic Philosopher also.

The LIFE of CRANTOR.

CRANTOR, of the City of *Soli*, being in great honour among his own Citizens, went to *Athens*, and there became a hearer of *Xenocrates*, and a fellow Student with *Polemo*.

He left behind him Verses amounting to thirty thousand; of which there are some who ascribe a good number to *Arcefilaus*.

It is reported, that being asked wherefore he was so strangely addicted to *Polemo*, he should answer, because he never heard

heard any Man speak more acutely, nor more gravely.

Finding himself not well, he retir'd to the *Asclepianum*, and there resided for his health. At what time there flock'd to him Disciples from all parts, believing that sickness was not the cause of his retirement, but that he did it out of a resolution to set up a School there. Among the rest came *Arcefilaus*, desirous to be by him recommended to *Polemo*, though no man more his friend than *Crantor* himself. Which request he was so far from taking ill, that when he recovered, he became *Polemo*'s Hearer himself; which won him great honour and applause.

It is reported that he left all his Estate to *Arcefilaus*, to the value of twelve Talents: And being by him requested to tell him where he intended to be inter'd; he answered,

*Within the kind recesses of the Earth,
There let me lye, whence all things have their
Birth.*

He is said to have written Poems, and to have laid 'em, seal'd up, in the Temple of *Minerva*: Of whom the Poet *Theatetes* thus writes.

Grateful

*Grateful to Men, but yet much more,
The Muses sweet delight;
Such Crantor was, whom we deplore,
Snatch'd from the World before his hairs grew
(white.*

*Gently, O Earth, the Bard embrace
Within thy tender Arms;
And from the common harms,
By Worms and Pick-axes increas'd,
Defend his quiet rest.*

This *Crantor*, among all the Poets most admir'd *Homer* and *Euripides*, saying, that it was a work of great labour, to observe propriety, and at the same time to write Tragically, and with a true sense of commiseration, and fellow-feeling of the sufferings he describes; and he would often repeat that Verse in *Bellerophon*,

*Ay me! But why. Ay me? For we no more
Endure, than mortals have endur'd before.*

It is also reported that *Antagoras*, the Poet, would have the following Verses upon Love to have been made by *Crantor*.

*Assist me, Thoughts and Mind, those heights
to soar,
Meet for the heav'nly Race all Men adore.
Then,*

*Then, mighty Love, will I in praise of thee
Begin, of all the Immortal Progeny
The first, whom ancient Erebus begot,
Or Night brought forth, in Regions far remote
Beneath the Sea's Foundations, dark and vast
Thee, Son of Venus, without blemish, chaste.
Or whether of the Earth, or of the Winds
The wondrous Off-spring, since so many kind
Of interwov'n Good and ill, each hour,
Oblige weak Mortals to confess thy power.
This double power of thine would I display,
And teach the World thy Scepter to obey.*

He had a shrewd faculty at giving shrewd and proper Epithetes and Characters, both to Men and things. Thus he was wont to say, that it behoved a Tragedian to have a strong Voice, which he called ἀπαλυσίον, *not to be smoothed with a Plainer*, but full of Bark, that is to say rugged and uneven: and of a certain Poet, that his Verses were full of Prickles; and of Theophrastus, that his Tenents were written upon Oysters.

Among all his Works, his Treatise of Mourning is most admir'd: And though the time of his death be uncertain, yet this is sure that he dy'd of a Dropie before Crates and Polemo; which gave occasion to these Lines of ours.

Al

*Ah Crantor, there's no mortal sickness-proof,
But thee the worst distemper carry'd off:
For tho' no water touch'd thy outward skin,
Alas! Thy Bowels lay all drown'd within.
In thy own Styx thy Soul to Pluto floats,
As th' hadst design'd to cozen Charon's
Boats.
But that we can't believe, conjecturing rather
Thou thought'st to lay thy Low-lands under
water,
Meaning thereby to hinder Death's approaches,
But death no colours fears, so Buenas Noches.*

The LIFE of

ARCESILAUS.

Arcesilaus was the Son of Senthus, or Scythus, (as Apollodorus relates in his third Book of Chronicles) a Pytanean of Eolia. This was he who first set up the Middle Academy, restraining negotiations through contrariety of words. He was the first that disputed *pro* and *con*: The first also that renewed Plato's manner of discourse, which Plato introduc'd, and render'd it more Argumentative by way of Question and Answer.

He

He came acquainted with *Crantor* after this manner. He was the fourth and youngest of all his Brothers ; of which two were by the Father's, and two by the Mother's side. Of these, the eldest by the Father's side was called *Pylades*, and the eldest by the Mother's side *Mæreas*, who was also his Guardian. First of all he heard *Autolycus* the Mathematician, and his fellow Citizen, before he went to *Athens*, with whom he also travell'd to *Sardis*. After that he was a Scholar under *Xanthus*, an *Athenian* Musician ; and there he became *Theophrastus's* Scholar : And lastly, he betook himself to the Academy under *Crantor*. For *Mæreas* his Brother advis'd him to learn Rhetoric ; but he had a greater kindness for Philosophy. *Crantor* therefore having an amorous Affection for him, courted him with the following Verse out of *Euripides's Andromeda*,

O Virgin, if I save thee, thou wilt thank me.

To which he presently repartee'd,

*Take me for which thou likest best,
Thy Handmaid or thy Wife.*

And so from that time forward they both liv'd

liv'd together. Thereupon *Theophrastus* being disgusted, is reported to have girded him with this expression, *How ingenious and tractable a Lad he went from School !* Where *εὐμεγένης*, or easie to be manag'd, seems to be tak'n in an ill sence. For he was at that time not only a grave and discreet Speaker, and a great lover of Learning, but much addicted to Poetry. In so much that it is said he wrote the following Epigrams, the first to *Attalus*.

*Not only potent once in Arms
Did Pergamus advance her Head ;
She boasted too with equal Pride,
Her warlike Steeds on slowry Pissia bred.*

*But yet if Mortals may pronounce
The high Decrees of ruling Fate ;
Succeeding Ages shall behold
Her ancient Fame renew'd, and far more great.*

The second was upon *Menodorus*, a lover of *Eudamus*, one of his fellow Students.

*Though Phrygia distant lyes in space,
And Thyatira as remote a place ;
Nor Menodorus, if surway'd,
Less far thy native Cadeneade :*

*Yet to the dark Infernal Court
 The way is plain, the journey short;
 Where by experience thou canst tell
 The best conveniencies of Hell:
 Where soon or late all Mortals go,
 And center in the shades below;
 Yet Eudamus with curious Art,
 From a large Purse, but larger Heart,
 A Marble Monument does give,
 And spite of Fate still makes thee live;
 Poor tho' thou wert, as all Men know,
 (And most adore the gaudy show)
 His friendship from such dross refin'd,
 Valu'd the Treasures of thy mind.*

Above all the Poets he chiefly admir'd
Homer, of whose works, when going to
 his rest, he always read some few pages.
 And when he rose in the morning, being
 asked when he would go to his beloved
 youth, his answer was, when the Lad was
 ready to read. Of *Pindar* he was wont
 to say, That he fill'd the mouth with a
 noble sound, and afforded a plentiful va-
 riety of names and words. When he was
 a young man he affected the *Ionic* Dialect.
 He was also a Hearer of *Hippomachus* the
 Geometrician, whom he was wont to
 joke upon, as being in other things dull
 and heavy, but skilful in his Art, saying,
That Geometry flew into his mouth, when he
 gap'd

gap'd. He also kept him for some time
 at home, being mad, and took a continu-
 al care of him, till he recover'd his senses.
 When *Crates* dy'd, he succeeded him in
 his School; by the consent of one *Socra-*
tides, who would by no means contest
 the superiority with him. He is not
 known ever to have wrote any Treatise, or
 Discourse himself, as being a severe censurer
 of other Mens Works: Though others
 say it was, because he was surpriz'd while
 he was mending what others had writ-
 ten; which emendations, as some say, he
 published; but as others report he com-
 mitted to the fire. He held *Plato* in high
 esteem, and diligently study'd his Wri-
 tings. Some there are also who affirm,
 that he was a great imitator of *Pyrrho*;
 and moreover, that he was well skill'd in
 Logic, and greatly vers'd in the Sentences
 and Arguments of the *Eretrics*. Whence
 it was said of him by *Aristo*.

*Plato before, while Pyrrho put behind,
 For Diodore the middle leaves assign'd.*

And *Timon* says thus of him.

*Let Menedemus have the grace
 With Breast of Lead, the next to place
 The Lubber Pyrrho, or if not,
 Dull Diodore, no less a Sot.*

After which he brings him in thus speaking.

*I'll swim to Pyrrho from the Stygian shoar,
Or else to find the Booby Diodore.*

He was very full of Sentences, and concise ; besides that, he was very curious in the explanation of words ; nevertheless he could not refrain his Gibes, and Jest, and was very free in his Expressions ; for which reason *Timon* says thus of him.

*And while thou dost with Joques and Gibes
On others loosely play,
Forget'st thy youthful years, that then
As much obnoxious lay.*

And therefore it was, that once to a young man who spoke more insolently than became him : *Is there no body here,* (quoth he) *to play at Trap with this Boy ?* To one who concluded erroneously, that he could not perceive This to be bigger than That. — *It may be so,* (said he) *because you do not believe ten fingers length to exceed six.*

To one *Emon a Chiote*, who was very deformed, yet thought himself to be very fair, and always went richly apparel'd, that

that put him this question, Whether he seem'd wise enough to him to be belov'd : *Yes* (said he) *if thou canst meet with any one so lovely as thy self, and so richly habited.* To one addicted to Male-pleasure, yet offended at *Arcefilaus's* gravity, who therefore put this Verse to him,

Is't lawful to love chastly, or be mute ?

He thus return'd,

*Woman speak out, and put me no hard
Questions.*

Being importun'd by a prating fellow of mean Birth :

*The Sons of Slaves can never rule their
Tongues.*

To another that talk'd him almost to death, and made a din of words about his Ears : *In good truth,* (said he) *thou hadst a very bad Nurse :* But to several he would never answer at all. However to a talkative Usurer, who told him, there was something which he did not understand : He made this reply,

*The Female Bird forgets a stormy blast,
Until it shake her young ones in the Nest.*

Which words were taken out of *Sophocles's Oenomaus*. To a certain Rhetorician, whose name was *Alexinus*, who was not able to expound certain Sentences of *Alexinus*, he gave this admonition, to remember how *Philoxenus* serv'd the Brick-maker; for he over-hearing some of the Brick-makers spoiling his Songs, while they sung without skill, and out of Tune, fell a breaking their Bricks, saying withal, *You spoil my Songs, and Ple break your Bricks*. He was offended with all those that had not learn'd the liberal Sciences in due time. Naturally in discourse he was wont to make use of this expression, *I say, and Such a one will not agree to this*. Which many of his Scholars imitated, as they did also his Rhetorical Manner, and the Form of his Elocution. He was also very happy in the invention of proper words, and to fit the periods of his Orations to the subject; and to accommodate his Sentences to all Times and Seasons. He was also endu'd with a most admirable gift of perswasion upon any Argument whatever. For which reason great numbers of Scholars flock'd to his School, that condemn'd his Acuteness; and yet for all that they willingly bore with him: For he was very honest, and fill'd his Hearers with good hopes. In
his

his life also he was very communicative, and ready to do kindneses, scorning to boast of his courtesies, which he endeavour'd to conceal as much as in him lay. So that going to visit *Ktesibius* in a fit of sickness, and finding him distressed with Poverty, he privately convey'd a Purse of Money under his Pillow; which the other finding, cry'd out, this is one of *Arcefilaus's* childish tricks. And by his recommendation of *Archias* the Arcadian to *Eumenes*, he got him into great preferment. Being also very liberal, and one that contemned Mony, he lov'd to shew his Grandeur in Silver Plate, wherein, while he laboured to out-vy *Archeocrates* and *Calliocrates*, he would not be at quiet till he was serv'd in Gold; and lent his Plate to many with whom he frequently Supp'd and Feasted. Among the rest there was one who had borrowed his Plate, to entertain his Friends, never sent it again; nor did he ever ask for it, or lay claim to it more. Others say, he purposely lent him the Plate, and perceiving him to be poor, freely afterwards gave it him. For he had an Estate in *Pitana*, a Town of *Laconia*, from whence his Brother *Pylades* furnished him with Money. Besides that *Eumenes* the Son of *Phileterus* allowed him plentifully. And therefore of all the
other

other Kings he devoted himself to this Prince alone. So that when many flock'd to *Antigonus*, courting his favour, he only forbore, as unwilling to thrust himself into his acquaintance. However he was a great friend of *Hierocles's* who possessed *Mynichia*, and the *Piræum*. And therefore upon Holy-days he was always wont to go and visit him: And being by him perswaded to wait upon *Antigonus*, he would not absolutely refuse him, but when he came to the Door, he turn'd back and would not go in. Moreover, after the Naval fight fought by *Antigonus*, when several wrote to him consolatory Epistles, he only kept himself silent. And therefore being sent by his Country upon an Embassy to *Antigonus*, as far as *Demetriades*, he return'd without being able to effect what he went for. And therefore he always spent his time in the Academy, avoiding the trouble of State Affairs; and sometimes exercised his Wit in the *Piræum*, discoursing upon Arguments Extempore. For he was very familiar, as we have said, with *Hierocles*; for which he was tax'd by several. And being very magnificent in his Expences, (for what was he other than a second *Aristippus*?) he not only made great entertainments for those of his own humour, but

but also accepted of their entertainments: besides that he openly frequented the two *Elean* Curtezans *Theodota* and *Philata*; and to those that reproved him, he still quoted the Apothegms of *Aristippus*: He was also very much addicted to Male-Incontinency, and therefore *Aristo* the *Chiote*, and his Scholars, called him corrupter of youth; and Eloquent and Audacious Buggerer. And therefore he is said to have been greatly in love with *Demetrius*, in his Voyage for *Cyreone*, and with *Leocharus* the *Myrleanian*, of whom he was wont to say among his *Computators*. That he himself would fain have open'd, but the other would not let him. On the other side he was beloved by *Demochares*, the Son of *Laches*, and *Pythocles* the Son of *Bagelus*; whom, when he admitted, he was wont to say, he only gave way for patience sake.

More than this, his Back-biters before mention'd, severely tax'd him for his vain affectation of Glory, and vulgar Admiration. But he was chiefly set upon by *Hieronymus* the *Peripatetic*, when he invited his friends to celebrate the Birthday of *Alcyonens* the Son of *Antigonus*, upon which day *Antigonus* sent him a considerable sum of Money to bear his Expences. At what time refusing to enter into

into any formal discourse, yet being by *Ari- delus* importun'd to speak to a Theoreme which he propos'd: 'Tis the chief Quality of Philosophy, said he, to teach the Scholars the Time and Season for every thing. Now that he affected popular Applause, *Timon* among other things declares after his Satyrical manner,

*This said, obstreperously loud
He rush'd i'th' thickest of the Croud:
Where had you seen him act the part
Of Fool by chance, but Knaves by Art:
You'd thought the Rabble, silly Fowl,
Struck mute at sight of Monstrous Owl;
But never boast to gain the Prize
From those that see with others Eyes.
For though like Oyl thou swim'st a top,
'Th' art ne'r the less conceited Fop.*

Yet for all this he was so far from Pride and Vain-glory, that he would often exhort his Scholars to hear other Men. So that when a certain young man, more addicted to the forementioned *Hieronymus* than to him, he took the Scholar by the hand, and carrying him along recommended him to the Philosopher, to whom he exhorted him withal to be observant and obedient. Pleasant also is that which is reported of him, when being asked by a cer-

a certain Person, Why the Scholars of other Sects frequently betook themselves to the *Epicurean*, but never the *Epicureans* forsook their own Masters; made answer, Because that many times Men were made Capons, but Capons could never be made Men.

At length when he drew near his end, he left his whole Estate to *Pylades* his Brother. For which purpose he brought him to *Chios*, without the knowledge of *Moireas*, and thence to *Athens*. For in his life time he never marry'd a Wife, nor had any Children. However he made three Wills, of which he deposited one with *Amphicritus* in *Eretria*; another, with some of his friends in *Athens*, and the third he sent home to *Thaumasias*, a certain kinsman of his, desiring him to keep it, and to whom he also sent the following Epistle.

Arcefilaus to Thaumasias, Greeting.

I Have given *Diogenes* my Will to convey to thee; for by reason I am frequently ill, and very weak in Body, so that if any sudden change should happen, I may not be said to have dealt dishonestly by thee, to whom among all my friends I have been most
be-

' beholding in my life time : And there-
 ' fore seeing thou hast always hitherto
 ' been so faithful to me, I desire thee to
 ' keep it for me, as well for the sake of
 ' thy Age, as of our familiarity together.
 ' Be therefore just to us, remembring why
 ' it is that I entrust thy so nearly alli'd
 ' fidelity, to the end that what I leave
 ' behind may be decently and truly dis-
 ' posed of. Other two Wills there are,
 ' the one at *Athens* with some of my ac-
 ' quaintance, and the other in *Eretria*
 ' with *Amphicritus*.

He dy'd, as *Hermippus* reports, after he
 had drank a great quantity of pure, un-
 mixt Wine, and getting a fall upon it,
 being in the seventy fifth year of his Age;
 being honour'd by the *Athenians* above
 all before him : Upon whom we also
 made this joquing Epigram.

*Arcefilaus ! What didst thou think,
 Had'st nothing else to do but drink ?
 While night and day thou spar'd'st no pains
 To bring a Deluge o're thy Brains :
 The generous Wine why didst abuse,
 Which might have serv'd for better use,
 Then thus to murder such a Sot,
 Whose shameful death I pity not ?*

But

*But th' injur'd Muses I deplore,
 By thee disgrac'd still more and more ;
 That notwithstanding pregnant parts,
 And other helps of liberal Arts,
 Thy Wit and Wisdom dost confound,
 In Brimmers, Brushers, Facers drown'd.*

There were three other *Arcefilaus's* :
 The one a writer of ancient Comedy :
 the other a Composer of Elegies : The
 third a Statuary : Upon whom *Simonides*
 made this Epigram.

*Arcefilaus, Aristodicus Son,
 This noble Statue finish'd and begun ;
 Diana's Portraicture, made to the life,
 The only Goddess, that would n'er be Wife ;
 Three hundred Parian Drachma's was the
 price
 Of famous Artist for this Master piece ;
 In money paid, to which Aratus face
 Gave both the value and the outward grace.*

But the abovesaid Philosopher flourish-
 ed (according to *Apollodorus*, in his *Chro-
 nicles*) about the hundred and twentieth
Olympiad.

The

The LIFE of
B I O N.

B I O N, as to his Country and Nation, was a *Borysthenite*; but who were his Parents, and by what means he attain'd to Philosophy, we know no more than what he himself made known to *Antigonus*; for thus it was that he was by him interrogated;

*Say in what Country, or what City born,
Hither thou cam'st, thy betters thus to scorn?*

To which he answer'd (finding himself touched to the quick by the King's Interrogation, upon the report of some of his ill-willers) my Father was a *Borysthenite*, who wore in his disfigur'd forehead the engraven marks of his cruel Master; afterwards being free from Bondage, he learnt to wipe his mouth with his Sleeve, (intimating that he sold Bacon and Suet) and he took my Mother out of a Brothel House, such a one as was suitable to his condition, and he could ask to have him. Afterwards being behind hand in his payments to the Toll-gatherers, he was sold with

with all his family. In that place there liv'd an Orator, who seeing me to be young, and a very handsome youth, bought me for a Sum of Money, and at his death left me his whole Estate. Whereupon I, taking all his Pictures and Writings, tore the one half, and set fire to the other, with a resolution to come to *Athens*, where I study'd Philosophy ever since.

*And thus you have, in short, the story,
Which I account my chiefest glory.*

This is all that I can say, in few words, concerning my self: And therefore there was no need for *Perseus* and *Philonides* to break their Brains about inserting my Genealogy into their History: If thou hast any more to say to me, look upon me, and let my Ancestors alone.

Bion was a very subtle Man, full of wiles and tricks, and one that for niceties and evasions had not his Equal among the Sophisters: For he began, when he was but very young, to challenge the field of dispute with any that would exercise their gifts in Philosophy. Nevertheless in several other things he knew well how to confine his humour, and was extremely civil and pleasing in his behaviour.

He

He has left to Posterity several remarkable Tracts, and an infinite number of Sentences very grave and profitable, as for example: He was upbraided by a certain person, That he had not detained a certain young man at his House: To whom returning this answer, *'Tis not an easie thing*, said he, *to hang a green Cheefe upon a Hook*. Another time he was ask'd who were the least troubled with care? *They*, said he, *that give themselves the least trouble to spend the day in quiet*. He was also ask'd whether it were good to marry a Wife? (for this Repartee is also ascribed to him) *If thou marriest a deformed Woman*, said he, *thou wilt always be in discontent; and if thou marriest a beautiful Woman, she will be common*. He call'd old Age the Haven of all Diseases (for that all our miseries and sufferings seem to be unladen, and put there ashore.) That Honour was the Mother of Years, Beauty a good Passenger, and Riches the Sinews of Business. To one that had spent his Estate in Lands, *The Earth*, said he, *formerly swallowed Amphiarus, but thou hast devoured the Earth*. He was wont to say, 'twas a great evil not to be able to suffer Evil. He reprehended those that buried the Bodies of the dead, as if there remained no feeling after death. He was

us'd

us'd to say, that 'twas better to pleasure others with his Beauty, than to seek the satisfaction of his own Lust, for that he who did otherwise, wasted both his Body and his Understanding. He argued against *Socrates* in this manner; Either he might make use of *Alcibiades*, or he might not: If he could and would not, he was a Fool: If he had a mind and could not, 'twas no Vertue in him. He said, that certainly the way to Hell was easie to find, because all men went thither blindfold. He blam'd *Alcibiades*, saying, that in his Youth he had debauch'd Men from their Wives, but that when he came to be a Man, he debauch'd Women from their Husbands.

Thus, as some of the *Athenians* with whom he met at *Rhodes*, profess'd the Art of Oratory, he taught Philosophy; and being ask'd why he did so, *Because*, said he, *I brought Wheat hither, but I sell Barley*. He was wont to say, that 'twas a greater pain to the damn'd to carry water in sound Vessels, than in such as were bor'd thorough.

To a certain talkative person that desir'd him to lend him his assistance in some business he had to do: *Yes*, said he, *I will, provided thou wilt stay at home, and send me i'thy stead*. Another time as he was go-

X

ing

ing to Sea, very meanly habited, he fell into Pyratts hands; at what time, the rest whispering among themselves, *We are lost, if we should be known: And I, reply'd he, am lost on the other side, if we are not known.* He was wont to say that Arrogance was a great hinderance to a Man in the attaining of Knowledge. And talking of a Covetous Man, he is not Master of his Wealth, but his Wealth is Master of him: That covetous Men were careful of their Riches, as belonging to 'em; but made use of their Wealth as if it were none of their own. That prudence is as far different from the other vertues, as the sight from the rest of the Senses: That we make use of our Strength in our Youth, of our Prudence in our old Age; and that we ought not to upbraid old Age, as being that to which we all aspire. To a certain envious person that look'd with a sowe and pensive Aspect; *The question is,* said he, *whether thy misfortune be greater than the others good luck.* He was also wont to say, that Impiety was an ill companion for Fidelity. For,

'Twill gain the Man, how stout so e're he be.

And that a Man ought to preserve his friends, in whatsoever condition they are, that

that we may not give people an occasion that we shun the good, because they will not humour our bad Manners; or if they be bad, that wicked familiarity cannot last long.

At first he contemned the Statutes of the Academy, at the same time that he was a Hearer of *Crates*; afterwards he made choice of the Stoic manner of living, walking with a stick in his Hand, and a Wallet about his Neck. But who could have perswaded him to that Constancy of Courage, but *Crates*? Then he would needs understand the Doctrine of the *Theodorians*, upon which consideration he frequented the disputing Place of prophane *Theodorus*, being allured thither by the floridness of his Language: for he enriched, and embellished it with all manner of Figures. And lastly, he went to hear *Theophrastus* the *Peripatetic*.

But now he was ambitious of Spectators himself, whom he entertain'd with lively and pleasant Proposals, so as to move the Auditory to Laughter; for he discoursed of every thing in extravagant terms. But in regard he interlarded his Discourses partly with Philosophical Simplicity, partly with Rhetorical Gayety; it is reported that *Eratoſthenes* said of him, that *Bion* was the first that had accouter'd

Philosophy in a Garment, embroidered with several Flowers pluck'd from the Garden of Oratory. His natural Genius inclined him to make Verses, as you may see by this short sketch of his Wit.

*My pretty Archytas Spruce Fiddle-faddle,
Wealth-boasting Fop, and Songster from thy
Cradle:
Who dares dispute, or sing with thee for
Praise?
Not I, bestrew my Heart, I love my Ease.*

As for Music and Geometry, his Exercises were but Pastimes to him. He was also greatly delighted to be in good Company, especially where there was Mirth and good Chear; which was the Reason that he frequently travelled from City to City. Sometimes he would strive to delude his Spectators with some genteel Illusion; as when at *Rhodes*, he perswaded the Seamen to put on long Garments and go along with him to the Colledge that he might seem to appear in State among a train of Philosophers. His custom also was to adopt youngmen, that he might make use of their Bodies for his Kindness, and be Protected by their favour.

As to what remains, he was a person that did all for the love of himself, and who had this Expression frequently in his Mouth, That all things ought to be common among Friends. And this was the Reason, that among so great a number of Scholars, there was not one that would acknowledge himself to be his Disciple, because he was noted for debauching several, and tempting 'em to Impudence. For it is reported, that *Bution* one of his familiar Acquaintance could not forbear saying one day to *Menedemus*, every Night I am linked to *Bion*, and yet I cannot think I act any thing that unbeseems me. Moreover he entertained those that went to visit him, with lewd Discourses, full of Impiety; which he had learned at *Prophane Theodorus's* School.

At length falling sick at *Chalcis*, for there he dyed, he was perswaded, as they say that were about him, to implore the Mercy of the Gods, and to repent of his Transgressions against the Celestial Powers, and at length to make use of certain Charms and Invocations. And at last he fell into great want of all things necessary for the Comfort of the Sick, until *Antigonus* sent two of his own Servants to attend him. But as *Phavorinus* reports in his various History, he died

in a Litter upon the Road, where *Antigonus* himself was coming to meet him, and bear him Company. However after his Death we displayed him to the World in these nipping Verses of our own.

Bion, *the Man whom Soythian Earth*
On Borysthenian Banks gave Birth,
When he all herds of Sects had tryed,
The Gods themselves at last denied;
In which, if fix'd, I would presage
Him Virtuoso of his Age.
But long he could not thus persist,
An Accident dispers'd the Mist,
And made him surcease to pursue
Thoughts surely false, tho' seeming true.
A lingring Sickness on him seiz'd,
And neither Drink, nor Diet pleas'd;
His Sight grown dim, and short his Breath,
(sure Symptoms of approaching Death.)
He that the Gods call'd Sons of Whores,
with Prayers and Tears their aid implores.
He, that at sight of Temples smil'd,
And scornfully their Rites revil'd;
With Superstition now oregrown,
No Zeal can please him like his own.
Their Altars oft by him despis'd,
With adoration now are priz'd;
With far-fetch'd Gums, and rich Perfumes,
To expiate his Guilt presumes.

Such

Such strange Effects works Bigot Fear,
Now, Gods can Smell as well as Hear.
His Neck stoops down to bear whole loads
Of Old Wives Charms, and parched Toads,
His wrists the Philter'd Bracelet binds,
And strong Perswasion Reason Blinds.
White-Thorn and Laurel deck his Gates,
Uncertain Spells for certain Fates.
A thousand Tricks he'd gladly try,
Rather than once submit to dye.
Confounded Sot to take such Pain,
To fashion Gods for thine own Gain.
As if that Gods must then be made,
Only when Bion wants their Aid.
All this too late, when parch'd to Cole,
And nothing left but only Soul:
Nothing remains for thee to do,
But the Infernal God to woe;
And he no doubt will make thee room,
When thou shalt cry, Great Bion's come.

We find that there were ten *Bions* in all; the first was a *Proconnesian*, in the time of *Pherecydes* the *Syrian*, of whose Writing we have ten Treatises. The second was a *Syracusan*, who wrote a tract of Rhetoric. The third was he whose Life we have exposed. The fourth was an *Abderite*, a follower of *Democritus*, who wrote of the Mathematics in the *Attic* and *Ionic* Dialect, and the first

who affirm'd that there were Regions, where there was six Months of Day, and six Months Night together. The fifth was a Native of *Soli*, who wrote the *Ethiopic* History. The sixth was a Rhetorician, of whose Writings we have nine Books, every one under the name of a particular Muse. The seventh was a *Lyric* Poet. The eighth, a Statuary of *Miletum*; of whom *Polemo* makes mention, the ninth a Tragic Poet, of the number of those whom we call *Tarficks*. And the tenth a Statuary of *Clazomenia*, or *Chio*, of whom *Hipponax* makes mention.

The LIFE of
L A C Y D E S.

LACYDES, a Native of *Cyrene*, was the Son of *Alexander*; Head of the new Academy, succeeding *Arcefilas*; a Person certainly of an exquisite severity, and one that had a number of Scholars that followed his Precepts. From his Youth he was much addicted to study, but very Poor, which made him the more complaisant, and delightful in Conversation.

'Tis

'Tis reported that he had a custom to fix his Seal upon the Keyhole of his Buttery, and then threw the Ring into the Buttery again, through a small slit in the Door, that no Body might get to his Victuals but himself. Which his Servants observing, did the same as he did; for they took off the Seal, stole his Meat, then fixing the Impression of his Seal upon the Lock, threw the Key into the Buttery again; which little Theft, though they frequently practised, yet could they never be caught.

But now *Lacydes*, being Head of the new Academy, retired to the Garden, which King *Attalus* caused to be made, where he set up his School, and call'd it *Lacydion*, from his own Name. He was the only Person, who in his Life surrendered the Charge of his School to another: for they report that he turned it over to two *Phoceans*, *Teleclus*, and *Evan-der*, to whom succeeded *Hegesinus* a *Per-gamenian*, and from *Hegesinus*, *Carneades*.

The chiefest of his Repartees were these. *Attalus* sent for him one day to come to him; to whom he returned for answer, That Images were to be view'd afar off. To one that check'd another for studying Geometry in his old Age, and crying

crying to him, Is this a time to be learning? *Lacydes* replied, When wouldst thou have him learn then? after he is Dead?

As to his death, he ended his days presently after he was made chief of the School, which was in the fourth Year of the Hundred thirty fourth *Olympiad*; after he had spent six and twenty Years in the Schools. He died of a Palsy, which he got with excessive Drinking. Which was the reason we gave him the following Epigram.

*All the report about the Country goes,
Friend Lacydes, how Bacchus bound thy
toes,*

*And haul'd thee bound to Hells infernal Gate,
Where then he left thee overcharg'd in Pate.
What Riddle's this? for Riddle it must be,
When chearful Wine sets all the Members free.
That's the Mistake; for Bacchus did not
bind him;*

*He only found him bound, and so resign'd
him.*

The

The LIFE of

CARNEADES.

CARNEADES the Son of *Epicomus*, or according to *Alexander*, in his Book of Successions, the Son of *Philocomus*, was a native of *Cyrene*.

He diligently employed his time in reading the Books of *Spensippus* and other Stoics; which having done, he was not readily drawn to consent to their opinions, though if he were constrained to oppose 'em; he did it with all the Modesty imaginable, as he that was wont to say, unless *Chrysippus* were, I could not be. He was wonderfully studious, more especially in moral Philosophy; for of natural Philosophy he made no great reckoning. Nay he was so intent at his Study, that he would not allow himself leisure to Comb his hair, and pair his Nails. So that at length his Discourses were so Sinewy in matters of Philosophy, that the Orators flocked from all parts to his School, on purpose to hear him. Besides he had a very strong and sonorous Voice, insomuch that the head of the Colledge sent for him, not to speak so loud: to whom

whom he sent word, that he should send him a Measure for his Voice; upon which the Principal replied, that *Carneades* had answered wisely, and to the purpose. For that the Auditory was the measure that set Bounds to the Voice.

However he was a violent Man, and almost insupportable in his Disputes, and therefore never cared to appear at great Meetings and Festivals.

It happened that *Mentor* a *Bithynian* fell in Love with his Concubine (as *Phavorinus* in his Miscellanies reports) which made him so angry, that he could not refrain to give him a sharp Reprimand in the following Verses.

*Within these Walls, I see a Letcherous
Knave,
An old decrepit, fornicating Slave;
So like to Mentor, both in Speech and Chins,
That they who saw'em both, would swear'em
Twins.*

*Him, good for nothing but to play the Fool,
Do I intend to banish from my School.*

To which *Mentor* rising up immediately, made this sudden Repartee.

*This having heard, the other briskly rose,
Disclaims the Speaker, and away he goes.*

He

He seems to have born impatiently the approach of his last End: as one that had this Expression frequently in his Mouth:

*Nature that forms, dissolves the frame as soon,
And thus we dye, e're Life is well begun.*

Now hearing that *Antipater* had killed himself, by taking a draught of Poyson, his Example encouraged him to do the like, to the end he might anticipate the hour of his Death; and to that purpose turning toward those that had told him the Story: Give me a Potion too, said he. What Potion? answered they. A draught of Honied Wine, cry'd he. 'Tis reported that there happened a great Eclipse of the Moon after his Death; as if the most beautiful of all the Celestial Luminaries next the Sun, had seemed to sympathize with Men for his Loss.

Apollodorus relates in his Chronicles, that he departed this Life in the fourth Year of the Hundred seventy second Olympiad.

We find some Epistles of his to *Ariarathes*, King of *Cappadocia*. Whatever else was attributed to him, was written by some of his Scholars; for there is nothing of his own Writing extant. Moreover we made him the following Epigram

gram in Logadic, and Archebulian Measure.

Tell me my Muse, why dost thou teach
Me thus to chide Carneades?
Such an illiterate Fop as yet,
He understood not Nature's Debt:
Nor could find out the Reason why
Men Rational should fear to dye.
An Ulcer in his Lungs begun,
Made him a walking Skeleton,
Whose putrid Fumes affect the Brain,
And down descend in slimy Rain.
A constant Fever, and a slow,
Retards deaths smart, and suddain Blow;
Yet at these Symptoms he ne'er starts,
But damns Physicians and their Arts.
Mean time Antipater had quaff'd
In great distress a poisoned Draught,
Which having heard, & himself he laugh'd.
Then jocund, to his Friends, said he,
Give me a Dose too, such another,
With equal swiftness Life to smother.
Dull Nature, why so stegmatick,
That I must for Assistance seek;
When thou beginnest, thou should'st be quick:
Poor silly Nature, thus in vain,
Building and pulling down again.
While we have so short time to strive,
'Tis hardly worth our time to live.
Thus Bantring Nature, e're he went,
To Stygian Shades himself he bent.

It

It is reported, that being intent upon his Meditations, he took so little notice of a dimness in his Sight, to which he was very subject, that one day not being able to see, and having commanded the Boy to bring him a Candle; so soon as he had brought it, and told him it was upon the Table, he bid him read on then, as if it had been Night.

We find that he had several Disciples, among whom was *Clitomachus*, the most excellent of all the rest; of whom we shall speak the very next in order. There was also one more, *Carneades* an *Elegiac* Poet; who nevertheless was a Person little valued, by reason of the meanness of his Style.

The LIFE of
CLITOMACHUS.

CLITOMACHUS, a *Carthaginian*, was called in the Language of his Country, *Asdrubal*, and was wont to argue Philosophically in his own Language among his Countrymen.

He

He travelled to *Athens* at forty years of Age, and became a Hearer of *Carneades*, who observing his Industry and Sedulity, caused him to be instructed in Learning, and took particular Care of him. Wherein he attain'd to such a degree of Knowledge, that he wrote above four Hundred Volumes, and succeeded *Carneades*, upon whose Sayings he greatly enlarged in his Writings. He principally embraced the Doctrine of the three chief Sects, viz. The *Academics*, the *Peripatetics*, and the *Stoics*. But *Timon* was an inveterate Enemy to the *Academics*, and therefore, takes all occasions sharply to inveigh against 'em, so that *Clitomachus* could not escape him ; as for Example,

*Nor must I here omit that prating Fool,
Chief of the stupid Academic School.*

And thus we have hitherto spoken of the Philosophers descended from *Plato*; let us now come to the *Peripatetics* descended from *Plato*, of whom *Aristotle* was the Chief.

The End of the fourth Book.

Diogenes Laertius:

Containing the
Lives, Opinions, and Apophthegms

Of those that were most Famous in

PHILOSOPHY.

The Fifth Book.

Translated from the Greek by R. Kippax, M. A.

The LIFE of ARISTOTLE.

ARISTOTLE, the Son of *Nicomachus*, and *Phæstias*, was a Native of the City of *Stagyra*, now called *Liba Nova*. As for *Nicomachus*, he derived himself from one of the same Name, *Nicomachus* the Son of *Machaon*, the Son of *Esculapius*,

Y

pius, as *Hermippus* reports in his Treatise of *Aristotle*.

He spent a good part of his Years with *Amyntas* King of *Macedon*, with whom he liv'd, partly as a Physician, partly, upon the Score of that Friendship and Kindness which the Prince had for him. This is he, who, among all the vast number of *Plato's* Disciples, arrived to the most eminent degree of Honour. He was of a moderate Stature, a shrill squeaking Voice, slender Legs, and Pink-Ey'd, as *Timotheus* recounts in his Book of Lives. He always went very decently clad, wearing Rings upon his Fingers, his Garments of fine Materials, and his Hair trimmed. He had a Son called *Nicomachus* by *Herpilis* his Concubine, as the same *Timotheus* relates. He withdrew himself in *Plato's* Life-time from the Academy. Which was the Reason that *Plato* said of him, *Aristotle* has done by us, like young Colts that lift up their heels and kick against their Damms.

Hermippus relates, That *Xenocrates* was head of the Academic School, when *Aristotle* was deputed by the *Athenians*, Embassador to *Philip*; but returning home and finding that the School was still in other hands than his own, he made choice of a Place to walk in, in the *Lyceum*, where

where he accustom'd himself so much to walk to and fro, while he instructed his Disciples, that he was from thence called the *Peripatetic*, or the Walker. Others report the original of this Name to have proceeded from hence, For that *Aristotle* attending upon *Alexander*, who had been a long time Sick, and upon his Recovery was wont to walk up and down, that he might have an opportunity to exercise himself, made it his business to observe the motion of the young Prince, to whom he discoursed all the while. But as soon as the number of his Hearers increased, then he sat down when he taught, saying of *Xenocrates*.

*'Twould be a shame that I should silent walk,
And suffer still Xenocrates to talk.*

After that he propounded some Proposition in Philosophy, upon which he exercised their Wits, not forgetting at the same time to instruct 'em in the Art of Oratory.

Not long after he took a Journey to visit the Eunuch *Hermias*, Tyrant of the *Atamensians*, with whom, as some say, he went to sport himself in his Male Amours: others, That he was nearly related to him by the Marriage of his Daughter, or

at least of his Niece, as *Demetrius* the *Magnesian* reports in his Book of the Poets and equivocal Writers. The same Author writes, that *Hermias* was a *Bithynian*, who killed his Master, and then usurped his Authority. However *Aristippus* relates this otherwise in his *Treatise* of the *Delights* of the Ancients; saying, That *Aristotle* was in Love with *Pythais*, *Hermias's* Concubine, whom, when *Hermias* had surrender'd to his Embraces, he married to her, and for Joy, offered Sacrifice to the Woman, as the *Athenians* did to *Ceres* of *Eleusina*; and, That he wrote a *Pæan* or Hymn in her Praise, intituled the *Inside*.

From thence he retired into *Macedon* to King *Philip*, where he made his abode after he had received his Son *Alexander* into his Tuition. Which gave him an opportunity to request 'em, that they would be pleas'd to restore his Native Country to its former Liberty and Splendour, as having been ruined by the Wars of *Philip*, the Father of *Alexander*. Which when he had obtained, he fram'd Laws for his City, under the form of a Common-wealth. He also ordain'd certain Rules and Constitutions for the Government of his School, in Imitation of *Xenocrates*, of which, one among the
rest

rest was to elect a Head-Master, once every ten Years.

At length finding that *Alexander* had acquired no small Benefit by his Precepts, and that he had made him greatly behold-ing to him, he resolv'd to return to *Athens*, after he had recommended his Nephew *Callisthenes* the *Olynthian* to *Alexander's* Favour. Of whom they report, that upon his presuming to speak more peremptorily to the Prince than became him, and little regarding his Obedience to his Com-mands, he was reprov'd by him in the words of a little Distick, admonishing him to take Care how he behav'd himself; for that if he did not change his manners, it might chance to cost him his Life. The Distick was this:

*The words thou speak'st, no Mortal can en-
dure;
I fear thy Life's not in this World secure.*

Which happened to be a true Prophe-cy; for being discovered to have been in the Conspiracy of *Hermolaus*, against *Alexander's* Life, he was carried about in an Iron Cage, wherein being at length over-run with Nastiness and Lice,
he

he was thrown to a hungry Lyon, and so ended his miserable days.

Now after *Aristotle* was come to *Athens* and had taught in that City thirteen Years, he went, without disclosing his intentions, to *Chalcis*, for that he was accus'd of Impiety by *Eurymedon*, the Inquisitor, or rather Over-seer of the sacred Mysteries; tho' *Phavorinus* in his *Historical Ogllo*, reports him to have been summoned by *Demophilus*, because he had made a Hymn in Praise of *Hermias*, and caused this following Epigram to be engraved upon one of the Statues in the Temple of *Delphos*.

*This Man the Impious Persian Tyrant slew,
Impious indeed, since to the Gods untrue,
Not with his Launce in lawful Combat slain,
But by the treacherous Hand of Friendship
fain'd.*

So that being almost out of hopes to save himself, as *Eumolus* says in his *fifth Book of Histories*, he poisoned himself at *Chalcis*, and dyed in the seventieth Year of his Age. The same Author avers, That he was not *Plato's* Hearer till he was thirty Years of Age, whereas it is certain that he was his Disciple at seventeen. Now the Hymn for which he was questioned was this.

Tho'

*Tho' difficult are Virtues ways,
And few find Clews to trace the Maze;
Yet once o'ercome this tedious strife
A Relish gives to human Life.
This made the Grecians for thy sake,
The greatest hardships undertake.
Their Courage led them to outface
A thousand Deaths, for thine Embrace.
Not glittering Gold that stands the Test,
Or Love of Parents, or of Rest,
Can equal that Immortal Fruit,
By thee produc'd from Heavenly Root.
For thee that mighty Son of Jove
In Blooming Youth express'd his Love:
Made Monsters feel his Conquering Hand,
And wearied Juno to Command.
Nor did fair Leda's Twins give place,
Whose valiant acts confirm'd their Race.
Achilles, Ajax forc'd their Fates,
And storm'd Hell's Adamantine Gates.
Atarnians for thy Radiant Light,
Brave Hermias depriv'd of Sight,
To set his Contemplation free,
And raise his Soul to Ecstasie.
Things Poets fain'd, or Fools believ'd,
Were not so great as he achiev'd.
But could my Muse describe his Mind,
My verse with Jove might favour find:
For constant Friendship, he alone
A model to the World was known.*

*With Love like his I'll sing his Praise,
And Altars to his Friendship raise,
Time Marble Monuments may wast,
But Verse and Friendship ever last.*

This was *Aristotle's* Hymn in Praise of *Hermias*; for which his Accusation, Flight, and Poysoning himself, produced the following Epigram of our own.

*Eurymedon the Priest, deeming his Grief,
assail'd
By Traytor Aristotle; for that reason,
Against the Gods accus'd him of High-
Treason;
Th' Offender knew the Crime could not be
Bail'd,
And therefore saves himself by speedy Flight,
To what Intent? For he could but have dy'd.
Not so; for Hangmen he could not abide;
So Drown'd Life in deadly Aconite.
So strange a way he found, and thought it
best,
To vanquish so th'unjust officious Priest.*

Nevertheless *Phaerinus* in his *Historical Oglia* replied, That finding himself accused of Impiety, he wrote a Rhetorical Defence for himself, and that he utter'd this Distick in *Athens*.

From

*From Pear-trees Pears, and Figs from Fig-trees shoot,
Athens the Tree, th' Athenians are the Fruit.*

Apollodorus relates in his Chronicle, that he was born in the first year of the Ninty ninth *Olympiad*; that he came to *Plato* in the Seventeenth year of his Age, and lived with him twenty Years, without ever budging out of the School. Then he travelled to *Mytelene*, at what time *Eubulus* was *Archon*, or chief Magistrate of *Athens*: which was in the fourth Year of the Hundred and eighth *Olympiad*. But *Plato* dying in the first Year of the same *Olympiad*, under the Government of *Theophilus*, he went to *Hermias*, with whom he remained three Years; when *Pythagoras* was *Archon*, he went to *Philip*, at what time *Alexander* was not above fifteen Years of Age, in the second Year of the Hundred and ninth *Olympiad*. After which he returned to *Athens* in the second year of the hundred and Eleventh *Olympiad*: where, for thirteen years together, he taught in the *Lyceum*. Lastly he withdrew himself from thence into *Chalcis*, in the third year of the hundred and fourteenth *Olympiad*; where he fell sick, and dyed at the Age of sixty

sixty three Years, or very near it : at the sametime that *Demosthenes* died in *Calabria*, and that *Philocles* was Governour in *Athens*.

It is reported that he fell under *Alexander's* displeasure, by reason of the Conspiracy of *Callisthenes* against him, and that to vex him he preferred *Anaximenes*, and sent Presents to *Xenocrates*. Nor was it possible for him, as well as it was for other Men, to avoid the Quipps and Girds of envious Men, and among the rest, of *Theocritus* the *Shiot*, who speaks of him after the following manner.

*To Hermias a noble Tomb he rais'd,
And with another dead Eubulus grac'd.
But what was in 'em? Why, to tell ye Troth,
As empty as his empty Noddle both.*

Nor is *Timon* less severe in the following Lines.

*Nor can I pass the prating Stagyrice,
Whose Tongue so often runs before his Wit.*

Thus much concerning the Life of this Philosopher, only we shall here insert his Will, which we met with much after the ensuing form.

My

My Will shall be well and duly performed, if, when I come to die, it shall be so Executed, as I *Aristotle* ordain by this my last Testament. First I appoint and make *Antipater* my Executor, and Over-seer of all my Legacies, and hereby order, That *Aristomanes*, *Timarchus*, *Hipparchus*, and *Diocles* be joined, together with *Theophrastus*, if he please to take upon him the Tutelage of my Children, and of *Herpilis*, and of my Estate, till my adopted Son *Nicanor* become of Age to ease him of the Trouble. I also order, That so soon as my Daughter *Pythais* be of Years to Marry, that she be married to *Nicanor*. But if my said Daughter happen to die, which God forbid, either before her said Marriage, or before she have any Children, my Will is, That *Nicanor* shall inherit her Dowry ; and, That he take Care of *Nicomachus* my natural Son, and of all that belongs to me, to the end it may be disposed of as becomes both his and my Quality : giving him in Charge withal, so to provide for my Son and Daughter that they may want nothing, he doing the duty both of a Father and a Brother. Or if it happen that he die, which God defend, before he marry my Daughter, or if without Issue by her, my Will is, That all disposals

posals by him made, shall stand good in Law. But if he will not accept the offer which I have made him, I desire *Theophrastus* to take charge of my Daughter; which if he refuses to do, I desire *Antipater*, with the rest of my Executors to take charge of my Son and Daughter. My Will is also, That *Nicanor*, and the rest of the Guardians and Executors be mindful of me and my affairs, especially of *Herpilis*, who has been careful of me, and to take such Care of her, that if she has a desire to Marry, she may not be matched beneath her Quality. I desire that they would give her, besides what she has already receiv'd, a talent of Silver, and Servant Maids besides her own, if she desires them, together with a Lacquey, by name *Pyrrheus*. As for her Dwelling, she has Liberty to make her Choice, either to live at *Chalcis* in our House next the Garden, or else at *Stagyra* in our Paternal Mansion; to the end that *Herpilis* may have no reason to complain; the whole being sufficient to maintain her decently and handsomly. Let *Nicanor* send *Myrmex* home to his Parents, with the Legacy that I have given him. My Will is, That *Ambracis* be enfranchised, and that fifty *Drachma's* be given her, together with a Servant Maid

so soon as she shall marry. I Will and Bequeath also to *Thales*, a thousand *Drachma's* and a Servant Maid, besides the Maid we have already bought her, and *Simos* for her Lacquey without Money, or any other to be bought, or the value of another in Money. Let *Tychon* also be Enfranchised, when the Boy shall Marry, and *Philo* likewise, together with *Olympia* and her little Son. My Will is also, That nine of my Boys be sold, but that they remain to my Heirs, till they come of Age to redeem themselves by their good Service. Let Care be taken also to finish the Statues, which are sent to *Grylleo* to cut, that being finished, they may be set up every one in their Places. Let the same Care be taken of the Statues of *Nicanor* and *Proxenus* his Father, and of his Mother, which I intend the same Person shall cut. As for that of *Arimnestus*, which is finished, let it be set up in its proper place in memory of him, because he died without Children. Let my Mothers Statue be set up in the Temple of *Ceres*, at *Nemea*, or where they shall think more convenient; and let the Bones of my Mother *Pythais* be gathered together and laid in my Sepulcher, as she ordered before her Decease. Also I desire that my Vow may be performed, which

which I vow'd for the welfare of *Nicanor*, that is, Four Beasts in Stone, four Cubits in length, to *Jupiter Servator*, and *Minerva Servatrix*, at *Stagyræ*. This was the purport of his last Will and Testament.

It is reported that after his decease, several earthen Pitchers were found in his House, and that *Zeyco* should affirm that he was wont to bathe himself in a large Vessel of Luke-warm Oyl; which afterwards he sold. Others say, that he laid a Bladder of warm Oyl upon his Stomach, and that when he compos'd himself to Rest, he lay with his Hand out of Bed, holding a Bullet of Brass over a Basen of the same Metal, that the noise of the Bullet falling into the Basen, might awake him out of his Sleep.

The most remarkable of his Sayings were these. Being asked, what Lyers got by their Babbling; Never to be believ'd, said he, when they speak Truth. In like manner, when he was reproved for taking Pity upon a vicious Person, and giving him Alms; I did not pity his evil manners, said he, but I pitied him as a Man. He was wont to say, where-ever he was, either among his Friends, or among his Scholars, That the Eye received the Light by means of the Medium Air that environed it, and that the Soul received Wisdom

dom by means of the Liberal Arts. Being often offended against the *Athenians*, he was wont to say, That the *Athenians* were the inventors of Laws and Wheat; and that they made good use of their Wheat, but not of their Laws. Farther he was wont to say, That the root of Learning was bitter, but the fruit was sweet. Being asked what soonest grew old; The kindness, said he, which is done to others. Being asked what hope was; The dream, said he, of one that awakes. When *Diogenes* presented him a Fig, as the Reward if he unfolded some hard question, believing he would not receive it without uttering some notable Sentence; *Aristotle* taking the Fig, told *Diogenes* he had lost his Fig, and his Expectation. Another time, when *Diogenes* presented him another Fig upon the same Condition, he took the Fig, hugged it in his Arms, as they do little Children, and then crying out, *O brave Diogenes*, gave it him again. He was wont to say, That three things were necessary for Children, Wit, Exercise and Learning. Being told that an idle Person was always abusing him; let him beat me too, said he, when I'm out of the way. He held, That Beauty had more Power to recommend any Person, than all

all the Epistles in the World. Others attribute this Sentence to *Diogenes*: But that he prefer'd the gift of Form; *Socrates*, a Tyranny of short Continuance; *Plato*, the privilege of Nature; *Theophrastus*, a conceal'd piece of Knavery; *Theocritus*, a well contrived piece of Mischiefe; *Carneades*, a solitary Kingdom.

Being asked what was the difference between learned and ignorant Men; The same, said he, as between living Beasts, and dead Beasts. He was wont to say, That Learning was an Ornament to Prosperity, and a Refuge in Adversity. That Parents who bred up their Children in Learning, deserv'd more honour than those who had only begot 'em. For the one gives them only a Being, the other not only a Being, but a means to live well.

To one that vaunted himself to be a Citizen of a great City: Let that alone, said he, and rather boast of something that renders thee worthy of a noble and illustrious Country.

To one that asked him what a Friend was; One Soul, said he, abiding in two Bodies.

He was wont to say, there were some Men so Covetous as if they were to live always; and others so Prodigal, as if they were to die the next Hour. To

To one that asked him why he tarried longer in the Company of fair Women than others, That's a question said he for a Blindman.

Being asked what Benefit he got by the study of Philosophy, he readily made answer, The same that others get by the fear of the Law.

Being asked which was the best way for the studious to acquire Learning; Let the riper witted, said he, still go on, and the less apprehensive never stand at a stay.

To a prating Fellow, that pursu'd him with railing and abusive Language, and at length asked him, Whether he would have any more. By *Jove*, said he, I never heeded what thou said'st before.

Being asked how we should behave our selves to our Friends; As we would said he, that our Friends should behave themselves towards us. He was wont to say, that Justice was a vertue of the Soul, that rendered to every one according to his Merit. Moreover that Learning was a good Passport to bring a Man to old Age. *Phavorinus* also in his second Book of Commentaries, recites a Saying of his, which he had always in his Mouth. Oh Friends, there is no Friend. And thus much for his Sentences and Repartees.

He wrote a vast number of Books, of which I think it requisite to set down a Catalogue, to the end the vigour of his Judgment, and his indefatigable Industry in all manner of Learning, may appear.

In the first place, three Books of the Philosophy of *Anchytas*; one of the Philosophy of *Speusippus*, and *Antipas*; one of that which is drawn from the Doctrine of *Archytas* and *Timæus*; one against the decrees of *Melissus*; one against the Constitutions of *Alcmaeon*; one against the *Pythagoreans*; one against *Gorgias*; one against *Zenocrates*; one against the Opinions of *Zeno*; one against the Constitutions of the *Pythagoreans*; one entituled *Pythicus*; one *Merinthus*, and another *Menexenus*.

Then three Books of Philosophy: one of Science; two more of the Sciences; one of Doctrine; two of the Introduction to Arts; one of Art; then two more of Art, and two more of the liberal Arts; one Entituled *Methodic*.

Physics. One of Unity; one of a Prince: one of the Idea; one of Physic; three of Nature; one of Motion; three of the Elements; Thirty eight of things Natural, according to the Elements. Of *Plato's* Laws three; his Banquet

Banquet one; of Good three; *Alexander*, or of Colonies one; two of *Plato's* Commonwealth; Oeconomy one; one of Friendship; of Stones one; of the Soul one; questions concerning the Soul one; two of Plants; one of Animal Compounded; one of Animals Fabulous; nine of Animals; eight of their Dissection; one of the Election of things Anatomic; one of things that belong to the Memory; one of Physiognomy; one of the Signs of Tempests; one of Physic; two concerning Problems to things that belong to the Sight; six of Problems drawn from *Democritus*.

Mathematics. One of Mathematics; one of Magnitude; one of the speculation of Astronomical things; one of Music, and one more of *Pythionic* Music.

Poetry. One of Poesy; two of the Art of Poetry; three of Poets; of Words one; of Similitudes one; one of Tragedies; one of the Victory of *Dionysus*; six of *Homeric* ambiguities. Some Verses to *Democritus* that begin, *O venerable Angel of the Gods*. His Elogies that begin, *Daughter of fairest Mother*. In a word all his Poems containing forty five Thousand, three Hundred and thirty Verses.

Rhetoric. A Book of Rhetoric, entitled *Gryllus*. One of Art for the Introduction of *Theodectes*; one of a Sophister; one of the division of *Enthymemes*; one of Proverbs; one of Exhortations; Rhetorical Enthymemes.

Logic. One of Species and Genus; one of Proper; one of Contraries; one of Predicaments; one of a Proposition; two of Syllogisms; one more of Syllogisms and Definitions; two of Collections; two of Epicheremes; Twenty five Epicheremic Questions; three Books of Comments upon Epicheremes; nine of the first Analytics; two of the latter large Analytics; one of divisible things; Seventeen of Divisions; two of Topics for Definitions; one of things that are before the Places; seven of the terms of Topic; two of Questions to be demanded; one of Solutions of the same Questions; one of things that are spoken several ways, or according to the same Proposition; two of Question and Answer; one of Questions appertaining to Learning; four of Sophistical Divisions; four of contentious Divisions; one of Pythionic Arguments.

Ethics. One of honest; one of good; one of better; one of what is to be chosen, and of its Accidents; one of voluntary;

luntary; one of the Passions; one of Pleasure; four of moral Vertues; three concerning oppositions of Vertue; one of Love; one of Friendship; two containing questions of Friendship; four of Justice; two of just things; two of just Actions; one of Anger; one of Patience.

Oeconomics. One of *Oeconomy*; one of Prayer; one called the Banquet; one of Riches; one of Nobility.

Politics. One of Calumnies to *Alexander*; one of a Kingdom; two of a Commonwealth; eight of Political Hearing, as well as *Theophrastus*; of a Hundred and eight sorts of Commonwealths; of Democracy, Oligarchy, Aristocracy, and Tyranny; two concerning *Plato's* Commonwealth; four of Laws; one of the Laws of Recommendation; one of Right; one of Counsel; one of *Olympionics*; one of Mechanic Arts.

His Epistles are very numerous; some of which are written to *Philip*; four to *Alexander*; nine to *Antipater*; one to *Mentor*; one to *Ariston*; one to *Olympias*; one to *Ephestion*; and one to *Themistagoras*; lastly one to *Philoxenus*.

In short, we also find twelve Books of things without order, and fourteen of those things that have been briefly summed up. And this is the number of his

Writings, amounting in all to Forty five Thousand, three Hundred and thirty Verses; of which we are now briefly to sum up the Matter and Doctrine therein contain'd; which may be called an Epitome of *Aristotle's* Philosophy.



He held, That Philosophy was to be divided into two Principal Members; of which the one was Practical, and the other Theoretical. That Practical Philosophy was to be divided into Oeconomical and Political, to which all the business of this World, both private and public may be referr'd; and that the other Division into Physical and Logical, belonged to Speculation.

As for Logic, he proposes it as an exact Instrument for the handling of all the other Sciences; and will have it to have a double End, that is to say, Truth and Probability: Each of which is of some principal use to the two faculties: For the use of *Rhetoric* and *Logic* tends to Probability, *Philosophy* and *Analytiks*, to Truth. Moreover he has omitted nothing of that which appertains either to Invention or Judgment, or to the use of either; for he sets before Invention a great number of Propositions, from whence, by way of Method and common Places an infinite number

ber of probable Arguments may be drawn for every Question. In reference to Judgment he has wrote his first and second *Analytiks*. The first to shew how to make a right Judgment of the Agreement of one Proposition with another; and the latter to examine the Consequences of them, by collecting what went before, and what followed after. As to the use of things which are in Controversy, and under dispute, either among the Logicians, or the Sophisters, he has shewn how to satisfy the Arguments, as well of the one as the other.

He holds that Sense is the Rule upon which the Judgment of Truth relies, as to actions that are in the Imagination. But that the Judgment is the rule of Truth, in reference to the Moral Vertues, whether in relation to public or domestic affairs, or in the Composition and making of Laws. He proposes the use of Vertue in a perfect Life, to be the end of all Mens Living.

He holds Felicity to be an Assemblage of three things really beneficial; of that which depends upon the Soul, which is the best and most powerful; of that which proceeds from the Body, as Health, Strength, Beauty, and the like; and lastly upon that which is grounded upon outward Conveniences; as Riches, Nobility,

Reputation, and the like, which depend upon Fortune. But that Vice is sufficient of it self to render Life miserable, though accompanied with all outward and Corporeal Conveniences. That a wise Man might be miserable, being afflicted sometimes with Pain, sometimes with Poverty, and sometimes with other Inconveniences. That the Vertues do not depend one upon another. For it may happen, says he, that a Man may be Prudent and Just, and yet addicted to Intemperance and Incontinency. That a wise Man can never be wholly exempt from Passions, but only he may be able to govern 'em with more Moderation than another. That Friendship is the Reciprocal Justice of good-will, of which he makes three sorts; of Parents, of Lovers, of Hospitality. That Love does not only concern the Conversation of other Men, but of Philosophers; for says he, a Wise Man may love as well as another, mind the public affairs, marry a Wife, and live with a King. And lastly having established three several manners of Living, the first in Contemplation, the second in Action, and the third in Pleasure, he always preferred Contemplation before the rest. He held that the Knowledge of the liberal Arts was of little Importance toward the attaining of Vertue.

There

There never was any Philosopher, who more diligently enquired into the causes of Natural things than he; so that he was able to give a Reason for the smallest thing that could be asked him: and hence it was that he wrote so many Commentaries concerning natural Things. He asserted, with *Plato*, that God was incorporeal and immoveable; whose providence did not pass beyond the limits of the Celestial Bodies, with which all terrestrial things agreed, and were disposed by Sympathy. That there was a fifth Element, which gives being to the Heavenly Bodies, whose Motion is different from that of the other four Elements, of which the inferior World was composed. For that the Motion of this Element was circular, and theirs in a right Line. Also, that the Soul is incorporeal, and the first Entelechy of an Organick Natural Body having Life in *Potentia*. Now you are to understand that he calls Entelechy, an incorporeal Nature; which imparts to the Corporeal power to move it self; of which he makes two sorts, the one Potential, the other in Effect. That which is in *Potentia*, is manifest in a thing that is not, but may be; as a piece of Wax, or a great Lingot of Copper, of which there may be made an Image or Statue of Marble, by sha-

shaping the Wax, or giving Lineaments to the Brass. But that which is in the Effect, is manifest in the thing it self; which is already finished and perfected: as Wax or Copper when wrought or cast into a Statue.

He adds *Natural Bodies*, because there are some Bodies that are either wrought by the Hand, as are all the Manufactures of Artisans, as a Tower or a Ship: or else others that are produced from the Earth, as Plants and Animals. Farther he adds *Organic*, that is designed and prepared for some design, as the Eye to see, the Ear to hear. Lastly he adds, *having Life in Potentia*. For Potentiality being less than the Effect, always preceeds Action in every thing; but the Effect cannot be without Action. As for Example, a Man that sleeps is enlivened with a Soul *in Potentia*; but he that wakes is animated with a Soul in Act; for he sees and understands such and such things, which he that is a sleep does not do, though he has a power so to do.

Such were his Philosophical Reasonings concerning these and many other things, which would be here too long to recite. For he was so Laborious and Industrious in all things, and so acute in finding out Arguments for his Discourses, that

that it was a thing almost incredible: as may be seen by the great number of Volumes, which we have already number'd up; exceeding in all four hundred Volumes: together with several others, and an infinite Number of Sentences; though I question whether all that are ascribed to him be his own.

In the last place we find that there were eight *Aristotles*; The first the Great Philosopher himself. A second formerly chief Magistrate of *Athens*. Several of whose Orations or Judicial Pleadings very neat and elegant, are extant to this day. A third who Transcrib'd *Homer's Iliads*. A fourth a *Sicilian* Orator, who wrote an Answer to the *Panegyric* of *Isocrates*. The fifth surnamed *Mythus*, a Companion of *Eschines* the Socratic. The sixth of *Cyrene*, who wrote a Book of Poetry. The seventh a *Pædagogue*, of whom *Aristoxenus* makes mention in *Plato's Life*. The last a *Grammarian* of little Esteem: Of whose writing there is extant a small Treatise of *Pleonasm*.

But as for the Stagyrian Philosopher, he had several Disciples, among whom *Theophrastus* was the chiefest; and whose Life we are therefore next to write.

THE

The LIFE of
THEOPHRASTUS.

THEOPHRASTUS an *Etesian*, was the Son of *Melantus*, a *Fuller*, as *Artemidorus* reports in his Eighteenth Book of *Deambulations*. He was first a Hearer of *Leucippus* his Countryman, and in the same City; afterwards he went to *Athens*, and heard *Plato*: and at length rang'd himself in the number of *Aristotle's* Scholars, to whom he succeeded in the Government of his School, after he had withdrawn himself to *Chalcis*, which was about the 180. *Olympiad*. They report likewise, that his Servant *Pompylus* was a very great Philosopher, as *Myronius Amastris* relates in the first of his like Historical Chapters.

Theophrastus was a Man of great Judgment, and who, as *Pamphilas* writes in the thirteenth Book of his Commentaries, delighted very much in Comedies, and was the Person that instructed and Moulded *Menander*. Moreover he was a Person that would do Kindnesses voluntarily; and was very affable to all Men. *Cassander* held him in High Esteem, and *Ptolemy* also sent him several Presents. He was

was so extremely Popular, and so greatly revered by the *Athenians*, that one *Agonides* who accused him of Irreligion, had much ado to escape the Punishment of the same Crime, for which he had accused *Theophrastus*. His Auditors flocked to him from all parts, to the number of above two thousand.

In a Letter written to *Phanias* the *Peripatetic*, among other things touching the Decree made against Philosophers, he thus discourses: *I am so far*, says he, *from calling together great Assemblies of the People, that I seldom appear in any Company.* For by such a Retirement I have the advantage to review and correct my Writings. This was part of his Epistle to *Phanias*, wherein he calls him Scholar: Nevertheless, notwithstanding all his endowments, he made no Opposition to the Decree, but withdrew for some time, as did all the rest of the Philosophers. For *Sophocles*, the Son of *Amphiclides*, had made a Law, by which it was enacted and commanded, that none of the Philosophers should intrude themselves to preside in Schools, without the consent of the People and Senate; and that whoever it were that disobey'd this Decree, should be punished with Death. But it pleased God that *Philo* prefixed a day

day to answer to certain Treacheries by him committed; but then the Philosophers returned, the *Athenians* having abrogated that Law, the Philosophers were restored to their Employments, and *Theophrastus* presided as he did before in his School.

He was called before *Tyrtamus*, but *Aristotle* taking notice of the sublimity of his Language and Discourses, changed his Name, and called him *Theophrastus*. He also had a great Esteem for *Nicomachus*, the Son of *Aristotle*, and shewed him a more particular friendship, then it was usual for a Master to do: as *Aristippus* reports in his fourth Book of the Delights of the Ancients.

It is reported, how that *Aristotle* should say the same thing of *Callisthenes*, and *Theophrastus*, as *Plato* had uttered concerning him and *Xenocrates*; as we have mention'd in another place; for of one he said that apprehended, he made all things plain, through the nimbleness and quickness of his gentile Wit; but that the other was slow and heavy, and so thick-scall'd and dull, that the one required a Bridle, and the other Spurs. 'Tis said, that he took possession of *Aristotle's* Garden, so soon as he was retired to *Chalcis*, by the Assistance of *Demetrius Phalereus*, who furnished him with Money. He

He was wont to say, that 'twas better to trust a Horse without a Bridle, than to one irregular and improperly disposed.

To a certain person that at a great feast listened to others, but spoke not a word himself: *If thou art ignorant*, said he, *thou dost well; but if thou art learned, 'tis thy Folly makes thee silent.* He was always wont to have this saying in his Mouth, That there was nothing cost so dear as the waste of Time.

He was very old when he dy'd; as having lived four score and five years, after he had retired a while from his former Exercises. Which produced this Epigram of ours upon him.

*They vainly talk, that cry, unbend your Bow,
Least by continual stress it slacker grow;
For Theophrastus here his Bow unbent,
His Labour quitted, and to Orcus went.*

His Scholars beholding him ready to expire upon his Death-bed, asked him, as 'tis reported, what commands he had to lay upon 'em before he departed this Life. To whom he returned this answer. *I have nothing*, said he, *more to say, but only that this Life deceives us; for that it flatters us with many pleasing Dreams,* under the

the pretence of Glory, but when we think to live, Death comes and snatches us away: So that there is nothing more vain than the love of Honour. My Dear friends live happily, and bear my words in mind: and either forget the saying (for the labour is great) or steadfastly apply your minds to it; for great is the Glory that attends it. However I will not here undertake to advise you, which of the two to Elect, but consider among your selves, what ye have to do. And with these words in his mouth he expir'd, and was honourably attended at his Funeral by all the Athenians, who followed him to his Grave. *Phavorinus* reports, That when he was very old, he was wont to be carry'd about in a Litter: and after him *Hermippus* testifies the same thing, acknowledging that he had taken his Information out of the History of *Arcefilaus* the *Pythanean*.

He left behind to Posterity several Monuments of his sublime Wit, of which I think it but requisite to give the Reader a Catalogue, to the end that thereby it may be known how great a Philosopher he was.

First several Treatises under the names of the Persons to whom they are dedicated. A Book to *Anaxagoras*; another to the same; one to *Anaximenes*; one to *Archelaus*;

Archelaus; one to those that belonged to the Academy, entituled, *Acicarius*; one to *Empedocles*; one entituled *Eviades*; one of *Democritus*; one entituled *Megacles*; another entituled *Megarica*. An Epitome of *Aristotles* Works; one Book of Commentaries; one of Natural, Moral, and Civil Problems, and of Love; Seven of *Aristotles* Commentaries or *Theophrastics*.

Of Nature. Three Books of the Gods; one of Enthusiasm; an Epitome of Natural Things; A tract against Naturallists; one Book of Nature; three more of Nature; two Abridgments of natural things; eighteen more of Natural things; seventeen of various Opinions concerning Natural things; one of Natural Problems; three of Motion; two more of Motion; three of Water; one of a River in *Sicily*; two of Meteors; two of Fire; one of Heaven; one of Nitre and Alum; two of things that putrifie; one of Stones; one of Metals; one of things that melt and coagulate; one of the Sea; one of Winds; two of things in dry places; two of Sublime things; one of Hot and Cold; one of Generation; ten of the History of Plants; eight of the causes of them; five of Humours; one of Melancholy; one of Honey; eighteen first Propositions concerning Wine; one of

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Drunkennes; one of Spirits; one of Hair; another of Juices, Flesh and Leather; one of things the sight of which is unexpected; one of things which are subject to wounds and bitings; seven of Animals, and other six of Animals; one of Men; one of Animals that are thought to participate of Reason; One of the Prudence and Manners, or Inclinations of Animals; one of Animals that dig themselves Holes and Dens; one of fortuitous Animals; 1182 Verses comprehending all sorts of Fruits and Animals; A question concerning the Soul; one of Sleeping and Waking; one of Labours; one of old Age; one of Thoughts; four of the Sight; one of things that change their Colour; one of Tears entituled *Callisthenes*; two of hearing; one of the Diversity of the voices of Animals of the same sort; one of Odours; two of Torment; one of Folly; one of the Palsie; one of the Epilepsie; one of the Vertigo, and dazling of the Sight; one of the fainting of the Heart; one of Suffocation; one of Sweat; one of the Pestilence.

Mathematics. A Book of Numbers; one of Indivisible Lines; one of Measures; one of Harmony; three of Music; another of Music; one of Great and Small; one of Images; one of Twilights and

Me.

Meridionals; one of Seasons; one of Arithmetical Histories, according to Augmentation; four of Geometrical Histories; six *Astrological* Histories; one of *Democritus's* Astrology.

Discourse. A Book of the Art of Rhetoric; one of Precepts for the Art of Rhetoric; seven sorts of the Art of Rhetoric; one of the Art of Poetry; one of Solœcisms; one of a Word; one of proper Orations; of judicial Orations; one of Proposition and Narration; one of the Exemplar; one of the Collection of Words; one of Proverbs; one of Sentences; one of Favour; one of Provocation to Laughter; one of Beauty; of Praise; of Injuries; of Flattery; of Tumult; of Comedy; one of History; six Books of the History of things spoken of God; of the Praises of the Gods; three of Lives; one of Solemnities; one of Confabulations; a Collection of *Diogenes's* Propositions; one of Calumny; two of things invented.

Of Reason. One how many ways a Man may understand; one of true and false; three of false; two of terms; one of differences; one of Signs; five containing a Collection of Problems; one of the Judgment upon Syllogisms; one

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of

of the solution of Syllogisms; one of *Enthymemes*; two of *Epicheremes*; Eighteen *Epicheremes*; one of Affirmation and Negation; one of Occasions or Contradictions; an Epitome of Definitions; two of Divisions; one of Causes; an Epitome of *Analytics*; three of the first *Analytics*; seven of the latter; a Preamble of Topics; two of the deduction of Places; one of the Speculation of things that belong to contentious Discourse; two of Sophisms; one of Solutions; one of simple doubts; three of Controversies; three Questions; Twenty four other Questions; one of the Collections of *Metrodorus*; one of *Zenocratic Questions*.

Of *Manners*. Of divine Felicity; another of human Felicity; of Voluntary; of the Passions; of Vertue; of the differences of the Vertues; one of Pleasure, as well as *Aristotle*; of Choice; of Counsel; of Wise Men; of Faith reposed without cunning; three of Friendship; one entituled *Amatorious*; another of Love; two of Liberality; one of Pleasure Men take in Lying; of Dissimulation; of Moral Figures; of Moral Schools.

Of *Oeconomics*. Of Piety; of the means to instruct Children; of Vertue;
of

of Discipline: of Frugality: of what it is to give: of Experience: three Books of Epistles: more Epistles to *Astycreon*, *Phanias* and *Nicanor*.

Of *Commonwealths*. Two Abstracts of *Plato's* Common-wealth: of the Condition of a good Republic: three Books of Civil things: four of Civil Customs: two of Government: four of Politics for the time: three of Legislators: An Epitome of the Laws in ten Books: one of Laws: twenty four of Laws disposed according to Order and Alphabet: one of unjust Laws: one of an Oath: one that shew how Cities may be peopl'd.

Of *Kingdoms*. One of a Kingdom: two more of a Kingdom: one of the Education of a King: one of Tyranny: one of Kingdom to *Cassander*: one of Riches. All these Books and Treatises were composed by *Theophrastus*.

I also met with his Will in these words. My will shall be well and duly performed, as I hope, if when I come to dye, it be no otherwise executed, than I have enjoined it by this my Testament. First, I give to *Melanthus* and *Pancreon*, the Sons of *Leo*, all my Moveables that belong to my House. For what *Hipparchus* obliged me withal, I would have it expended upon the Reparations of the School, and
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for adorning the Theatre much better if it be possible than it was before : and let the Statue of *Aristotle* be set up in the *Oratory* of the said School, with all the sacred Jewels that were there before. I would have also rebuilt the Portico adjoining to the same School, in the same condition it was before, or better if possible ; and that the Map of the World be set up at the lower End : and that an Altar be erected not far from it, the same in form as the other, whether for Decency or Perfection. Moreover my Will is, That the Statue of *Nicomachus* be finished, as I gave order to *Praxiteles* : but as for the Expences of setting it up, let him defray that charge himself, and let it be set up where my Executors shall think most Convenient, whom I have for that purpose named in my Will. Thus much in reference to the *Oratory*, and its sacred Jewels. Moreover I bequeath to my friends who are specially nominated in this my Will, and to those that will spend their time with them in Learning and Philosophy, my Garden, Walk, and Houses adjoining : upon condition however that none of them shall claim any particular property therein, nor go about to alienate 'em from their proper use : but that they shall be enjoyed in Common by 'em

'em all, as a sacred place where they may familiarly visit one another ; and discourse together like good friends. And these are they to whom I bequeath this Common Possession ; viz. *Hipparchus*, *Nellus*, *Callio*, *Demoticus*, *Demaratus*, *Calisthenes*, *Melantus*, *Pantheon*, and *Nippus* ; to whom I add *Aristotle* the Son of *Midias* and *Pythias* ; who if he please to addict himself to Philosophy, may enjoy equal Privileges with the rest. I recommend him to his most ancient Friends, to take care that he be instructed in Philosophy. For my part I desire to be buried in any part of the Garden, where they shall think most convenient, charging them not to be at any superfluous Expence, either upon my Funeral, or upon my Tomb. Which being done, my Will is, That *Pompilus*, who lives in the House, take care of every thing, as he did before. To which purpose I recommend him to all that shall enjoy the forementioned Privileges, and that it be as much to his profit as may be. Moreover it is my Will, as I have formerly testified to *Melantus* and *Pantheon*, That there be an Assignment of two thousand Drachma's to *Pompilus* and *Threptes* my free'd Bondmen, who have served me faithfully ; and, That this Assignment be made upon *Hipparchus* ; besides those o-

ther Emoluments which they have received at my hands; and that the said Assignment be made over to them firmly in their own Names. Moreover I give them *Sotomales*, and a Servant Maid. As for my Boys, it is my Will that *Molo*, *Cymo*, and *Parmeno* be forthwith set at Liberty. As for *Manes* and *Callias*, I will not have them enfranchized till they have laboured four years longer in the Garden, so that there be no fault found with their Labour and Diligence: but then let them have their Freedom. Let my household Goods be appraised, and sold for the Benefit of those to whom I have bequeathed them, with this proviso, That *Pompylus* may have enough for his own use, as the Executors shall think reasonable. I give *Cano* to *Demotimus*, and *Donax* to *Neleus*. As for *Enbicus*, I would have him sold, and that *Hipparchus* give three thousand Drachma's to *Callio*. Had I not a respect for *Hipparchus*, as to a Man to whom I have been greatly beholding, and who is now perplexed in business of his own, I had joyned him with *Melantus* and *Pancreon* in the Execution of this my Will. But I thought it better to assign a sum of Money upon *Hipparchus*, than to put him to that trouble. Therefore let *Hipparchus* pay *Melantus* and *Pancreon* two Talentseach; being also

also bound by that means to furnish the said Executors, as occasion shall require, with Money to defray the Expences in Execution of this my last Will and Testament. Which being done, I discharge him from all farther trouble, according to the Covenants and Articles between us. Moreover my will is, That all the Profit which *Hipparchus* receives from *Chalcis* in my Name, shall be entirely his own. Now for the Executors whom I desire to be Executors of this my last Will, let them be *Hipparchus* first, then *Neleus*, *Strato*, *Callio*, *Demotimus*, *Callisthenes* and *Cresarchus*.

This was *Theophrastus's* Will, of which a Copy being sealed with his Seal, was put into the hands of *Hegeſias*, the Son of *Hipparchus*, Witnesses to it were *Calippus* the Pelaguean, *Philomelus* *Euonymus*, *Lyſander* *Hybeus*, and *Philo* of *Alopecca*.

Olympiodorus also received another Duplicate of the same Will, in the presence of the same Witnesses. *Adimantes* another from *Andrusthenes* his Son, to which were other Witnesses, *Acimnestes* the Son of *Cleobulus*, *Lyſſistratus* the Son of *Phido* the *Thraſian*, *Strato* the Son of *Arceſſilaus* of *Lampsacum*, *Theſſippus* the Son of *Theſſippus* one of the Potters; and *Dioſcorides* the

the Son of *Dionysius* the *Epicephenian*.
Some there are who affirm, That *Erasistratus* the Physician was one of his Hearers; which I will not contradict. However *Strato* succeeded him in his School.

The LIFE of
S T R A T O.

ST R A T O, of whom *Theophrastus* makes mention in his Will, was a Native of *Lampsacum*, the Son of one *Arcefilaus*; a Man certainly of great Eloquence, and who formerly assum'd the Title of a Physician; as being by reason of his great Industry superiour to others in those kinds of Speculations. But among other Employments that he had, he was tutor to *Ptolomy Philadelphus*; from whom they say he received a present of four and twenty Talents.

He began to precide in the forementioned School, as *Apollodorus* testifies in his Chronicles, in the hundred thirty third Olympiad, and held it eighteen years.

He wrote several Volumes, of which these were the chiefest: An Extract of Royal Philosophy; three Books of Enthusiasm; of Causes; of *Vacuum*; of Time;
of

of Light and Heavy; of the Heaven; of the Generation of Animals; of Coition; of the Faculties; of the Wit; of Growth and Nourishment; of Dreams; of the Sight; of Colds; of the Nature of Man; of Sicknes; of *Crisis*'s; of Hunger; of dimness of Sight; of Animals whose Original was uncertain.

Of Discourse. Of Accident; of more and less; of Antecedent and Consequent; of a Definition; of the Principles of Places; some Solutions of Doubts.

As to Manners. Of Felicity; three Books of Good; of Pleasure; of Strength; three of Justice; and a single Tract of Injustice.

As to Civils. Three Books of a Kingdom; two or three of a Magistrate; A Tract of Judgments; another of Metallic Engines. He also wrote some Lives, and some Commentaries: but it is questioned whether they were his or no.

There are also extant about 450 of his Epistles that begin, *Strato to Arsinoe, Health.*

He is reported to have been of so thin and exhausted a Constitution, that he was not sensible of his Death, as we have described him in the following Epigram.

At

*At length reduced to Skin and Bone,
Strato was quite transparent grown.
A Candle set in Mouth upright
Would through his Cheeks have giv'n ye light.
His Soul perceived it, and afraid
Of catching cold, so thinly clad,
Away she stole, as Nurses creep
From Beds of sick Men, when asleep;
Or as they steal from drinking Trade,
That leave the Reckoning to be paid;
So parted Strato and his Soul,
For whom all Athens did condole.*

We meet with eight *Strato's* in all among the Writings of other Authors. The first, a hearer of *Isocrates*. The second our Philosopher himself. The third, a Physician, the Disciple, or as others say, the Foster-Child of *Erasistratus*. The fourth was a Historian, who wrote the Wars of *Philip* and *Persus*, who headed two Armies against the Romans. The sixth a writer of Epigrams. The seventh an Ancient Physician as *Aristotle* testifies. The eighth a *Peripapetic*, who lived in *Alexandra*.

His Will is also Extant in this Form. Seeing that according to the Frail Condition of other Men, I must be laid in my Grave, I dispose before my Death of my Affairs. First my Will is, that *Lampyrion* and

and *Arcefilans*, be possessors of all that I have in my House. Moreover I assign the Expence of my Funeral upon the Money, which I have lying at *Athens*, charging my Executors that it be performed with all solemn Decency imaginable, but not superfluous. My Executors shall be *Olympicus*, *Aristides*, *Mnesigenes*, *Hippocrates*, *Epicrates*, *Gorgylus*, *Diocles*, *Lycus*, and *Athanes*. I leave *Lycus* Head of the School, as being not so full of business as the rest; besides that he has a Body able enough to undergo the Trouble. I also leave him all my Books, except those that I have written my self, with all the Vessels, Pots, and Carpets which I made use of when I entertained my Friends. My Will also is, That my Executors shall give to *Epicrates*, five hundred *Drachma's* and a Boy; such a one as *Arcefilans* shall judge most convenient. Moreover my Will is, That *Lampyrion* and *Arcefilans* shall cancel the Bonds which *Daippus* made for *Hireus*, that he may be discharged from them and their Heirs, of all dues and demands whatever. And in regard of the Kindnesses and Benefits which we have received from him, We order our Executors to pay him five hundred *Drachma's* and a Boy, such a one as *Arcefilans* shall think fit, that he may live handsomely.

ly. I set free *Diophantes*, *Diocles*, *Abuz* and *Dromo*: but as for *Simmius*, I leave him to *Arcefilaus*. It is also my Will, that till *Arcefilaus* shall return, that *Hireus* shall give up his Accompts to *Olympicus*, in the presence of *Epicrates* and the Rest of the Executors, deducting my Funeral Expences, and other necessary Ceremonies. As for the rest of the Money remaining after the stating of the Accompts in the hands of *Olympicus*, let *Arcefilaus* take it to his own use, exacting nothing from him for Time or Interest. Lastly, I desire *Arcefilaus* to cancel the Writings between me and *Amimas*, and the said *Olympicus*, which lye in the hands of *Philocrates*, the Son of *Tisamenus*. And then let them make me such a Monument as *Arcefilaus*, *Olympicus* and *Lycus* shall think fitting. Thus you may see by what we have already said, he was a person of Note, and for the Beauty, Variety and Grace of his discourse, worthy the Admiration of Posterity. Nevertheless he was more addicted to the Study of the Natural Sciences than any other, as being the most Ancient, and that wherein the Greatest Wits had exercised their Ingenuities.

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The LIFE of

L Y C O.

LYCO the Son of *Astyanax* of *Troas*, was a person of great Eloquence, and one that was every way fit to form and fashion the manners of young Men; for he was wont to say, That Shame and Praise were as requisite for Youth, as the Bridle and Spur for Horses.

You may understand by some Touches, what a great Person he was, whether it were for Discourse, or for the Interpretation of his own Conceptions. For happening to speak of a Poor Virgin, he said thus, *That a Poor Virgin who being arriv'd to ripe Years, and in the Flower of her Age, and lies at home in her Fathers House, for want of a Portion to marry her, is an intolerable Burthen.* And therefore tis reported that *Antigonus* speaking of him, compared the Nature of Men to the Nature of Pears, saying that it was impossible to transport the Beauty and sweet Scent of one Pear into another, or to exchange the Graces of this, for the Endowments of that Man. And therefore in my Opinion we must seek for the true faculty of well expressing every thing, in several Men,

Men, as we do for the sweetness and goodness of Pears; not all from one Tree. Which was the Reason that some Men considering the sweetness of his Discourse, put a G before the L, and called him *Glyco*, which signifies as much as sweet. Besides he was a Man that always wrote different from himself; such a Plenty of words he had at his command.

He often laugh'd at those that repented themselves, for having idl'd away their Youth, without ever learning or improving their knowledge, with a Resolution by their diligence for the future, to repair the losses of their miss-spent time. For said he, *They go about a thing which is almost impossible: for that the one had too late repented their folly, to think by wishes to repair the defects of their Negligence: and they that betook themselves to Study in their old Age, though they were not quite out of their wits, yet they were next door by; and resembled those that sought to see their faces in troubl'd Waters, or to find the Nature of a Right in a Crooked Line.* He was wont to say, *There were many that strove to out-do one another at pleading and wrangling, but few that ventur'd for the Olympic Crown.* And as for his Counsels, the Athenians found Benefit of 'em, more than once or twice.

There

There was never any Man more neat and curious in his Apparel than himself. For as *Hermippus* reports, he was wont to wear the most fashionable and the richest Stuffs he could buy; so that his Effeminacy in that particular was almost Incredible. However he was very much given to Exercise, and preferred Wrestling before all others: by which means he was very strong, vigorous, and lusty. *Antigonus* the *Carystian* reports, that in his younger days he was very feeble and tender of Body. But having Convenience in his Country of Wrestling, and hurling the Ball, he omitted no means that might render a Man active and lusty.

He was always welcome to *Attalus* and *Eumenes*, who with some few others held him in high Esteem, and many times gave him signal Testimonies of their Royal Munificence. *Antigonus* laboured by all ways imaginable to have had him in his House; but all his Hopes and Contrivances fail'd him. But he had such an Antipathy against *Jerome* the *Peripatetic*, that he of all the Philosophers was the only Person who absented himself from the annual Solemnity to which they were invited, because he would not come into his Enemies Company. He governed the School forty two years from the day

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that

that *Lyco* surrendered up the Employment to him, by his Will ; which was in the Hundred twenty seventh Olympiad. Nor must I here forget to tell you, that he was a hearer of *Panthædes* the Logician.

He died in the Seventy fourth Year of his Age, being strangely tormented with the Gout ; as we have describ'd him in the following Epigram.

*Fettered in Oily Rag and Clout,
Lyco long lay, tormented with the Gout,
Till Death his Pain to ease,
Cur'd him at once of Life and his Disease.
But here's the Wonder ;
He that alive could hardly Crawl,
But still in danger of a Fall ; (der,
When dead and stiff, ne'er stood to blun-
But in the twinkling of an Eye,
To Pluto's Mansions in a Night could fly.*

There were also several other *Lyco's*. The first a *Pythagorean* : the second himself : the third a Writer of Verses ; and the fourth a Maker of Epigrams.

We have also recovered his last Will, after much toil and diligent Search, which was to this Effect. My Will is, if

I cannot overcome the force of my present Distemper, that my Estate shall be disposed as I hereby ordain. First, I give to *Astyanax* and *Lyco*, my two Nephews, all the Goods in my House ; unless what I have borrowed or taken upon Mortgage in *Athens*, and what shall be expended upon the Solemnities of my Funeral. As for what I have in the City, and at *Ægina*, I give it particularly to *Lyco*, because he bears my Name, and because we have liv'd long in great Friendship together, as it was his duty to do, because I have always looked upon him as my Son. I leave my walking place to my Friends and Familiars, *Bulo*, *Callio*, *Aristo*, *Amphio*, *Lyco*, *Pytho*, *Aristomachus*, *Heroclius*, *Lycomedes*, and to *Lyco* before-mentioned, my Brothers Son. Moreover I desire *Bulo* and *Callio*, and my other Friends. to take Care that there be no want, nor superfluity at my Funeral. As for my part in *Ægina*, let *Lyco* see it distributed after my Decease to the Youngmen to buy 'em Oil for their Exercises, and that they may have an occasion to remember their Benefactor. I would have him advise with *Diophantes*, and *Heraclides* the Son of *Demetrius*, where to set up my Statue. As for my Estate in the City, I desire *Lyco* to pay every Man his due, and what

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that

Bulo and *Callio* shall have laid out upon my Funeral; but for that Money let him charge it upon my Household Goods. Let him satisfy my Physicians, *Pasithemis* and *Midas*, Persons highly deserving by reason of their great Skill, and for the pains they took about me in my Sickness. I give to *Callinus's* Son, two fair Cups, and to his Wife two pretious Stones, and two Carpets, the one Shagged, the other smooth; a Jacket and two Pillows, that they may see we have not forgot'em, as far as it stood with our Honour. I forgive *Demetrius*, made free long since, the Price of his Redemption, and order him a Legacy of four *Mina's* beside. I give *Micros* his Freedom, and recommend him to *Lyco* to instruct him for six Years. I also give *Chares* his Freedom, and order him his Being with *Lyco*, two *Mina's* in Silver, and all the rest of my Books, except those which I never yet made publick, which I recommend to *Callinus* to publish. Moreover, let *Syrus* my free'd Man have four *Mina's*, and *Menodora* for his Servant-Maid, and if he owe me any more I freely discharge him. I give also five *Mina's* to *Hilaras*, a shag Carpet, two Pillows, a figur'd Coverlet, and a Bed, such a one as she shall make choice of.

I also enfranchise the Mother of *Micros*, *Noemo*, *Dio*, *Theo*, *Euphrano* and *Hermias*. As for *Agatho*, I do not think it fit that he have his Freedom these two Years. And as for my Litter-Carriers, *Ophelio*, and *Possidonius*, let them stay four Years longer before they be set at Liberty. Moreover my Will is, That *Demetrius*, *Crito*, and *Syrus* have each of them a Bed, and one of my old Suits, such as *Lyco* shall think most Convenient. As for the place of my Burial, let *Lyco* consider whether he will bury me here, or in my House; for I am assur'd that he knows what is decent and comely as well as my self. And thus let him execute the Contents of my Will, and all the rest is his own. The witnesses to this Will, were *Callinus* the *Hermionean*, *Aristo* of *Chios*, and *Euphronius* the *Peanian*.

He shewed himself in all his Actions that appertained either to Learning or the Study of Human Things, so wise, that his Prudence did not only extend it self to what was before his Eyes, but also to provide so well by his Will for all his Affairs, that he deserves to be a Pattern for every one to imitate.

The LIFE of
DEMETRIUS.

DEMETRIUS the Son of *Phaenistratus* was a Native of *Phalera*, and Hearer of *Theophrastus*. But being a great pleader of Causes at *Athens*, he got into that Credit by means of his Parts, that he was called to the Government of the City; where he continued in the first rank of Dignity for ten whole Years, during which time, there were erected three Hundred and sixty Statues in his Honour, the most part of which were on Horseback, or drawn by Chariots, with two Horses a-breast, and all finished in ten Months.

He began to be engag'd in publick Business, as *Demetrius* the *Magnesian* testifies in his Equivocals, at what time *Harpalus* came to *Athens*, flying the sight of *Alexander*. He discharged the Trust reposed in him to a wonder, and held it a long time, to the great advantage of his Fellow-Citizens. For tho' at the beginning of his Government, he was not overmuch advanced in Honour and Wealth, however he left his City much wealthier

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in Revenue, and adorned with sumptuous Buildings. He was descended, as *Phavorinus* reports, from one of the most noble Families in the City, that is to say, from that of the *Canons*, and as the same Author asserts in the second of his Commentaries, he had a she Friend, whose name was *Lamia*, that was at his Service; but that he had suffered under *Cleo*, that which was neither for his Honour nor Modesty.

Moreover *Didymus* recounts, that a certain Curtezan called him *Charito-Blepharus*, that is to say, Charmer of Ladies, and that another called him *Lampetes*, as a great boaster of his Abilities to please Women. 'Tis reported that he fell blind at *Alexandria*; but that *Serapis* restor'd him his Sight, in praise of whom he wrote several Hymns, such as they sing now at this time.

However being in so much Credit among the *Athenians*, he could not avoid the assaults of Envy, to which all Men in high Degree are obnoxious. So that after he had escaped the Snares of some of his Maligners, he was at length in his absence condemned to Death. Nevertheless as Providence had ordered it, they could not seize his Person, and therefore like Madmen exercised their Rage upon

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his

his Statues, some of which they threw in the Dirt, sold others, and buried several in the Sea, besides a great number that were broken and spoil'd, except one that was overlooked in the Castle.

This the *Athenians* did by the Command of King *Demetrius*, as *Phavorinus* testifies in his various History. Nor was this all; for us the same *Phavorinus* relates, they accused him of Irreligion in the Administration of the Government.

Moreover *Hermippus* relates, that he withdrew himself, after *Cassander* was put to Death, and sheltered himself with *Ptolemy Soter* for fear of *Antigonus*; and that after he had continued there a long time, he advised the King among other things to declare his Children, by his Wife *Eurydice*, his Successors; but the King rejecting his Counsel, bequeath'd his Diadem to a Son that he had by *Berenice*; which was the Reason, that after his Fathers Death, he kept *Demetrius* close in the Province, where he spent the remainder of his days in a miserable Condition.

He dyed as it were in his Sleep, being bit in the hand by an Asp as he lay slumbering, and was buried in the Province of *Busiris*, near *Diospolis*, and we made him the following Epigram.

As

*As wise Demetrius slumbering lay,
An Asp to his Hand made way:
The Venom flew: and thus by tapping
One little Vein, Death caught him napping.*

As for the Counsel, which he gave the King in his Epitome of the successions of *Sotion*, it diverted *Ptolemy* from his design of leaving the Kingdom to *Philadelphus*; upon this account; for, said he, If thou giv'st it the other, thou wilt never enjoy it thy self. However it were, this is certain, that *Menander* the Comic Poet was accused at *Athens* upon this particular Point, so that he narrowly escaped his being Condemned to Death, for no other Reason, but because he had been *Demetrius's* Friend. But *Telephorus*, Son in Law to *Demetrius*, made it his Business to clear him of that Imputation.

He exceeded in number of Books and Verses, all the *Peripatetics* of his Age. Which Works of his were part Poetry, part History, partly of Government, and partly concerning Rhetoric. To which we may add his Speeches and Orations, as well at the Council-Table, as when employed in foreign Embassies. To give ye then a Catalogue of his Writings, They were these; Five Books of Laws;

two

two of the Citizens of *Athens*; one of Laws; two of Rhetoric; two of military Discipline; two of the *Iliads*; four of the *Odysses*; one of a Republic; one of an Employment for ten Years; one of the *Ionians*; one of Embassies; one of Fidelity; one of Favour; one of Fortune; one of Magnificence; one of Laws; one of Marriage; one of Obstacles; one of Peace; one of Studies; one of time; one of *Antiphanes*; one of Time; *Topics* one; one of Sentences. Several others entituled *Medon*, *Cleon*, *Socrates*, *Erotics*. *Phædonides*, *Ptolemy*, *Ar-taxerxes*, *Aristomachus*. *Homerics*. *Aristides*, *Exhortatorius*; *Dionysius* the *Chalcidian*; the incursion of the *Athenians*; the Proem of History; the sworn Harangue; Right. His Epistles making one Book: his Style is Philosophical, sometimes intermixed with Rhetorical vigour, and force of Eloquence.

Understanding that the *Athenians* had pulled down his Images: However, said he, they have not overturned that Virtue for which they were set up.

He was wont to say, that the Eye-brows were Members, which were not to be despised because of their smallness; for that by them we might understand the whole course of our Lives; that Riches were not

not only blind, but Fortune their Mistress. That Eloquence had as much power in Republicks, as the Sword in War. One day beholding a young Debauch, that liv'd a desolute Life; Look there said he, a perfect *Mercury*, with a Belly, Beard, and Privy-Parts. When he saw Men puffed up with Honour, he was wont to say, That the growing height should be taken down, and only the understanding left behind. He held it for a Maxim, That young Men were to pay Reverence to their Parents at Home, and in the Streets, and when they were alone, to respect themselves. Moreover that it was not proper for a Man to visit his Friends in Prosperity, without being called.

We meet with twenty more of the same Name: all Persons of note, and worthy to be remembred. The first an Orator of *Chalcedon*; the second our Philosopher; the third a *Peripatetic* of *Constantinople*; the fourth surnamed *Graphicus*, a Person ready in Discourse, and a Painter withal; the fifth an *Aspadian*, and Disciple of of *Apollodorus* the *Solenian*; the sixth a *Calatinian*, who wrote twenty Books of *Asia* and *Europe*, and eight more of the acts of *Antiochus* and *Ptolemy*, and of the Government of *Africa*, under

under their Reigns; the eighth a Sophister, who wrote of the Art of Rhetoric, while he lived at *Alexandria*; the ninth a Grammarian of *Adramytum*, surnam'd *Ixion*, because he was thought to have put some affront upon *Juno*; the tenth a Grammarian of *Cyrene*, surnamed *Stannus*, a Person of great Reputation; the eleventh a *Sceptian*, rich, noble, and a Lover of all learned Men, who left his Estate to *Metrodorus*; the twelfth a Grammarian of *Erythraea*, registred among the Citizens of *Temna*; the thirteenth a *Bithynian*, the Son of *Diphylus* a Stoic, and Disciple of *Panætius* the *Rhodian*; the fourteenth an Orator of *Smyrna*. All these wrote in Prose.

The Poets of this name: the first was a Comedian, the second an Epic Poet, of whose Writings we find nothing extant but these Verses against Envious Persons.

*The Man whom lately Envious Fend
So hotly to the Grave pursu'd,
How do they now his Aid implore,
That wrought his Bane but just before;
They who contemn'd the vigorous Life,
Are for the Tombstone now at strife.*

The

*The Man was scorn'd, who Shadows claim'd,
And Potent Cities are inflam'd;
To War they go, and slaughter make,
As if the Idol were awake,
And saw, well pleased, how bloody War
Reveng'd his causeless Massacre.*

The third of *Tarsus*, and a writer of Satyrs. The fourth, a troublesome Scribler of *Iambics*. The fifth a Statuary, of whom *Polemo* makes mention. The sixth and last an *Erythrean*, both a Historian and a Rhetorician.

The LIFE of

HERACLIDES.

HERACLIDES, an *Heracleote*, the Son of *Euthyphron*, was a Person of a great Estate. He came from *Pontus* to *Athens*, where he made it his Business to hear the Philosophers, and among the rest *Spensippus*, to whom he first became a Scholar; after that he went among the *Pythagoreans*, in imitation of *Plato*; and lastly was a Hearer of *Aristotle*,

tle, as *Sotio* testifies in his Book of *Successions*. He was very gorgeous in his Apparel. He was shaped squat, and with his Belly strutting out; so that they gave him the nickname of *Pompic*, as one that made a great Show in the Streets, instead of *Pontic*; otherwise he was a Man grave, and of a graceful Deportment.

His Works also demonstrate the Excellency and soundness of his Judgment. And first his Dialogues about the institution of evil Manners and Behaviour: One of Justice; one of Temperance; one of Piety; one of Strength; one of Virtue; one of Virtue so generally taken; of Felicity; of a Prince; of Laws and things that are agreeable with them; of Words; of Bargains; of forc'd Love, otherwise entituled *Clinias*; of the Understanding; of the Soul; of the Soul and Nature; of Images; against *Democritus*; of Heaven; of things in Hell; two Books of Lives; of the Causes of Sicknefs; of Good; against *Leno*; against *Metto*; of the age of *Homer*, and *Hesiod*, and *Archilochus* in two Books; a tract of Music; of things written by *Sophocles* and *Euripides*; of Music in two Books; one entituled *Theorematic*; of the three Tragic Poets; Characters; four enarrations of

of *Heraclitus*; an Enarration to *Democritus*; two Books of Solutions; advertisements to *Dionysius*; of Rhetoric in two Books; the Duty of an Orator, Entituled *Protagoras*; the History of the *Pythagoreans*; of Inventions.

Here we are to understand that he handles some of these Subjects under Comical Fictions, as Pleasure and Chastity; others under Tragical Fictions, as Piety, Power, and those things that are in Hell. He also keeps close to the Character of the Persons whom he introduces in his Dialogues, so that still a Philosopher speaks like a Philosopher, a Captain like a Captain, a Citizen like a Citizen. And besides those Dialogues already mentioned, we meet with others that are of his Composition, concerning Geometry and Logic. In short he was a Man to whom nothing came amiss; as being furnished both with Matter, Phrases, and Words for all manner of Subjects and Discourses.

Some report, that he set his Country free from the yoke of Tyranny, after he had put to death the Tyrant that held it in Subjection; and among the rest, *Demetrius* the *Magnesian* in his *Homonymia's* not only asserts this for Truth, but recites another Story of him; how that he

he charged one of his Familiar Friends to hide his Body after his Decease, where it might not be found, and that he should lay in his Bed a certain Snake, which he had privately foster'd in his House from a young one, on purpose that they might think he was taken by the Gods up into Heaven: That his Friend did as he was ordered, but that the Imposture was discover'd. For his Fellow-Citizens flocking from all Parts to deify him with their Entomiums, the silly Snake terrified with the noise, came hissing from under the Bed-cloths, and frighted all the Company out of the Room. By which means the Cheat being discovered, *Heraclides* was adjudged quite another sort of a Man than he design'd to have been, which was the Reason we made him this Epigram.

*Great Heraclides thought to cheat the World,
To leave between his Sheets a Serpent furl'd;
As if the Gods had raviſh'd their Delight,
To tast Ambrosial Food with them that Night.*

*'Tis true the Dragon might be call'd a Beast,
But yet more Beast was he with Heaven to jest.
For which, with a swift Palsy struck, his End
Shew'd us how vainly Men with Gods contend.*

Hippobotus

Hippobotus avers the same. But *Hermippus* tells the Story of his Death quite another way. For he says, that the *Heraclides* seeing their Country laid waste by Famine, deputed certain Persons to consult the Oracle of *Apollo*, about the redress of their Calamity. Whereupon *Heraclides* brib'd the *Pythian* Priests and the Deputies, to the end, that at their return they might say, that their Country would not be reliev'd, till they had honoured *Heraclides*, the Son of *Euthypron*, yet living, with a Crown of Gold, and plac'd him after his Death among the Hero's and Semi-Gods. Which was done accordingly: Nevertheless, they who were Actors in this Tragedy, got little by it; for just as *Heraclides* was crown'd in the Theatre, he was struck with an Apoplexy, and the Commissioners with an Epilepsy, with such a giddiness in their Heads, which never left 'em till they breath'd out their Souls. And as for the *Pythian* Priests, she dyed at the same Instant; being bit by a venomous Snake in the Vestry.

Aristoxenus the Musician reports, That he wrote several Tragedies under the Title of *Theſpis*.

Cameleo also relates, That he stole the choicest of his Writings from *Homer* and

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Hesiod.

Hesiod. Moreover *Autodorus* an *Epicurean* Philosopher reprooves him for many things which he writ in his Treatises of Justice. But *Dyonisius* the Mathematician, or as others will have it, *Spintharus* attributes those Writings to *Sophocles*, in his *Parthenopea*; which *Autodorus* believing to be false, when he comes to cite the same Verses in certain Commentaries of his, he quotes 'em as made by *Heracledes*. *Dyonisius* thereupon signified to *Autodorus* his mistake; but the other still mistrusting the Truth, he sent him the Verses transcribed out of the Original Copy, conformable to *Pantcalus's* Copy; which *Pantcalus* was *Dyonisius's* Friend. But *Autodorus* still persisting in his Obstinacy, and affirming he could prove the contrary, *Dionysius* sent him the following Verses.

*Thou must not think the wary Ape to nooze,
And therefore seek out Cullies to abuse;
For Senseless Heraclide's a Man well known,
Thave eaten Shame, and drank to wash it
down.*

Besides this *Heracledes*, there were thirteen others. The first a native of the same Country, and a writer of *Pyrrich Fancies*. The second a *Cumæan*, who wrote

wrote five Books of the *Persian* Story. The third a *Cumæan*, who wrote concerning the Art of Rhetoric. The fourth a *Calatinian*, or *Alexandrian*, who set forth his Successions in six Books, and a *Lembeatic* Oration, entituled *Lembas*. The fifth of *Alexandria*, a Writer of the *Persian* Proprieties. The sixth a *Bargyleitan* Logician, who wrote against *Epicurus*. The seventh a *Nicesian* Physician. The eighth a *Tarentine* Empiric. The ninth a writer of Precepts in Verse. The tenth a *Phocian* Statuary. The eleventh a smart Epigrammatist. The twelfth a *Magnesian*, who wrote a Poem, entituled *Mithridatics*. The thirteenth an Astrologer, and our Philosopher makes the fourteenth.

The End of the fifth Book.

Diogenes Laertius:

Containing the
Lives, Opinions, and Apophthegms
Of those that were most Famous in
PHILOSOPHY.

The Sixth Book.

Translated from the Greek by *William Baxter*, Gent.

The LIFE of
ANTISTHENES.

ANTISTHENES was the Son of *Antisthenes*, and an *Athenian* by birth: but he was thought not to be rightly descended. Whence it is that once he said to one that twitted him with it, *Even the Mother of the Gods is a Phrygian.* For

* *Strange Women were as infamous at Athens as the were in Judæa, and it was as unlawful to marry with them.*

his Mother was look't upon as a *Thracian*. Whence it was, that having signalized himself in the Battel of *Tanagra*, he gave occasion to *Socrates* to say of him, *So brave a man as he could not be an Athenian by both sides*. And himself once reflecting upon the *Athenians*, for valuing themselves upon their being Earth-sprung, said, *That could make them no better Gentlemen than Snails and Caterpillars*. He was first a hearer of *Gongias* the Orator: whence it is that he expresses an haranguing kind of style in his Dialogues; and especially in his Truth and Persuasives. And *Hermippus* saith, That at the *Isthmian Games* he lookt upon him to praise and commend the *Athenians*, *Thebans* and *Lacedæmonians*: but seeing a very great Concourse coming in from those Cities, he left it off. Afterwards he struck in with *Socrates*, and improved so much by him, that he persuaded his Scholars to go with him to School to *Socrates*. And though he dwelt at the *Pireæum*, yet went he up every day forty *Stadia* to hear *Socrates*. Of whom when he had got the Art of Patience, and had affected a sedateness of Mind, he became the first Founder of the *Cynick Philosophy*. He would make out that Labour was good, by the great *Hercules* and *Cyrus*, borrowing the one Ex-

ample

ample from the *Greeks*, and the other from the barbarous People. He was also the first man that ever defined a Definition, saying, *A Definition is that which declares what any thing is whereby it is*. He used often to say, *I had much rather be mad than sensually delighted*: and, *That a man should accompany with no woman that would not acknowledge the kindness*. And to a young Youth of *Pontus* that purposed to be his Scholar, and therefore asked him what things he should have occasion to use; he replied, *A new Writing-Book, a new Writing-Pen, and a new Writing Table*; intending in it his Mind. To one that asked him what kind of woman he should marry, he said, *If thou hast a handsome woman thou wilt have a * Common woman; but if an ugly one, thou wilt have a † Tor-*

* Κοινήν.
† Παινήν.

mentor. Hearing upon a time that *Plato* spoke ill of him, he said, *It is like a Prince to do well, and be ill spoken of*. Being admitted to the Mysteries of *Orpheus*, and the Priest telling him that such as were initiated into those Rites should partake of many good things in the World beneath, he said, *And why then dost not thou dye?* Being on a time upbraided, as not being descended of Parents that were both free, he said, *I am not descended of Parents that were both Wrestlers, and*

* I read οὐκ ἐν βέλῳ, for ἐν βέλῳ.

† Κόρακας.

* Κόλακας.

yet I can wrestle. Being asked why he had so few Scholars, he said, *Because I don't keep them out with a silver Staff.* Being askt why he did chide his Scholars so severely, he said, *Doctors were wont to do the like to their Patients.* Seeing upon a time an Adulterer making his Escape, he said, *Unhappy Fellow! what a danger mightest thou have escaped for one Obolus?* He used to say (as Hecato in his Sayings informs us). *It was far better to light among Ravens than among Flatterers: for those would eat but dead men, but these the living.* Being askt what he thought the happiest thing among men, he said, *To dye in a prosperous Condition.* As one of his Followers was bewailing the loss of his Memoirs, he said, *You ought to have written them on your Mind, and not upon Parchments.* As Iron is fretted by rust, so (he said) were envious persons by their own ill nature. He said, *They that would be immortal should live piously and justly.* He said, *Commonwealths were then destroyed, when they lost the distinction betwixt good men and bad.* Being once commended by wicked Fellows, he said, *I am mightily afraid I have done some mischief.* The Cohabitation of Brothers living in Amity, he said, *was stronger than any Wall.* He said, *A Traveller should make such Provisions for his Journey, as would*

would swim out with him in time of Shipwrack. Being once upbraided with keeping Company with wicked Fellows, he said, *Physicians keep company with sick people, and yet have no Fever.* He would say, *It was an absurd thing to pick Darnell out of Wheat, and useless persons out of a Compagne, and yet to let envious persons live in a Civil Society.* Being askt what advantage he reaped by Philosophy, he said, *To be able to keep my self Company.* When one said to him at a Banquet, *Pray Sir sing;* he replied, *Pray, good Sir, pipe to me.* When Diogenes asked him for a Gown, he bid him fold in his Mantle. Being asked which of the Sciences was the most necessary, he said, *To unlearn bad things.* He advised such as heard themselves ill spoken of, to bear it a little better than a man that had Stones flung at him. He would rally Plato as too inflate: As therefore he beheld once at a publick Shew a snorting Horse, he said to Plato, *I phansy thou wouldst have made a gallant Prancer thy self.* This he said, because Plato would never leave off commending the Horse. And as he once made him a Visit when he was sick, and saw the Basen where Plato had vomited, he said, *Here is Choler, but I see no pride.* He gave Counsel to the Athenians to elect their Asses

Asses to be Horses : But they looking upon that as very ridiculous ; *Why* (said he) *you make men Leaders of your Armies that have nothing to recommend them but your Votes.* To one that said to him, There are a great many that speak very honourably of you ; he said, *What harm have I done ?* As he was turning the ragged part of his Mantle outward , *Socrates* espied him, and said , *I see thy Vanity through thy Mantle.* Being asked by one (as we are told by *Phanias* in his *Socratics*.) What he should do to become a worthy good man, he said, *If thou wilt learn of such as know it, that the evils that are in thee should be avoided by thee.* To one that spoke well of Sensuality, he said, *I pray God my Enemies Children may have their fill of it.* To a young man that presented himself in a finical posture to a Carver , he said, *Prethee tell me, if that Copper had but speech, what thou wouldst have to boast of ?* And when he had made answer, *My Beauty ;* he said , *art thou not then ashamed to be so pleased with being like a dumb thing ?* A young man of *Pontus* promising to take great care of him as soon as his Ship with Salt-fish should arrive , he took him along with him with an empty bag , and went to a Meal-woman , and loaded himself with Meal, and went his way : But the Woman

Woman demanding of him her Money, he reply'd, *This young man will pay thee when his Ship with Salt-fish shall come home.* He seems to have occasioned the Exile of *Anytus*, and the Death of *Melitus* : For as certain young men from *Pontus*, moved with the Fame of *Socrates* , came to converse with him ; he falling by chance into their Company, brought them to *Anytus*, affirming him to be a greater Moralist than *Socrates*. At which such as stood about him being much enraged , drove him into Banishment. If he chanced to see a married Woman in fine Clothes, he would go to her house , and bid her husband bring forth his Horse and Arms : With which if he were provided, he would say, he might let her wear her Finery, (for those would be his Defence ;) but if not, he would advise him to strip her of them. These also were his Tenets. He taught that Vertue might be acquired : That it was the same thing to be a Gentleman , and to be a Man of Vertue : For that Vertue alone was sufficient for happiness ; and that nothing more was requisite, except it were the bodily strength of *Socrates*. And that Vertue consisted in Actions, and needed not many Discourses nor Sciences : And that a wise man did not live by the Laws of

of the State; but by those of Vertue. That if he designed to have Children, he would accompany with the best humour'd Women, that so he might be lov'd; for that the Philosopher only understood how to love. These things also are ascribed to him by *Diocles*. To a wise man there is nothing strange or foreign. A good man merits Love. Honest men are all Friends. To take those for ones Confederates who are brave and just. Vertue is a Weapon that one cannot be disarmed of. It is better to engage with a few brave men against all Cowards, than with many Cowards against a few brave men. We should give great heed to our Enemies, for they are the first that observe our Faults. That we should much more esteem a worthy man than a Kinsman. Vertue is the same in a Woman that it is in a Man. Good things are amiable, and bad things deformed. Account all ill things strange to you. Prudence is the securest wall; for it will neither dilapidate, nor be betrayed. We should erect us walls in our own impregnable Thoughts. He held his Discourses in the place of Exercises, called *Kynosarges*, a little way without the City Gates: whence some suppose the *Cynick* Philosophy to have had its Name. Himself was

called *Haplokyon*, (which is, Simple Dog): and he was the first (as *Diocles* tells us) that folded in the Mantle, and used it as his only Garment; and that carried about a Staff and a Scrip. *Neanthes* also writes that he was the first that folded the Mantle. But *Sosicrates* in the third book of his Successions, saith, That *Diogenes* the *Aspendian* was the first that let down his Beard, and used a Staff and scrip. This was the only man of all the *Socratics* that *Theopompus* speaks honourably of; and he saith, he was a very sharp Man, and that he could by the charms of his Conversation draw in whom he pleased; which indeed is very evident as well by his own Writings, as by *Xenophon's* Banquet. And he seems to me, to have been the first Author of the most Masculine Sect of the *Stoics*. Whence it is that *Athenans* the Epigram-writer speaks thus of them.

* Here was the beginning of Doublets and Jerkins.

† I read Διπλώσαι for ἀπλώσαι, with Salmastius in his Treatise de Pallio.

O you who have in Stoic Learning Skill,
Whose sacred Pages worthiest Maxims fill;
That Vertue's the sole Blessing of the Mind,
For she alone can save and bless Mankind.
The tickling joys of Flesh that others Chuse,
Are but the Raveries of * one freakish Muse.

* Epicurus.

It

called

It was he that lead *Diogenes* the way to Sedateness, *Crates* to Abstinence, and *Zeno* to Patience; and it was he that laid the Foundations of the Government of his Native City. *Xenophon* saith he was indeed exceeding gay in Conversation, but in other respects most temperate and grave. There go about ten Tomes of his Writings. The first in which he treats of Phrase or Forms of Stile: *Ajax*, or *Ajax's* Speech: *Ulysses*, or *Ulysses's*: *Orestes's* Defence, or of Drawers of Indictments. *Isographe*, or *Desias*, or *Isocrates*; it being against *Isocrates's* Speech, called *Amartyros*, (or without Testimonies.) The second Tome in which he discourses of the nature of Animals; of Propagation, or of Marriage; a Love Discourse; of the Sophists; a Physiological Discourse; of Justice and Valour, being his first, second, and third Perswasives; of *Theognis*, being his fourth and fifth. The third Tome, in which he treats of Goodness; of Valour; of Law, or of Government; of Law, or of fair and just; of Liberty and Slavery; of Trust; of a Steward; of Confiding, and of Victory; an Oeconomical discourse. The fourth Tome, wherein is his *Cyrus*; his *Hercules* the Elder, or of Strength. Tome the Fifth, wherein is his

Cyrus,

Cyrus, or of Monarchy; and his *Aspasia*. Tome the sixth, in which is his Truth; of Disputing, a Contradictory Discourse: *Sathon*, Of Contradiction, First, Second and Third: Of Discourse. Tome the seventh, in which is his Treatise of the Institution of Youth, or of Terms, First, Second, Third, Fourth and Fifth: Of Dying: Of Life and Death: Of things in the nether World: Of the use of Terms, or of Wrangling: Of Questioning and Answering: Of Opinion and Science, First, Second, Third, Fourth: Of Nature, First, Second: A Question about Nature, in two Tracts: Opinions, or of Wrangling: Of learning Problemes. Tome the eighth, wherein is his Discourse of Musick: Of Commentators: Of *Hommer*: Of Injustice and Impiety: Of *Calchas*: Of a Spy: Of Pleasure. Tome the ninth, in which is his Discourse of the *Odyssea*: Of *Minerva's* Rod: Of *Telemachus*: Of *Helena* and *Penelope*: Of *Proteus*: His *Cyclops*, or of *Ulysses*: Of the use of Wine, or of Drunkenness, or of the *Cyclops*: Of *Circe*: Of *Amphiarans*: Of *Ulysses* and *Penelope*: And of *Ulysses's* Dog. The tenth Tome, wherein is *Hercules*, or *Midas*: *Hercules*, or of Prudence, or of Strength: The Master, or the Lover: The Masters, or the Spies: Me.

He played upon
the name of I-
socrates.

Menexenus, or of Government: *Alcibiades*: *Archelaus*, or of Monarchy. And these are the things he wrote of. *Timon* therefore rallying him for the great number of his Books, calls him the Universal Tatler. He died of a wasting Consumption: At which time *Diogenes* coming in to visit him, said to him, *Hast thou any need of a Friend?* And once he came to see him with a little Dagger about him, and when he said, *Who will deliver me from these pains?* *Diogenes* pointed to the Dagger, and said, *This will.* But he replied, *I said from my pains, not from my life.* For he was thought to be over effeminate under his Distemper, through excessive love of Life. And I made my self the following Epigram upon him.

*Thou wast a Cur, in life, Antisthenes;
Words were thy teeth; black choler thy disease:
Now dead, thou'lt scare the Ghosts, thou'lt
look so fell:*

There should be one to lead thee down to Hell.

There were besides him three other *Antistheneses*: One a *Heraclitist*: The other an *Ephesian*: And a third an *Historian* of *Rhodes*. And now we have dispatched the Successors of *Aristippus* and *Phædon*, we will bring in next the *Cynicks* and *Stoicks*, the Followers of *Antisthenes*; and that in the ensuing Order.

The LIFE of

D I O G E N E S.

DI O G E N E S was the Son of *Ikefias*, a Banker, and by Birth a *Sinopese*. *Diocles* saith, that his Father keeping a publick Goldsmiths Shop, and stamping false Money, was condemned to Banishment: But *Eubulides* in his Treatise of *Diogenes*, saith, *Diogenes* himself was guilty of it, and therefore wandred abroad with his Father. Yea himself speaks in his * *Leopard*, as if he had coined Money. Some will have it, that being made Overseer of the Goldsmiths Work, and being over-perswaded by the Workmen, he went to *Delphi*, or else to the Temple at *Delos*, and asked *Apollo* whether he might do what he was perswaded to in his own Country; and he saying he might, and understanding the Oracle to mean the * publick Money, he Counterfeited the Change-Money, and was catch'd at it; and (as some say) condemned to Banishment; but (as others) he went of himself to Banishment out of fear. There are others that say, that his

D d

Father

* I read }
Παραδίδας for
Ποδὶν. See
in the Names
of his Books,

* Νόμισμα
may be taken
for Law, or
publick Opinion
is well as for
Money.

Father found the Money, and himself adulterated it; and that his Father was committed to Prison for it, and there dyed, but himself fled and came to *Delphi*, and there enquiring not whether he should turn Coiner, but what he should do to make himself most famous, and that thereupon he received * this Answer.

*That is, Stamp
false Coin, or
maintain Pa-
radoxical Op-
inions.

And being at *Athens* he sought Acquaintance with *Antisthenes*; but he shoving him from him, because he would entertain no Body, he forced himself upon him at last with long assiduity. And as one time he held his Staff at him, he stooped his Head to him, and said, strike, for you will never find a Stick hard enough to keep me from you, as long as I find you discoursing of any thing. From that time forward he became his Hearer; and being an Exile from his Country, he betook himself to a mean way of Living. Seeing a Mouse running over a Room (as *Theophrastus* tells us in his *Megarick*) and considering with himself, that it neither sought for a Bed, nor was affraid to be alone in the dark, nor desired any of our esteemed Dainties, he contrived a way to relieve his own Exigencies; being the first, as some think, that folded in the Mantle, because his Necessity obliged him to sleep in it: He also carried with him a

Scrip,

Scrip, which held his Victuals, and he made use of all places indifferently to eat, sleep, and discourse in. Once he pointed with his Fingers at *Jupiter's* Portico, and said, The *Athenians* have built me here a brave Palace to dine in. He used a Staff at first to lean on in the time of his Sickness; but afterwards he always carried it with him; yet not in the City, but as he walked in the Country, together with his Scrip, as *Olympiodorus*, Prince of *Athens*, tells us, and *Polyeuctus* the Orator, and *Lysanias* Son of *Æschriion*. Having written to one to provide him a Cottage, and he delaying, he made use of a Tub he found in the *Metroom*, instead of a House, as even himself relates to us in his Letters. In Summer time he would roul himself in hot Sand, and in the Winter he would embrace Statues clad with Snow; thus every way exercising himself to hardship. He was very good at ridiculing other Men. He would call *Euclid's* School, his * *Chole*, (that is, his Choler;) and *Plato's* *Diatribes* (or Exercise) his *Catatribes* (or Time-wasting.) The *Bacchanalian* Spectacles he would call the Fools Wonders; and the popular Orators, the Waiting Men of the Rabble. As often as he saw Commanders of Ships, Physicians, and Philosophers, he would

D d 2

say,

* *Χολή.*
a Pain.

say, Man was the most intelligent of all Animals; but when again he saw Expounders of Dreams, Diviners, and those that gave Ear to them, or such as were puffed up by reason of Honour or Wealth, he would say, he thought no Creature on Earth more fond. He was used often to say, He thought a Man ought to provide himself either with Sense or with a Halter. And once observing *Plato* at a great Feast lightly touching an Olive, he said to him; Learned Man, what made you sail to *Sicily* for the sake of these Messes, and will not now enjoy them when they are before you? to which he replied; By the Gods, *Diogenes*, I have cloy'd my self with Olives, and such kind of things, when I was there. What need had you then (said he) to sail to *Sicily*? Did not *Attica* then bear Olives? But *Favorinus* in his Various History saith, this was spoken by *Aristippus*. Another time as he was eating of dried Figs he met with *Plato*, and said to him; You may take part with me if you please: but he taking some and eating them, he said, I said thou mightest take part with me, not, that thou mightest Eat.

As on a time he trod upon his Carpets, when he had invited his Friends that were
come

come from King *Dionys* to see him, he said, I tread upon *Plato's* Vanity: He replied, How great a Pride dost thou discover *Diogenes*, while thou strivest to appear humble! Others say, *Diogenes* said, I tread upon *Plato's* Pride; and that he answered again; But with another Pride, *Diogenes*. But *Sotion* in his fourth Book saith, the Cur said this to *Plato*. *Diogenes* once begged a little Wine of him, and also a few dried Figs, and he sent him a whole Cask. Upon which he said to him, if one ask thee how much two and two is, thou wilt say twenty; and thus thou wilt neither give what one begs of thee, nor answer what one asks thee. This he spoke Drolling upon him for his endless way of talking. Being asked in what part of *Greece* he had seen brave Men, he answered, I saw at *Lacedæmon* brave Boys; but brave Men no where. He being one time discoursing upon a weighty Subject, and no body coming near him, he fell a tooting an idle tune. And as there were gathered a great Croud about him, he upbraided them with their haste in coming to hear Impertinencies, and their unconcerned Slackness in matters of Importance. He was wont to say, Men will strive for the Mastery in hunching and kicking; but
Dd 3 not

not a Man in true Worth and Goodness. He wonder'd at the Criticks, that could so anxiously enquire into the Disasters of *Ulysses*, and were ignorant of their own. He would say also, that Musicians could tune the strings of a Lyre, but left the Habits of their own Minds untuned, And that the Mathematicians pored upon the Sun and Moon, but overlook'd the common things that were at their Feet. Likewise that the Lawyers kept a great deal of Pother about talking of Justice, but never did it. Nay he said, the Lovers of Money would speak much against it, and yet lov'd it still entirely. He would often blame those that would commend honest Men for being above Money, but would, notwithstanding, themselves emulate the moneyed Men. He would be very much mov'd to see Men offer Sacrifice to the Gods for their Health, and yet would in time of Sacrifice eat contrary to their Health. He would say he much admired those Servants that looked on their Master while they Gormandiz'd, and yet snatch'd none of their Victuals from them. He would commend those that would talk of Marrying, and never Married; those that would talk of going to Sea, and never went to Sea; those that would talk of serving publick

lick Offices, and never served them; those that would talk of keeping handsome Boys, and never kept any; and those that made Preparations to go to live with great Men, and never came near them. He would also say, A Man should reach out his Hand to his Friend with his Fingers unclaspt. *Hermippus* in his Sale of *Diogenes* saith, How that being taken Captive and Sold, and being ask'd what he could do; he said, I can govern Men. And he said to the Cryer, make an *O yes*, and ask if any one will buy him a Master. Being forbidden to sit down, he said, Now I think on it, it is no great matter, for they buy Fish in what posture soever they lie. He said he much wondered that when we buy a Pot and a Lid, we try them with our Fingers; but when we buy a Man, we are content with only seeing him. He told *Xeniades*, that bought him, he ought to be obedient to him, though he was his Servant; for that a Pilot or Physician, though many times but Servants were yet obeyed. And * *Eubulides* saith in his Book entituled the Sale of *Diogenes*, that accordingly he instructed the Sons of *Xeniades* after the other Sciences in Horsemanship, Archery, Slinging, and Casting of Darts. And being at the place of the Games, he would not suffer the

* So I read
Eubulus.

Master of the Exercises to exercise them for the Games as was usual, but he himself would do it, only to get them a Colour, and to preserve their Health. These Children also got by Heart many things out of the Poets and Historians, and some things out of *Diogenes's* own Writings. And he was used to reduce every thing to an Abridgment for the ease of their Memories. He taught them within doors to be served with a slender Diet, and to drink Water. He caused them also to be polled to the Skin, and to go very plain in Habit, without either Gown or Sandals, and to be silent, and to look only upon themselves as they went along. He also took them out a Hunting. And they took great Care of *Diogenes*, and would often beg of their Parents for him. The same Author tells us, that he lived with *Xeniades* until he was an old Man, And that when he dyed, he was buried by his Sons; where *Xeniades* asking him how he would be buried; he answered, With my Face downward: And when he asked him why so? Because shortly (said he) the lower side will be uppermost. This he said, because the *Macedonian* Interest was already grown great, or because mean People were then advanc'd to great Places. When one brought him

to

to a brave House, and bid him not Spit after he had perceiv'd him to hawk, he spit full in his face, saying in his own Excuse, he could find ne'er a worse place to spit in. But some ascribe this to *Aristippus*. On a certain time he called out aloud, Ho! you Men; and when they were come together, he struck at them with his Staff; saying, it was Men I call'd for, not Rogues. This we are told by *Hecato* in his first Book of Sayings. They say, that *Alexander* said; If he had not been *Alexander*, he would have been *Diogenes*. He was us'd to say; Those were not * *Anaperoi* (that is maimed People) that were deaf and blind, but ^{Ανάνη} that had no *Pera* (that is a Scrip.) He ^{εσ} came once half trimmed into the young ^{Α Πύμ} mens Club (as *Metrocles* in his Sayings informs us) and was there beaten by them. But afterwards he wrote down the Names of them that beat him, upon a white Table, and went about the Streets exposing it to publick View; and thus he exposed them to Contempt, making them to be Condemn'd, and much blamed of all. He would say, he was the commended man's dog, but that none of the Commenders durst take him with them a Hunting. To one that said to him, I have got the day of the men in the *Pythian* Games, he answered, It is I have the day of the men, but thou

of

of the Slaves. To some that said to him, thou art an Old man, slacken a little now ; he answered, What if I were running of a Race, should I slacken towards the End, or mend my Pace ? Being invited to Dinner, he said he would not come ; for he had no Thanks Yesterday for coming. He would walk upon the Snow with his bare Feet, and do such other things as were above spoken of. He did also essay to eat raw meat, but could not digest it. He once catch'd *Demosthenes* dining at a publick house, and as he went to steal away, he said to him ; Thou wilt be so much the more in a publick house. Certain Strangers being once desirous to see *Demosthenes*, he reached out his * middle Finger and said, This is the *Athenians*

* *The Digitus infamis.*

* *Διμαγωγός.* * Rabble Guide. As one threw out a piece of Bread and was ashamed to take it up again, he willing to reprove his Folly, tyed a string to the Neck of an Earthen Pot, and drew it after him across the * Potters Yard. He was used to say, he did imitate Musick-masters ; for they were wont to go higher than the Note, that others might hit the true Note. He us'd to say, That most men were within a Finger of Madness : For that if a Man as he goes along put out his middle-Finger, he will be thought to be mad ; but if he

* Or Keramicon.

put

put out his Fore-Finger, he will be in his right Wits. He used to say ; That things of most value were sold for nothing, and on the contrary ; for that a Statue would cost three Thousand Silver Drachmaes, and * Bushel of Meal, but two small pieces of Copper. He said to *Xeniades*, that bought him ; Come let me see how you will do what you are bidden ; and he replied,

χολνξ.

Rivers swift Streams unto their Springs return.

He said, If in your Sickness you had bought you a Doctor, would not you be obedient to him, and not say, *Rivers swift Streams unto their Springs return ?*

One would fain have come to him to learn Philosophy of him, and he gave him a Hough of Bacon to carry, and made him follow him : But as he flung it down for very shame, and went his way. So sometime after he meeting him, laugh'd at him, and said, the Bacon Hough hath dissolved the Friendship betwixt me and thee. But *Diocles* tells us the Story thus. One saying to him, I give me your Command, *Diogenes* ; he took him along with him, and gave him half an *Obolus* worth of Cheese to carry ; but he refusing it, he said, Half an *Obolus* worth of Cheese hath dissolved

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ed the Friendship betwixt me and thee. Seeing once a little Boy drinking Water out of the Hollow of his Hand, he took his little Dish out of his Scrip, and threw it away, saying; This little Boy hath out-done me in Frugality. He threw away his Bowl also, when he likewise saw another little Boy, after he had broken his Dish, receiving his Lentile Pottage into a hollow piece of Bread. He would also argue that all things are the Gods. And wise Men are the Gods Friends, and Friends have all things common; therefore all things are wise Mens. Seeing one time a Woman Prostrating her self to the Gods after an unseemly manner, and willing to free her from her * slavish fear (as *Zoilus* of *Penga* relates) he came to her and said, Art thou not afraid, Woman, least God should stand behind thee, (for he fills all places with his Presence) and see thy unseemly Posture? He devoted the Picture of a Club-man to *Aesculapius*, which as People threw themselves down upon their Faces, ran to them and broke their Heads. He was wont to say, That the Curses in the Tragedies were all light upon him; for he was without City, without House, without Country, Poor, a wanderer, and had but one days Provision. He often said, he opposed Magnanimity to Fortune, Nature to Law, and Reason to Passion. As he was Sunning himself one day in the *Craneon*, *Alexander* standing by him, said, Ask of me what thou wilt, and thou shalt have it; he answered, Stand out of my Light. As one was reading a tedious Discourse, and at last disclosed the Blank at the end of the Book, he said, Courage my Masters I see Land. When one would prove by a Syllogism, that he had Horns, he clapped his Hand to his Forehead and said I feel none. In like manner, when one offered to prove there was no motion, he rose up and walked about. To one that discoursed of the Heavenly Bodies, he said, How long is it since thou camest from Heaven? A wicked Eunuch having written upon his House, *LET NO ILL THING COME IN HERE*, He said, Which way will the Master of the House come in? As he anointed his Feet with Perfumed Ointments, he said, The Perfume goes up from the Head into the Air, but from the Feet into the Nose. When the *Athenians* advised him to be initiated, affirming that such as were admitted to those Secrets, shall obtain Preheminence in the Nether World; he said, It would be an absurd thing, if *Agamemnon* and *Epaminondas* must live in Mire, and

Δεινὸν δαίμονα

and certain mean Fellows, if but initiated, be in the Islands of the Happy. As he saw Mice creeping upon his Table, he said, Look you here, *Diogenes* also feeds Parasites. When *Plato* called him Dog, he said, Very right, for * I am returned to those that sold me. When one asked him as he was coming out of the Bagnio, Whether there were many Men a Bathing, he answered, No : But to another that asked, whether there was a great Croud, he said, Yes. *Plato* having defined a Man to be an Animal with two Legs, without Feathers, and having gain'd great applause thereby, he stript a Cock, and brought him into his School, and said, here is *Plato's* Man for you : which occasioned him to add to his Definition, *With broad Nails*. To one that asked him what time of Day was best for a Man to eat his Dinner in, he answered, If he be a rich Man, when he will ; but if a poor Man, when he can get Meat. Seeing among the *Megaricks* their * Sheep clad with Skins, and their Children naked, he said, It is better to be a *Megaraean* Ram, than his Son. To one that hit him with a piece of Timber, and afterwards said have a Care ; he said, Dost thou intend to strike me again ? He called the Oratours the Waiting-men of the Rabble and

* He noted *Plato's* return to *Dionisyus*.

* The Ancients Cloathed their Sheep to save their Wool. See *Varro de re Rustica*.

and Garlands, the * Buddings out of Glory. Once he lighted a Candle at Noon day, and said I look for a Man. He stood once under a great Spout of Water, and when they that stood about him much pitied him, *Plato* being there also, said, If you design him any Kindness, go from him, intimating his Vain-glory. As one gave him a Blow on the head with his Knuckle, *Hercules* (said he) What a thing have I been all this while ignorant of, that one should walk about with a Helmet on ? But when *Midias* struck him on the head with his Knuckle, and said, There is three Thousand Drachmaes upon the Table for thee. The next day he took the * Gamesters Strapping Leathers, and thresh'd him soundly, and then said, there is three Thousand Drachmaes upon the Table for thee. *Lyfias* the Apothecary asking him, whether he thought there were any Gods or no ; he answered, How can I do otherwise, when I believe thee to be their Enemy ? but there are some that say, *Theodorus* said this. When he saw one besprinkling himself with Water, he said unto him, Miserable Wretch ! Dost thou not know, that as thou canst not by sprinkling free thy self from the Errours of Grammar, no more canst thou from the Errours of Life. He was used to blame Men

* *Exanthemata*, signify also Pimples or Breakings out. a Pun.

* Called *Cæsus*.

I read
 εὐχῶν for πρὸς
 πρὸς. with
 M. Casaubon.

Men about their * Prayers, saying, they asked for the good things, that seemed such to them, and not for those that were such indeed. To such as were frightened with dreams, he would say, They took no notice of what they did when awake; but busied themselves mightily about what they fancied in their Sleep. As the Herald proclaimed at the *Olympic Games*, *Dioxippus* wins the day of the men, he said he wins the day of the Slaves, and I of the men. He was very much belov'd of the *Athenians*. Therefore when a young Fellow had broken his Tub, they ordered him to be beaten, and gave him another Tub. *Dionysius* the Stoic, saith, He was taken after the Battle at *Charonea*, and carried away to King *Philip*; and being asked what he was, he said, I am a Spyer out of thy unsatiable Covetousness; upon which he was admired, and set free. *Alexander* once sending a Letter by one *Athlias* to *Antipater* at *Athens*, he being in the Company, said, *Athlias*, (that is miserable) from *Athlias*, by *Athlias*, to *Athlias*. When *Perdicca* threatned him, that if he would not come to him, he would kill him; he said, A great piece of Business, a Fly, or a Spider can do that. He would have had him rather to have threatned him with this; Though I must live

live without thee, I will yet live happily. He would often cry out and say, that the Godshad made the way to live very easy, but that it was hidden from such as sought for Comfits and Perfumes, and other such like things; which made him say to one who had his Shoos put on by his Man, Thou art not quite happy yet, if he doth not blow thy Nose for thee too, and that thou mayest have done for thee, if thou wilt but cut off thy Hands. Seeing once the * sacred Remembrancers * *ἱερομνηστές*, leading along a Man that had stolen a certain Sacrificing Bowl out of the Repository; he said, Do not the greater Thieves lead along the lesser. Seeing once a young Fellow casting Stones at a Cross, he said, VVell aim'd Boy, thou wilt hit the mark at last. When certain young Fellows stood about him and said, We are afraid thou wilt bite us; he said, Never fear it Boys; a Dog won't eat Beets. To one that prided himself in a Lyons Skin; he said, Leave off to disgrace the Coverings of Valour. To one that called *Callisthenes* happy Man, and mentioned how nobly he was treated by *Alexander*; He is therefore an unhappy Man (said he) that can neither dine nor Sup, but when *Alexander* pleases. When he wanted money, he would say he would go get his Friends

ves, which were the same with the ἱερογυμναίης, or ἀεθληταί. Their Office was to consult the Oracles, and to record their Answers, and to look after the Sacred Treasury, &c.

to pay him some, not to give him some As once he filthily abused himself in the Publick Market-place; he said, O that rubbing ones Stomach would keep away Hunger! As he saw a young Man going to Supper with certain great Men, he pluck'd him from them, and brought him away to his Friends, and charged them to shut him up. To a finical Young man that asked him a Question, he said, He would not tell him, till he took up his Cloths, and satisfied him whether he was a Man or a Woman. To a Youth that play'd at * *Cottabus* in a Bagnio, he said, The better thou dost it, the worse. Once at supper time some threw him Scraps of Bones as to a Dog, and he came and pist upon them like a Dog, and went his ways. The Orators, and all such as sought after Fame, he would call Thrice-Men, instead of Thrice-wretched. A rich Man without Learning, he would call a Sheep with a golden Fleece. Seeing written upon a Prodigal's House, *TO BE SOLD*, He said, I knew thou wouldest easily spew out thy Master, thou wast so full of Surfeits. To a young Man that very much complain'd of the multitude of such as came to trouble him, he said, Leave off to make signs of an affected uneasiness. Of a dirty Bath he said, Where must they wash

* A certain way of making Musick by dashing of Wine against the Floor in their Liberations.

wash that wash here? A rude minstrel being discommended by all the Company, he alone commended him, and being demanded his reason, he answered, Because being no better than he is, he yet chuses rather to fiddle than to steal. A Minstrel that was always forsaken by his Company, he saluted thus, Hail Mr. Cock; and when he asked of him the reason of his Salutation, he said, Because when thou tune'st, thou raise'st every Body up. As many stood gazing upon a young Youth, he stood just before them, and filled his Bosom full of Lupins, and * fell a eating them. And as the Company stared upon him, he said, He wondered how they came to leave looking on the Youth to stare upon him. When a Man that was excessive superstitious, said unto him, I will cleave thy Head in two at a Blow; he said, But I will * sneeze on the * Here I left and make thee tremble. As *Hegesius* read with entreated him to lend him some of his *Menagius*, Writings, he said, Thou art a Fool, that *παραδόν* for when thou wilt not chuse painted Figs, but *παρών* real ones, wilt yet neglect a real Exercise, and desire a * painted one. To one that * *Γεγραμμένον* upbraided him with his Exile, he said, My *πιν* Exile, wretched man, was the occasion of my being a Philosopher. Again to another that said, The *Sinopeses* have condemned

* I read *Ἐξαπτε* not *ἔξαυπτε*.

read with *Menagius*, *παραδόν* for *παρών*.

* *Γεγραμμένον* *πιν*.

demned thee to Banishment; he replied, And I have condemn'd them to stay at home. Seeing once an *Olympic* Victor feeding Sheep; he said, Good sir, you are suddenly past from the *Olympian* to the * *Nemean* (that is feeding) Games. Being asked why the Gamesters were men of no Sense, he said, Because they were built up of Beef and Bacon. He was once very importunate to have a Statue set up for him, and being asked his Reason, he said, I study to be disappointed. As he begged something of one (for he used to beg at first by reason of his great Poverty) he said, If thou ever gavest to any other man, give also to me; but if thou never gavest to any, begin with me. Being once asked by a Tyrant, what sort of Copper was the best to make a Statue of, he said, That sort that *Harmodius* and *Aristogeiton's* were made of. Being asked how King *Dionys* used his Favourites, he replied, Like bags, for he hang'd up the full ones, and threw the empty ones aside. A new married Man having written upon his House. **THE SON OF JUPITER, HERCULES, THE GAL-LANT CONQUEROR LIVES HERE, LET NO BAD THING ENTER;** He wrote under it. **THE RECRUITS CAME AFTER THE**

* *Nemean*.
In *Greek*, is
to Feed.
It is a Pun.

THE ENGAGEMENT. He would say, The Love of Money was the Metropolis of all Evils. Seeing a Prodigal eating of Olives in a Victualling-House, he said, If thou hadst din'd thus, thou wouldest not have supped thus. He would say, Good men were the Images of the Gods: and that Love was idle mens Business. Being asked, what was the most unhappy thing in humane Life, he said, an indigent Old man. Being asked what sort of Beast hit worst, he said of Wild Beasts, a Detracter, and of tame Beasts, a Flatterer. Seeing once a Centaur very ill drawn, he said, Which of these is * *Xείρων*. A *Pun*.
Chiron (that is the worst?) Smooth Language he would say, was a Sugared Halter. He would say, the Belly was the *Charybdis* of ones Livelihood. Hearing once that *Didymon* the Adulterer was apprehended, he said, he deserv'd to be hang'd up * by his Name. Being asked why Gold looked Pale, he replied, Because it hath many lying in wait to catch it. Seeing a Woman riding in a Sedan, he said, The trap is not big enough for the Beast. Seeing a Fugitive Servant sitting upon a * Well, he said, Have a Care young man you do not fall in. When he saw a Cloaths-stealer in a Bagnio, he said, Art thou come for * *Αἰσχυρὰ* are the Testicles. Another Pun.
* There was a Judicature at Athens, called *Phrear*, or the *W.L.* This also is a Pun.
E c 3 * *Allegation*.

* Ἀλειμαπὸν
and Ἄλλ' εἰ-
μαπὸν is ano-
ther Pun.

* *Aleimation* (that is a little Ointment,) or *Alpheimation* (that is some other sort of Garment ?) Seeing on a time a Woman hanging upon an Olive-tree, he said, O that all trees bare such Fruit ! Seeing one of those that used to strip dead People of their Cloths, he said ;

— *What dost thou here Friend ?*

One of the Dead to strip dost thou intend ?

Being asked by one, whether he had either a Girl or a Boy to his Servant ? he said, No. And he saying to him ; if he chanced to dye, who should bury him ? he said, He that should have occasion for the House. When he saw a handsome Boy carelessly Sleeping, he punched him with his finger, and said, arise, *Lest as thou sleep'st one run thee in the Back.*

To one that bought up very costly Provisions, he said,

Thou'lt quickly dye Boy, why dost buy such things ?

* μετὰ τὸν.

As *Plato* was discoursing * of abstracted Forms (or Notions) and chanced to name Table-hood and Cup-hood, he said, Good Mr. *Plato*, I see here a Table and a Cup, but can see no Table-hood nor Cup-hood ; to which he replied, Thou sayest well, for thou hast indeed Eyes which serve to see a Cup or a Table, but hast not that Intellectualness

lectualness that must discern Table-hood and Cup-hood. Being asked, which he thought the best time to marry in, he said, Young men should never marry, nor old men ever. Being asked by one what he would take to let him give him a blow on the head with his Knuckle, he said, A Helmet. Seeing a young man finically drest, he said, If thou dressest thy self for the Men, thou loosest thy labour ; but if for the Women, thou hast a naughty meaning. Seeing on a time a young man to blush, he said, Take heart my Lad ; for that is the colour of Vertue. Hearing once one Lawyer impeaching the other of Theft, he condemned them both, saying, The one had committed Theft, and the other had lost nothing. Being asked what sort of Wine he loved best, he said, That which I drink at other Mens Cost. To one that told him, a great many laugh'd at him, he said, But I am not laugh'd at. To one that said Life was an evil thing, he said, It was not Life that was Evil, but an evil Life. To such as counselled him to go look for his Servant that was run away, he said, It would be an absurd thing if *Manes* could live without *Diogenes*, and *Diogenes* could not live without *Manes*. As he was dining upon Olives, and

one presented him with a Cake, he threw it away, and said,

Stranger be gone out of the way of Kings.

And another time upon the like occasion, he said,

*He lash'd, and * drove along.—*

Being asked what sort of Dog he was, he said, When I am a hungry, I am a *Maltese* (or Lap-Dog;) but when my Belly is full, I am a *Molossian* (or Mastiff:) Most men do not Care to go a hunting with the Dogs they most Commend, by reason of the great labour in following them, no more are you able to live with me, because you are afraid of my hardships. Being asked whether Philosophers could eat Cakes, Ay (said he) they can eat any thing like other Men. Being asked why Men gave Alms to Beggars, but nothing to Philosophers, he answered, Because they expect to be lame and blind themselves; but have no hopes of becoming Philosophers. He once begged an Alms of a very Covetous Man, and seeing him backward to give him any thing, he said to him, Friend I beg of thee for my Nourishment, and not for my Funeral.

* *Ελάσας.*
Signifies both
driving and
Olives. It is
a *Puzz.*

Funeral. Being once twitted with having coined false Money, he said, Time was when I was such a one as thou art; but thou wilt never be such a one as I now am. And to another that upbraided him with the same thing, he said, I once pist a Bed too, but I don't now. Coming once to *Myndos*, and seeing their Gates very large, and their City but small, he said, You Men of *Myndos*, I advise you to shut up your Gates for fear your Town should run out. Seeing once a Stealer of Purple apprehended in the very Act, he said;

Strong Fate, and Purple Death hath on thee seiz'd.

When *Craterus* once invited him to come to live with him; he said, I had rather lick Salt at *Athens*, than live on the most delicious Fare with *Craterus*. As once he accosted *Anaximenes* the Oratour, who was a very fat Man, he said to him, Give us poor folks some of your Belly; for thereby you will both ease your self, and benefit us. As he was once in the midst of his Harangue, he held out a piece of hang'd Meat, and diverted the Audience. At which when *Anaximenes* was much enrag'd; he said, An *Obolus* worth of hang'd meat hath spoiled *Anaximenes's* Speech. Being once

once upbraided with having eaten his victu-
als in the Market-place, he answer'd, Why,
it was in the Market-place that I was Hun-
gry. Some ascribe this also to him, That
Plato seeing him washing of Herbs, came
to him, and said softly in his Ear; Hadst
thou made thy Court to *Dionysius*, thou
hadst not needed to have washed Herbs;
and that he answered him again as softly,
If thou wouldst have washed Herbs, thou
wouldst not have made thy Court to
Dionysius. To one that told him, that
most People laugh'd at him, he said, Per-
haps the Asses laugh at them: But nei-
ther do they heed the Asses, nor I them.
when he saw a young Youth addict him-
self to Philosophy, he said, It is bravely
done of thee, to divert the Lovers of thy
Body to the Beauty of thy Mind. As one
was admiring the great number of * Vo-
tive Tables hung up in the *Samothracian*
Temple, by such as had escaped Ship-
wrack; he said, There would have been
a great many more, if every one that
was cast away had hung up one. But
there are some that say, this was spoken
by *Diagoras the Melian*. To a very hand-
some young Youth that was going to a
Banquet, he said, Thou wilt come worse
back. But when he came back, he said to him
the next day; I am come back, and am

never

* They were
the Pictures of
Men in Ship-
wrack.

never the * worse: he said, Thou art* *Chiron* is
not become *Chiron* (that is worse) but in Greek,
Eurytion (that is wider) He once beg'd *Worse*, and
of one a thing very difficult to be grant- the name of a
ed him; and the Party said to him; Ay, *Centaure*, and
if you can perswade me to it; he answer- *Eurytion*, the
ed, If I could have perswaded thee, I Name of a
would have bidden thee hang thy self. *Man*.
When he was coming back from *Laceda-*
mon to *Athens*, a certain Man asked him
whither he was going and whence he
was coming? he answered, I am co-
ming from Manland, and going to Wo-
manland. As he was returning from the
Olympick Spectacles, and one asked him,
Whether there was a great Croud there;
he said, there was a very great Croud,
but a few Men. He compared Prodigals
to Fig-trees that grew upon a steep Preci-
pice, of whose Fruit a Man never tastes,
but the Crows and the Vultures eat them.
When *Phryne* the great Curtezian had set
up a Golden *Venus* at *Delphi*, he wrote
these words upon her. BY THE IN-
TEMPERANCE OF THE
GREEKS. As *Alexander* once stood
by him and said, I am *Alexander* the
great King; he replied, And I am *Dio-*
genes the Dog. Being asked what he did
to be called Dog; he said, I wag my tail
to those that give me any thing; I bark
at

at those that give me nothing, and I bite those that do me harm. As he was picking of Figgs off a certain Fig-tree, the Keeper said to him, there was a Man hang'd on that Tree two days ago; he replied, Then I will Purify it. Seeing an *Olympick* Victor often fixing his Eye upon a Curtezian; he said, Do you see how this Ram of * *Arimanes* hath his Neck twisted about by a poor paltry Wench? He would say, Beautiful Curtezians were like poysoned Mede. As he was eating his Dinner in the Market-place, those that stood about him often called him Dog; but he said unto them, You are the Dogs that stand about me while I am Eating. When two effeminate Persons went to hide themselves from him; he said, You need not fear me, a Dog won't eat Beets. Being asked about a Boy that had been Debauched, whence he was; he said, From * *Tegea*. When he saw an unskillful Gamester practising Physick; he said to him, What dost thou mean? Dost thou design to cast them down now, that formerly won the Field of thee? Seeing a Son of a Common Woman throwing a Stone among a Crowd; he said, Have a Care Boy least thou hit thy Father. When a Beautiful Boy shewed him a Sword that had been presented him by his Minion; he said, It is a very fine

* That is of Mars, who was so called by the Assyrians.

* *Tegy* Is a House of Vice, and Tegea an Arcadian City; and so it is a Pun.

fine Sword, but it hath a dirty Handle. As some were commending those that had given him something; he said, But you don't commend me, who was worthy to receive it. When one demanded back his Mantle of him: he said, If thou gavest it to me, I will keep it; but if thou didst but lend it; I will use it. One that had been a supposititious Child telling him he had Gold in his Mantle, he said, Very right, and that is the reason I suppose it (or lay it under me,) when I sleep. Being asked what advantage he had by Philosophy; he answered, If nothing more, yet to be prepared for every Fortune. Being asked whence he was, he said, I am a * *Cosmopolite*. When some offered Sacrifice that they might have a Son, he said to them; but you offer no Sacrifice for his Qualifications. As on a certain time he was desired to contribute to an *Eranos* (or charitable Collection,) he said to the *Eranarches* (or overseer of the Collection.)

* Or a Citizen of the World.

* Spoil whom thou wilt, from Hector keep thy Hands. * I suppose he

He would say Curtezians were turned E'vael-Queens to Princes; for they could beg what they pleased of them. When the *Athenians* had voted Alexander to be the God *Bacchus*, he said to them, I pray make me *Sarapis*. To one that upbraided

turned E'vael-Queens into E'vael-Queens to make a Joke of it.

braided him for going into unclean places, he said, The Sun goes into Jakes, and yet is not defiled. As he supp'd in the Temple, and had pieces of * foul Bread set before him, he took them up and threw them away, saying, No foul thing should come into the Temple. To one that told him, Thou knowest nothing at all, and yet pretendest to be a Philosopher; he said, If I do but pretend to Wisdom, even that is to Philosophize (or affect Wisdom.) To one that commended his Child to his Tuition; telling him, he had most excellent Parts, and a most towardly Disposition; he said, What need hath he then of me? He said, That those that discours'd well, and acted not accordingly, were nothing better than a Harp. For that had neither Hearing nor Sense. He crouded once into the Theatre as others were coming out, and being asked his Reason for it; he said, Opposition is the Study of my whole Life. Seeing on a time a young Man making himself look like a Woman, he said, Art thou not ashamed to contrive worse for thy self than Nature hath done for thee? For she hath made thee a Man; but thou wouldst force thy self to be a Woman. As he saw a simple Fellow tuning of an Instrument, he said to him, Art thou not ashamed

to

to tune Sounds upon a piece of VVood, and leave thy mind untuned for Life? To one that said to him, I am not fit for the Study of Philosophy; he said, VVhy dost thou live then, if thou dost not care to live well? To one that despised his own Father, he said, Art thou not ashamed to despise him upon whom thou valuest thy self. Seeing a handsome young man with mean Discourse; he said, Art thou not ashamed to draw a leaden Sword out of an Ivory Scabbard? Being upbraided with having drunk in a Tavern, he said, I am trimmed in the Barbers Shop too. Being twitted with having received a mantle of *Antipater*; he said,

The Gods fam'd gifts must not be cast away.

To one that shov'd a piece of Timber upon him, and then said have a Care Sir, he striking him with his Staff, said, Have thou a Care. To one that very earnestly importun'd a Curtezan; he said, miserable Fellow! Why wouldst thou obtain that of her, which thou hadst better be without? To one that perfumed himself, he said, Have a Care lest the sweet Scent of thy Head make thy Life to stink. He would say, Servants were slaves to their masters, and bad men to their Lusts. Being

ing asked why Slaves were called *Ανδράποδοι* (which is as much as to say, *Footmen*,) he said, Because they have Feet like Men, but Souls like thine, that askest me that Question. Once he begged of a bad Husband a whole *Mina*, and he asking him why he begged but an *Obolus* of other Men, but of him a *Mina*; he said, Because I hope to receive of others again: But whether I shall receive any more of thee or no,

— *Lies wholly in the Knees o'th Gods.*

Being told that he begged, but *Plato* did not; he said, *Plato* begs too, but,

*Holding his Head near,
Lest others overhear.*

Seeing once an unskilful Archer Shooting, he sat down just by the Mark, and said, Lest he hit me. He would say, Lovers mist of their Pleasure. Being asked whether Death was an evil thing, he said, How can that be an evil thing, that we cannot feel when it comes? To *Alexander* standing by him and saying; Dost thou not fear me? What art thou (said he) a good thing or a bad? He replied a good: Who then (said he) would fear a good thing? He was wont to say, That Learning was Sobriety to the young, Conso-

Consolation to the Old, Riches to the Poor, and an Ornament to the Rich. To *Didymon* the Whoremaster, as he was medicating of a young Womans Eye, he said, Have a Care, least while thou art medicating the Maids Eye, thou vitiate the * Pupil. As one told him that his Friends were Plotting against him, he said, What shall a Man do, if he must use his Friends and his Enemies alike? Being asked what was the most becoming thing among Men? he answered, Assurance in Conversation. Coming once into a School-masters House, and seeing a great many painted Muses, and but a few Scholars; he said: * With the Gods, Mr Schoolmaster, you have a great many Scholars. He was used to do every thing in publick view, that related either to *Ceres* or to *Venus*. And was wont to form such conclusions as these. If there be no absurdity in eating ones Dinner, neither is there in eating ones Dinner in the Market-place. But there is no absurdity in eating ones Dinner: There is therefore no absurdity in eating ones Dinner in the Market place. And as he very often * polluted himself in the publick View, he would say, O that I could assuage my Hunger by rubbing my Stomach! There are several more sayings of the like Tendency, attributed to him, which would be long here to relate, they being so many. F f He

* *Κῆρη* and *Pupilla* signify a Virgin as well as the Eye-sight. This is therefore a *Pun.*

* *Σὺν Θεοῖς*, with the Gods may signify by the help of the Gods, and so it is a *Pun.*

* *Χερσὶν ὥσπερ*.

He said there was a twofold Exercise; the one of the Mind, and the other of the Body. That the later of these created in the Mind such quick and agile Phantasies in the time of its Performance, as very much facilitated the acts of Vertue. But that the one could not be compleat without the other, (no more than Health could be without Strength,) whether we regard the Body or the Mind. And he gave Reasons to prove how easy it was to pass from Corporal Exercise to Vertue. For that we see what a strange agility of Hand ordinary Artizans attain to by their Assiduity, as well in the Mechanick as other common Trades. And what a Pitch both Harpers and Gamesters arrive to by their continual Labour and Application. And he doubted not to say, That if they would have diverted that Exercise to their Mind, their Labour would have proved both profitable and successful. For he said, That as nothing in Human Life could be well done without much Exercise, so that alone was able to master any thing. Those therefore whom want of Knowledge rendred unfortunate (he said) should lay aside useles Labours, and take upon them those that agreed with Nature, that so they might live a happy Life. For that the very Contempt of Plea-

Pleasure when attained to by long meditation was most delectable. And as those that have been accustomed to live Voluptuously, had great regret in passing over to a contrary Course; so those that had been exercised to the contrary, did with great Pleasure despise Pleasure. Thus he used to Discourse, and thus appeared to have been his Practise: So that he might well be lookt upon as a Coyner of false Money, while he assigned nothing to Law in comparison of what he did to Nature: Affirming himself to follow the same Form of Life with *Hercules*, as preferring nothing before Liberty: And saying, All things were wise Mens own: Forming such Conclusions as were before mentioned, viz. All things are the Gods own: The Gods are wise Mens Friends: Friends have all things common: Therefore all things are wise Mens own. As to Law, he said; it was not possible to * support Gentility and Greatness without it: For (said he) out of a City there is no use of * Gentileness: A City is a thing of Gentileness: Without Law there is no use of a City: Therefore Law is a thing of Gentileness. He would Droll upon Families, Great Names and such kind of things, calling them the Varnishes of Vice; and would say there was no rightful Republick, but that

* Πολιτεύς-
δαι.

* Ἀρείου.

that of the whole World. He said also that Women ought to be common, affirming that true Marriage was nothing else, but for a Man to get a Woman in the mind to let him lye with her : And that therefore the Children ought to be common also : And that there was nothing amiss in taking a thing out of a Temple, or in tasting the Flesh of certain forbidden Animals : And that there was no impiety in eating even the Flesh of Men, as was evident from the Practise of some forreign Parts. And he affirmed that according to sound Reason, All things were in all things, and for all things : For there was *Flesh in Bread, and Bread in Salad : And that the smallest parts are in all things drawn in and exhaled forth by certain insensibly Inlets and Outlets ; as he * fully proves in his *Thyestes*, (if those Tragedies be his, and not his Disciples, *Philiscus* of *Ægina*, or *Pasiphon's* Son of *Lucian*, who as *Favorinus* in his various History relates, wrote after his Decease.) Musick, Geometry, Astronomy and other such things he wholly slighted, as but useles and unnecessary Studies.

His greatest Talent lay in sudden Repartees, as is manifest from what hath been already spoken. He also bore his own Sale with great Generosity : For as

* Nota bene.

* Laercius was an Epicurean.

he sailed to *Ægina* and was taken by certain Pirates commanded by one * *Scirpalus*, he was carried away to *Crete* and there exposed to Sale. And as the Cryer demanded of him what he could do, he replied ; I can govern Men : And pointing to a certain *Corinthian* whom he saw to be in good Habit, (he being the above mentioned *Xeniades*;) he said ; Sell me to this man : For he hath need of a Master. *Xeniades* then bought him and carried him away to *Corinth*, and gave him the Charge of his Children, and entrusted him with the care of his whole House. And he demeaned himself so well, that his Master ran about the Town and said : A good *Demon* is come to my House ! *Cleomenes* in a Treatise called his *Pedagogicon* saith, his Followers would fain have ransomed him ; but he called them simple Men, and said ; Lions were not Servants to those that fed them, but those that fed them were Servants to them : For that fear was the Property of a Servant, but wild Beasts kept men in fear. He had in him a very strange faculty of persuasion, insomuch that he would take whom he would with his Conversation.

It is related, how one *Oæscritus* an *Ægine*se having two Sons, sent the younger

of them by name *Androsthenes* unto *Athenes*, who when he had heard *Diogenes* Discourse tarried there with him : And that thereupon he sent his elder Son also (being the before named *Philiscus*) and that *Philiscus* also was detained there : And yet in the third place, the Father himself went, and was also joyned in Philosophy with his Children : So great a Charm there was in the Discourses of *Diogenes*. There heard him also *Phacion* Sirnamed the Good and *Stilpon* of *Megara*, and many other * Persons of great Quality. He is said to have died at about ninety years of Age : But there are different accounts of his Death. For some say, that upon eating a raw * *Pourcontrel* he was taken with the Gripping of the Guts and so died : But others say, he held in his Breath until he died, of which number is *Kerkidas* the *Megapolitan* (or *Cretan* as others call him) saying in his *Melambicks* thus :

*That Sinopese is no more what he was,
Feeding abroad, with Staff and folded Pall
He clapt his Lips to's Teeth and bit his Breath
And flew to Jove : So now * Diogenes
Thou art Joves Son indeed and Heavens Dog*

* His name signifies sprung of Jupiter.

* *Andres πο- λιπλοι.*

* Here read with Menagius Πολύποδς for Βοδ; πόδς, which is a Neates foot.

Others say, that as he went to share a *Pourcontrel* among the Dogs, they bit him by the Ligament of his Leg, whereof he dyed. But his familiar followers (as *Antisthenes* relates in his Successions) were of the opinion that he dyed by holding in his Breath. For he then passed his time in the *Craneon* (which is a place for publick Exercises before *Corinth*) where his Disciples according to their Custom, coming unto him found him closely wrapt up in his Mantle, and not believing him to be asleep (for he was not of a sleepy nor drowsie Temper) they opened his Mantle and found him expired. And they believed he had done this from a great desire he had now to steal privately out of the World. Whereupon (they say) there arose a strong Contest among his Followers, who should have the burying of him : Yea, that it went so high as to come to blows : But that at last their Parents and Governours coming in, he was by them interred by the Gate that leads to the *Isthmus*. They also set a * Pillar upon his Grave, and upon that a Dog of *Parian* Marble. And afterwards his Citizens honoured him with Statues of Copper, and wrote upon them thus :

* *Alterwise :* Tomb Stones were Originally Altars.

*Copper decays with time, but thy Renown,
Diogenes, no age shall e're take down;
For thou alone hast taught us not to need,
By thinking that we do't : And hast us freed
From cares ; and shew'd the easy way to Life.*

There is also this of my own upon him
in the Prokeleusmatick Measure :

*Diogenes, what made thee take thy flight
To th' Netherlands : It was a mad Dogs bite.*

But some others say, that as he was dying he gave a great Charge to those about him, to cast him out unbury'd, that every Beast might have part of him : Or else to throw him into a Ditch and cover him with a little dust : But others that he desired to be flung into the River *Ilissus*, that he might benefit his Brethren there. *Demetrius* in his Treatise of Namesakes saith ; that *Alexander* dyed at *Babylon*, and *Diogenes* at *Corinth* upon the very same day. He was an Old man in the Hundred and *Fourteenth *Olympiad*. And there go about these Books of his : His Dialogues : His *Kephalion* : His Fishes : His Jay : His Leopard : His Commons of *Athens* : His Republick : His Art of Morality : His Treatise of Riches : His Love Discourse :

* So Jo. Meursius amends it: it was Thirteen in the Copy.

Discourse : His *Theodore* : His *Hypsisas* : His *Aristarchus* : His Treatise of Death : His Letters : His seven Tragedies, viz. His * *Semele* ; His *Thyestes* ; His *Hercules* ; His *Achilles* : His *Medea* ; His *Chrysisippus* ; His *Oedipus*. But *Soficrates* in the First Book of his Successions and *Satyrus* in the Fourth of his Lives say, there is nothing of *Diogenes's* extant. And *Satyrus* adds further that those trifling Tragedies were written by *Philiscus* of *Aegina*, *Diogenes's* Follower. But *Sotion* in his seventh Book, saith that these following were the only things *Diogenes* ever wrote : Of Vertue : Of Good : A Discourse of Love : The Beggar : *Tolmaus* : The Leopard : *Cassander* : *Kephalion* : *Philiscus* : *Aristarchus* : *Sisyphus* : *Ganymedes* : His sayings : His Letters :

There have been in all five *Diogeneses* : The First was *Diogenes* of *Apollonia*, the Naturalist : His Book began thus ; Now I am to begin my whole Discourse, I think it my Duty to render the beginning of it indisputable. The Second was he of *Sicyon*, who wrote of the Affairs of *Peloponnesus*. The Third was this *Diogenes*. The Fourth was a *Stoick*, born at *Seleucia*, but named the *Babylonian* by reason of the Vicinity. The Fifth of *Tarsus*, who wrote about Questions in Poetry which he attempts

* So I read for Helena out of Athenæus.

tempts to resolve. But the Philosopher Diogenes, Athenodorus saith in the eighth Book of his Walks, to have always appeared with a Shining Countenance, by reason he used to anoint himself often,

The LIFE of

MONIMUS.

MONIMUS was born at Syracuse, he was a Disciple of *Diogenes*, and a Servant of a certain Banker of *Corinth*, as * *Socrates* relates. *Xeniades*, who had bought *Diogenes*, coming very often to see him, and telling him of his rare Perfections, as well in Conversation as Behaviour, brought *Monimus* at last to be passionately in Love with the Man. For he presently began to feign himself Mad, and flung about the Change Money, and all the Silver that was on the Board. In-
somuch that his Master was glad to part with him. Upon which he presently be-
took himself to *Diogenes*. He also often
followed

* So I read for
Socrates.

followed *Crates* the *Cynick*, and kept much Company with such kind of Men; which help'd to confirm his Master in his Opinion, that he was Mad.

And he afterwards became a Man of good account, insomuch that *Menander* the famous Comœdian made mention of his Name; for in one of his *Drama's* called *Hippocomus*, he spoke thus:

*O Philo, Monimus was very wise,
Although of small esteem, few such can prize:
Not Master of one Scrip; for he had three,
(A rich Philosopher indeed!) yet he
Utter'd no Sentence grave like a deep fellow,
Like KNOW THY SELF, which Vulgar
Sages bellow;
But was above such toys: For he said that
Conceited thoughts begot conceited Chat.*

This Man was of a Genius so ponderous that he slighted Praise, and wholly made after Truth. He composed certain Ludicrous Tracts, in which he privately couch-
ed very serious things. He wrote also two Treatises of the Inclinations, and one Persuasive.

The

The LIFE of

ONESCRIPTUS.

SOME say that he was of *Ægina*: But *Demetrius* of *Magnesia* saith, he was an *Astypelæan*. He also was one of *Diogenes*'s Prime Disciples. And he seemed to have something in him that made him very much to resemble *Xenophon*. For *Xenophon* followed *Cyrus* into the Wars, and he *Alexander*. *Xenophon* wrote the Institution of *Cyrus*, and he the Education of *Alexander*. *Xenophon* wrote the Encomium of *Cyrus*, and he the Encomium of *Alexander*. He is very like him also in his Style, and differs not from him, but as the Copy from the Original. *Menander* also surnamed *Drymos* the famous Admirer of *Homer*, was a Disciple of *Diogenes*, and *Hegesæus* surnamed *Cloius* and *Philiscus* of *Ægina*, as we told you before.

The

The LIFE of

CRATES.

CRATES was the Son of *Ascander*, and a *Theban* Born: He also was one of the prime Disciples of the *Dog*. But *Hipobotus* saith he was not the Disciple of *Diogenes*, but of *Bryson* the *Achaan*. There go about these Verses of his, made after a Travesty fashion.

Pib' midst o'th' Land of Vana Gloria,
There is a Citty called Scrippia:
A Town it is both fair and fat Sir,
Well fenced round; but nothing hath Sir.
Into this doughty Town dare enter,
Neither sir Fop, nor sir Lick-Trencher.
Nor yet your Liquorish Fool that barter
His Coin and Health for Whores hind Quar-
ters.
It's stor'd with Onions, Figs, and Garlick,
With Scraps of Bread, it knows no fare like.
For these the Neighbours do not swagger,
Nor buff and ding, and draw the Dagger:
They have no Cut-throat Sparks to guard 'em,
Nor Fame, nor Pence for to reward 'em.
There

There is also his much talk'd of Diary,
which is as followeth.

* So Casaubon and Menagius: It is ten in the Copy.
*Write pay'd my Cook ten Mina, very right,
Item * five Talents to my Parasite.
A Drachm toth' prating Doctor, and no more.
Sirra! set down a Talent to my Whore.
Just nothing to my scurvy Counsellor:
Three Halfpence to my wise Philosopher.*

He was wont to be termed the Door-
opener, because he would go into every
Bodies House, and give them free advice.
There are also these Verses of his.

*Those sacred Truths I learnt by help Divine,
Or my own Toil; those only I call mine.
Th' Estate I once both fair and large believ'd,
I am of that by Vanity bereav'd.*

He said also he had got by Philosophy;

A Peck of Lupins, and to care for nought.

There also goes about this Distick of his.

*Fasting or length of time Loves Fires will
chill;
If that won't do the work, a Halter will.*

He flourished about the three and thirtieth

th Olympiad. *Antisthenes* saith in
his Successions, that upon seeing of *Tele-*
phus in the Tragedy carrying a little Basket
about the Stage, and looking very mean
and poor, he had a violent Impulse upon
his mind, to turn *Cynick* Philosopher.
and that having converted his whole Pa-
trimony into Silver (for he was a Man of
the first rank) and amassed together the
sum of about a Hundred, or two Hundred
Talents, he distributed them among his
ellow Citizens; and himself became so
cultured a Philosopher, that *Philemon* the
Comedian had taken notice of him in one
of his Plays. For he saith,

*Crates, that he might hardy be, put on
A Cloak in Summer time, in Winter none.*

But *Diocles* saith, that *Diogenes* perswa-
ded him to turn his Lands into Commons,
and if he had any Money, to fling it in-
to the Sea, (As to *Crates's* House, it
had been long before demolished * by * I insert here
Alexander, and his Wife *Hipparchia's* by *Καττοκλόν*
Philip.) And as any of his Kindred a- with *Menagi-*
dressed themselves to him in order to dis-
wade him from it, he would many times
run after them with his Staff; for he was
very high mettled. But *Demetrius* of
Magnesia saith, He setled his Money upon
a

* *Idem*.

* Clement
of Alexandria
saith, he
called it Ku-
voμαία, or
Dog-Wedlock.
See Menagi-
us's Notes.

a certain Banker in Trust, agreeing with him, That if his Children should prove to be * common Men, he should pay it to them; but if they chanced to be Philosophers, he should distribute it among the Commonalty of the Town: reckoning they would have occasion for nothing if they proved Philosophers. *Erato* saith, that he having a Son by *Hipparchia* (of whom we shall speak more anon) whose Name was *Pasicles*, as soon as he was arrived to years of Maturity, he brought him to his Servant-maids Apartment and told him: That was his * Fathers way of wedlock: And that the Adulterers in the Tragedies had Exiles and Stabbings for their pains, and the Whore-masters in the Comedies did by their Debauchery and Drunkenness make themselves mad. *Crates* had also a Brother named *Pasicles* and a Disciple of *Euclid*. *Favorinus* in the second Book of his Memoires relates a pleasant story of him: For he saith, that as he was interceding with the Master of the Games for a certain Person that had committed a fault, instead of his Knees he touched his Lips: At which he being much enraged, What's the matter with thee (said he) are not thy Lips thine as well as thy Knees? He was used to say, it was impos-

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sible to find a man without some Fault; But that it was with the best of Men, much as it was with a Pomegranate, in which there would be some Grain or other rotten. Having once quarrelled with *Nicodromus* the Harper, and he having given him a Black and Blew Eye, he hung a Scrawl of Parchment before his Forehead, having written upon it, * *NICODROMUS FECIT.*

* As if he had
been a Carver
or Painter,

He would set himself industriously to rail at the common Whores, that he might exercise himself to bad Language. As *Demetrius Phalereus* had sent him some Bread and Wine, he spoke disdainfully of him, and said; O that the Springs would afford me Bread too! From whence it is plain, that he was used to drink Water. Being reproved by the *Athenian Astynomi* (or Censors) for wearing linnen Garments, he said, I will shew you *Theophrastus* himself clad in Linnen. But they not believing him, he brought them into a Barbers-Shop, and shewed him to them as he was Trimming. Being once scourged by the Master of the Games at *Thebes* (some say it was done at *Corinth* by *Euthyocrates*) and being dragged along by the Heels, he shewed his Unconcernedness by repeating over the following Verse.

G g

* H:

* It is spoken * *He haul'd him by the Leg o're Heaven's Sell.*

Homer, who was thrown down from Heaven by Jupiter, and fell in the Island Lemnos.

But *Diocles* saith, he was dragg'd along by *Menedemus* of *Eretria*. For he being a handsome Fellow, and believed by many to be very obliging to *Asclepiades* of *Phlius*, *Crates* clapped his hand upon his Buttock, and said, Is *Asclepiades* within? At which *Asclepiades* being extreemly nettled, dragg'd him along by the heels, as was above related; upon which he rehearsed the verse above-spoken. Moreover *Zeno* the *Cittiean* in his Book of Sayings, tells us, he one while sewed an old Sheeps Skin to his Mantle to render himself the more disfigured. He was also of a very disagreeable Aspect, and therefore was much laugh'd at when he exercised: But he would often lift up his hands and say, Take Comfort *Crates* in thy Eyes, and the other Parts of thy Body, and thou shalt one day see these People that now deride thee, shrivel'd up with Age and Sicknes, and Praising thee, but condemning themselves for their Slothfullness. He was used to say, A Man should study Philosophy so long, until Leaders of Armies appeared to him to be but Leaders of Asses. He would say,

Those

Those Men that conversed with Flatterers were in as forlorn a condition as Calves in the Company of Wolves: For that neither of them had their Friends about them, but on the contrary such as lay in wait for their Destruction. When he perceived himself to be dying, he chanted this over to himself.

*Dear Hump-back now thou go'st
Unto the Nether Coast:
Thou'st lived of the most.*

For he was now grown crooked through Age. To *Alexander*, asking him whether he was desirous he should rebuild his Native City or no, he said no, what to do? It may be another *Alexander* will come and destroy it again: He added moreover, that he for his Part had Poverty and Obscurity for his native City, which he was sure could never be taken by Fortune, and that he was a Citizen of *Diogenes*, that could never be supplanted by Envy. *Menander* makes mention of him in a certain Comedy of his, named the *Twins*, in these words,

*Thou shalt go rambling with me all thy Life;
Mantled about like Cynick Crates Wife.*

And again the same Author saith this of him.

G g 2

He

*He set his Daughter out to hire,
And gave them thirty days to try her.*

The LIFE of METROCLEES.

METROCLEES was his Disciple and Brother to Hipparchia; who being formerly a Hearer of Theophrastus the Peripatetick, was of so abasht a Temper, that he happening once in the midst of an Exercise to break Wind backwards, he went home and lock'd himself up, resolving never to come abroad any more. Which when Crates had understood by a Friend, he went at his request to give him a visit, having first filled his Belly with Lentile Pottage for the nonce. He then began to perswade him by many Arguments that he had committed no absurdity at all: For it would have been like a Prodigy, if he had not discharged the Wind according to its natural Course. And in the close of all he let fly himself, and thereby put him in heart again, comforting him by the Similitude of the two Facts. From that time forward he became his Auditour, and was a very able Man in Philosophy. As he was once burning his own Writings (as Hecato tells us in

in the first Book of his Sayings) he rehearsed over the following Verse.

These are the Phantomes of my younger Dreams.

As who should say, they are but meer Whimsies. Some say, that as he was committing to the Flames the Lectures of Theophrastus, he said over this Verse.

*Vulcan come quick * Thetis hath work for thee.*

* Meric Casaubon thinks Thetis here alludes to the first Syllable of Theophrastus: But I believe he meant Water by Thetis, and that he insinuated the Weakness and insipidness of those Writings he committed to Vulcan's Discipline.

He was wont to say, there were some things that might be purchased with Money, as a House: and others that must be bought with long time and hard Labour, as Learning? Also that a great Estate was a mischievous thing to one that could not wisely manage it, He died of old Age stifling himself. His Disciples were Theombrotus and Cleomenes: Theombrotus's was Demetrius of Alexandria, and Cleomenes's Timarchus of Alexandria, and Echeclus of Ephesus: Of which Echeclus was also a Hearer of Theombrotus, and of him Menedemus, of whom we shall treat hereafter. Menippus of Sinope was also a Man of note among them.

The LIFE of HIPPARCHIA.

HIPPARCHIA also the Sister of Metrocles was caught by his

Discourses : And they were both of them of *Maronea*. And she fell passionately in Love with *Crates*, and with his Conversation, and way of Living, not regarding any one of her Suitors, nor either Wealth, Parentage, or Beauty : But *Crates* was all these to her. Nay she threatned her Parents, she would make away with her self if she might not have him. *Crates* therefore being earnestly entreated by her Parents to perswade the Girl against it, did all he possibly could. And at last finding he could not perswade her, he stood up, and set down all his Implements before her, and said to her here is your Bridegroom, and here is his Estate. Consider now how you will like these things, for you are no Companion for me, if you cannot follow my course of Life. The Girl chose so to do, and immediately took up the same habit with his, and went about with him, and would both lye with him, and * go to Suppers with him in open view. She went once to the House of *Iysimachus* to a Banquet, where she ran down *Theodor*, surnamed the *Atheist*, by propounding this Sophism to him. That by doing whereof, *Theodor* cannot be said to commit Injury ; neither can *Hipparchia* by doing it be said to do Injury ; But *Theodor* by beating of himself,

* Note, the Grecian Women were not allowed to go to Feasts, or to eat with Men.

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 self, cannot be said to commit Injury. *Hipparchia* therefore by beating *Theodor* cannot be said to Commit Injury. But she answered nothing to what she had said, but began to pull up her Coats. But *Hipparchia* was neither put out of Countenance, nor any way discomposed by it, as in such cases Women are used to be. But on the contrary, when he said to her,

— *Who's this that's hither come,*

* *Leaving her Shuttle in the Loom ?*

She presently replied ; *It is I, Theodor*. Dost thou really think I have provided ill for my self, if I have employed the time I should have spent at my Looms in the getting of Knowledge ? These and a Thousand more such things are said of this Woman Philosopher.

* There goes about a little Book of *Crates's*, it being his Epistles, in which he shews himself to be a very excellent Philosopher : His Stile is sometimes very like unto that of *Plato*. He wrote also certain Tragedies, in which he maintains the sublimest Character of a Philosopher. Of which this that follows is an Example.

*One House my Home shan't be ;
 Nor one Town my Country ;
 But every House my Home,
 My Country where I come.*

He died a very old Man and was buried in *Boetia*.

* Women in ancient times were the only Weavers.

* This passage shews that the Lives of *Metrocles* and *Hipparchia* are to be included in that of *Crates*, and therefore *Menagius's* Corrections may be here spared.

The LIFE of

M E N I P P U S.

MENIPPUS also was a *Cynick* Philosopher, being by descent a *Phœnician*, and as *Achaicus* tells us in his *Ethics*, a *Servant*. But *Diocles* saith, his Master was of *Pontus*, and that his name was *Baton*. And his unfeignable Covetousness rendring him a most indefatigable Beggar, he got so much Money at last as to make himself a Freeman of *Thebes*. There is nothing in him that deserves much remark. But his Books are very well fraught with matter of Laughter, and are in some respects equal to those of *Meleager*, who was his Contemporary. *Hermippus* saith, he was called, and really was, a * Day-usurer. For that he was used to lend upon Interest to poor Seamen, and to take their Pledges. Insomuch that he amassed together a very considerable sum of Money. But at last a Plot was laid against him, and he was robbed of it all; upon which he grew so discontented, that he hang'd himself.

* *Hæcog.*
Δυσκοῦς.

And

And I have diverted my self with him as followeth.

Menippus you may know the Cretan Cur, But Syrian Born, and the Day-usurer, (So was his name,) How Theban Thieves bad broke His House by Night, and all his Money took; Because he knew not what to Dogs belong'd. He had not Patience to stay to be hang'd.

But there are some that say his Books are not his own, but *Dionysius's* and *Zopyrus's* and the *Colophonians*, who having written by way of Pastime and Droll, gave their Compositions to him, as one that had skill to put them into Order. There were in all six *Menippi*: The first was he that wrote of the *Lydian* Affairs, and made an Abridgment of *Xanthus*. The Second was this *Cynick*. The third was a *Stratonicean* Sophist, and a *Carian* by Nation. The fourth a Statuary. The Fifth and the Sixth were Painters. *Apollodorus* makes mention of both these. And the Books of the *Cynick* are in all Thirteen, viz. His Evocation of Ghosts; his Wills; his Letters, which he embellished with the Names and Persons of the Gods; against the Naturalists; against the Mathematicians; against the * *Literators*. Against the Birth-

* *Γραμματικοί.*
αἱ.

Birth-days of *Epicurus* and the Twentieth Days celebrated by his Followers; and so the rest in order.

The LIFE of *MENEDEMUS*.

This is the Epicurean Atheist - that Plutarch wrote two Tracts against.

MENEDEMUS was the Scholar of * *Colotes of Lampacos*. This Man (as we are told by *Hippobotus*) arrived to that degree of Extravagancy, as to take upon him the habit of a Fury, and to go up and down saying, He was come from the nether World to spy out Peoples Sins, that so at his return down, he might acquaint the Dæmons there with them. And this was the kind of Garb he wore. A dark-coloured Gown down to his Feet, and girt about him with a Purple Girdle; an *Arcadian* Bonnet on his Head, having the twelve signs of the Zodiack interwoven in it; Tragick Buskins on his Feet; a huge long Beard, and an ashen Stick in his Hand.

And these are the Lives of each of the
Cynick

Cynick Philosophers; to which we will subjoin what they hold in common among them: For we esteem this as a Sect in Philosophy, and not (as some think it) as only an affected way of Living. Their Opinion therefore is, that Logicks and Physicks should be laid aside, (in which they agree with *Arista of Chios*) and that we ought to addict our selves wholly to Morals. And what some ascribe to *Socrates*, that *Diocles* attributes to *Diogenes*, saying he was wont to say, we should make it our Enquiry:

What's good or bad within our proper Doors.

They decline also the * ordinary Course of Arts. Therefore *Antisthenes* was used to say, sober Persons should never learn Letters, for fear they should be perverted by other Mens Reasonings. They also take away Geometry, Musick, and all such kind of things. *Diogenes* therefore said once to one that shewed him a new Sun-dial, Ay, it is a fine thing, and very useful to prevent one from loosing ones Dinner. To one that made Ostentation to him of his Skill in Musick, he said,

Counsell

*Counsellors of Men rule Towns and Houses too,
Which playing on the Fiddle will not do.*

They likewise hold; That a Life agreeable to Vertue is a Man's last Good, as *Antisthenes* tells us in his *Hercules*; in which they exactly agree with the *Stoicks*: For there is a kind of Affinity betwixt these two Sects; which hath made some to define *Cynicism* to be a short Cut unto Vertue. And *Zeno* the *Cittiean* lived like them. They are moreover for a very mean way of Living, and for using only a necessary Diet, and wearing nothing but old thredbare Mantles, and contemn Wealth, Honour, and Parentage. And therefore some live altogether upon Herbs and cold Water, and use such places for Shelter as they next meet with, and live in Tubs, as did *Diogenes*, who would often say; It was the Property of the Gods to need nothing, and of such as were like the Gods, to make use of but few things. They believe also that Vertue may be acquired, as *Antisthenes* writes in his *Hercules*. And that a wise Man should never be rejected. And that he merits Love. And that he will never do amiss. And that he is a Friend to his Like. And that he

com.

commits nothing to Fortune. But the things in the midst betwixt Vertue and Vice, they term Indifferents, in the same manner with *Aristo* of *Chios*. And these are the *Cynicks*; we will next pass to the *Stoicks*, who began in *Zeno*, who was Disciple to *Crates*.

Diogenes

Diogenes Laertius,

Containing the
Lives, Opinions, and Sayings

Of the most Eminent

PHILOSOPHERS.

The Seventh Book.

Translated from the Greek by R. M.

The LIFE of ZENO.

ZENO, the Son of *Mnasceas*, or *Demeas*, a *Cittiean*, was born in a City of the *Greeks*, in the Island of *Cyprus*, inhabited by the *Phœnicians*.

He was wry-neck'd; with his Head leaning more to one Shoulder than the other; as *Timotheus* the *Athenian* relates.

in his *Lives of the Philosophers*. And *Apollonius*, the *Tyrian*, reports him to have been very lean and slender of Body, very tall, and of a swarthy Complexion. For which Reason, there were some that Nick-nam'd him *The Egyptian Sprigg*, or *Vine-Branch*; as *Chrysippus* testifies in his first *Book of Proverbs*. Moreover, his Thighs were always swollen to excess; his Joints ill compacted, and weak. Therefore, as *Perseus* writes in his *Symposiasts*, he declin'd all Invitations to plentiful Feasts; feeding most heartily upon Figs, either green, or dry'd in the Sun.

He was a hearer of *Crates*, as already has been said. Afterwards he adher'd to *Stilpo* and *Xenocrates*, for Ten Years together; as *Timocrates* asserts in his *Dio*. At what time, he also very much frequented *Polemo's* School. *Hecaton* likewise, and *Apollonius* the *Tyrian*, report, that upon his consulting the Oracle, What Course was fittest for a Man to take, that intended to regulate and govern his Life after the best manner? The Deity return'd for Answer, That he should keep Consortship with the Dead. Upon which, he fell to reading the Writings of the Ancients.

As for *Crates*, he met with him by this Accident: Being bound for Greece, in a Vessel

Vessel from *Phœnicia*, which he had laden with Purple, he was cast away not far from the *Piræum*. Thereupon, in a deep Melancholy for his Loss, he came to *Athens*, at that time Thirty years of Age; he sat himself down in a Book-Seller's Shop. When, after he had read a while in the Second Book of *Xenophon's Commentaries*, pleas'd with the Subject, he enquir'd where any such Men dwelt? The Words were no sooner out of his Mouth, but *Crates* accidentally passing by, the Book-seller pointing to him, bid him follow that man. And so from that time forward he became a Hearer of *Crates*; whose Philosophy, as being that for which he had a great Reverence, he readily and quickly learnt; but his Modesty would never permit him to affect the impudent Behaviour of *Cynic* Moroseness. *Crates* therefore, having a mind to cure him of that same Bashfulness, gave him a Pot of Lentil-Potage to carry through the Street call'd **Keramicum*; but perceiving him to be ashamed, & that he hid his Pot under his Garment, with a Slap of his Cane he brake the Pipkin, so that the Liquid Potage ran down *Zeno's* Heels of a Colour somewhat ignominious. Upon which *Zeno* nimbly mending his Pace, *Crates* cry'd out, *Hey---You Merchant of Eel-*

* A Street in Athens, where all the common Curtesans liv'd.

skins,

skins, whither away so fast? The Mischance will never spoil thy Marriage. Thus for some time he was a Hearer of *Crates*; at what time having written his Commonwealth, several jok'd upon him, and said, *They were only the *F--ts of the Dog's Tail.*

Several other Treatises he wrote upon various Subjects, under the following Titles: *Of Life according to Nature. Of Instinct, or the Nature of Man. Of the Affections. Of Decency. Of the Sight. Of the Law. Of Grecian Education. Of the Whole. Of Signs. Pythagoricals. Universals. Of Words. Five Homeric Problems. Of Poetry. Of the Hearing.* He was also the Author of certain *Solutions of Questions*, relating to several Sciences: Two Books of *Consultations, Commentaries, Crates's Morals*; which were all his Works.

At length he left *Crates*, and for twenty years together heard the Persons before-nam'd; at what time he is reported to have us'd this Expression: 'Twas then that I only sail'd with a prosperous Gale, when I suffer'd Shipwrack. Some assert, that he spoke thus when he sojourn'd with *Crates*. But others ascertain us, that he liv'd at *Athens* when his Ship was cast away; and that when he heard the

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News,

Cicero also acknowledges his Commonwealth to have been but a kind of Slovenly Piece.

Pliny re-
cites it thus ;
Thou dost
but com-
mand me,
O Fortune,
to become
a Philoso-
pher so
much the
sooner.

News, he cry'd out, * *Thou dost well, O Fortune, thus to compel me to a Thread-bare Cloak, and the Stoa, or the Philosopher's Portico.* Betaking himself therefore to the *Poecile*, or the *Vary-colour'd Portico*, so call'd, from the great variety of Painting with which it was adorn'd by the hand of *Polygnotus*, designing it a Place of Peace and Quiet, that had been a Place of Sedition; he there began to teach his Philosophy, and read upon several Subjects. For in that Place, during the Government of the Thirty Tyrants, no less than fourteen hundred of the *Athenians* had been put to Death.

Thither a great Number of Disciples flock'd to him; and for that reason they were call'd *Stoics*, who before from his own Name were call'd *Zenonians*; as *Epicurus* testifies in his Epistles. Formerly also the Poets that frequented that Place, were call'd in like manner by the Name of *Stoics*, according to *Eratosthenes*, in his *Eighth Book* of the *Ancient Comedy*; by whose means the Name became very numerous.

By this time the *Athenians* had a high Esteem for *Zeno*; insomuch that they entrusted him with the Keys of the City-Gates, and honour'd him with a Crown of Gold, and a Brazen Statue. And the

the same Honours his own Countrymen conferr'd upon him; believing his Statue to be an Ornament to their City. The *Cittians* of *Sidon* paid him the same Respect. *Antigonus* also was his great Admirer; and when he came to *Athens*, always went to hear him, and made him frequent Invitations to his own Court. To which, though he gave modest Denials himself, yet he sent *Persæus*, one of his familiar Acquaintance, the Son of *Deme-trius*, a *Cittian* by Birth, who flourish'd in the hundred and thirtieth *Olympiad*; at what time *Zeno* was far stricken in years. The Epistle sent him by *Antigonus*, ran in these Words, as it is recited by *Apollonius* the *Tyrian*, in his Life of *Zeno*.

King *Antigonus* to *Zeno* the Philoso-
pher, Greeting.

I Am apt to believe, that *Fortune* and Honour have render'd my Life much more remarkable than Thine: But on the other side, for Learning, Knowledge, and perfect Happiness, I cannot but think thee far above my self: Therefore have We sent thee this Invitation to Our Court; deeming thou wilt not be so unkind, as to deny Our Request. By all means therefore be sure to let

let Me enjoy thy Society, upon the Receipt of This; assuring thee, that thou shalt not be only Mine, but the Instructor of all the Macedonians. For he that is able to teach, and conduct to Virtue the Prince of the Macedonians, must of necessity be no less sufficient to instruct his Subjects in the Noble Lessons of Fortitude and Probity. For such as is the Guide and Leader, 'tis most probable, that such will be the Disciples.

To which Zeno return'd the following Answer.

Zeno, to King Antigonus, Health.

I Applaud thy Desire of Learning, as being really true, and tending altogether to Benefit; not Vulgar, which only drives at the Corruption of Manners; for he that applies himself to the Love of Wisdom, declining those common Pleasures of the Crowd of Mortals, which only effeminate the Souls of Youth, not only shews himself by Nature, but by Choice, inclin'd to Virtue and Gallantry. And such a Person, endu'd with a Noble and Generous Mind, with less Practice, so his Teacher not being wanting in his Instructions, will readily and easily attain to that Perfection which he aims at.

Now

Now then, as for my self, I lie fetter'd with the Distempers of Old Age, in the Eightieth Year of my Age; and therefore the Happiness of attending thy Person, is deny'd me: But I have sent thee one of my Disciples, for Learning, Instruction, and what concerns the Mind, a Person equal to my self; but far surpassing me in Strength of Body; with whom conversing, Thou wilt not want whatever may conduce to compleat thy Felicity.

With this Epistle he sent away *Perseus* and *Philonides* the Theban; of whose Familiarity with *Antigonus*, *Epicurus* makes mention in his Epistle to his Brother *Aristobolus*.

To which I thought fit to add the Decree which the *Athenians* made in his behalf: Of which, this is the Copy.

The DECREE.

A *Archenides*, then Governor, in the Ward of *Acamantis*, during the Sitting of the Fifth * *Prutany*, the Thirtieth Day of *August*, and the Three and Twentieth of the Sitting of the said *Prutany*,

* The *Prutany* was a Council of 50 Men, of whom

10 made a Court; and govern'd by Turns in their Months; so that the Fifth *Prutany* happen'd to be in *August*.

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tany,

tany, the Assembly of the Chief Magistrates, *Hippo*, *Cratistoteles*, *Xympeteo*, *Thraſo*, the Son of *Thraſo* the *Anacæan*, with the reſt of the Court, thus Decreed: *Whereas Zeno*, the Son of *Minaſcus* the *Cittian*, has for many years liv'd a *Philosophical Life* in this City, and in all things has be-hav'd himſelf like a *Perſon of Virtue and Sincerity*, exhorting all Men that ſought his In-ſtruction, to *Honeſty and Frugality*; as alſo in his own Perſon ſetting a fair Example be-fore their Eyes, by leading a *Life altogether conformable to his Precepts*; wiſhing him therefore all good Fortune, the People have thought meet to give a public Mark of their Commendations of *Zeno*, and to crown him with a *Crown of Gold*, according to the Laws, as the Reward of his *Virtue and Temperance*; and further, to erect for him a public Monu-ment in the * *Ceramicum*: Moreover, for making the *Crown*, and building the *Tomb*, the People have made choice of five *Atheni-ans*, who ſhall alſo take care that this Decree be engrav'd by the Public Scribe upon two Pillars; of which one ſhall be ſet up in the Academy, the other in the *Lycæum*; and the public Treasurer to pay the Charges of the Engraving: to the end all men may know that the People of Athens underſtand how to value good Men, both living, and after their Deceafe. For Surveyors alſo, they make

* The Place appointed for the burial of thoſe that were ſlain in the Wars.

Choice

Choice of Thraſo the *Anacæan*, *Philocles* the *Pyræan*; *Phœdrus*, the *Anaphlyſtian*; *Melo*, the *Acarnean*; *Nycethus*, the *Sympelletean*; and *Dio*, the *Pœænean*.

Antigonus the *Caryſſian*, affirms, That *Zeno* never deny'd himſelf to be a *Cittian*. For he himſelf being one who contribu- ted to the Structure of the Bath, and be- ing preſent when *Zeno* beheld the Inſcrip- tion of *Zeno* the *Philosopher*, upon the Pillars; he heard him alſo deſire, that the Addition of *Cittian* might be put in.

When he follow'd *Crates*, he made a Cup with a Cover to it, wherein he car- ry'd his Money to ſupply *Crates* with Ne- ceſſaries where-ever he went.

His Eſtate alſo was valu'd at a Thouſand Talents when he firſt came into Greece; and it is ſaid farther, that he us'd to lend his Money to the Sea-men upon *Bottom- rec*.

In his Diet he was very ſparing; a ſhort pittance of Bread and Money, and a ſmall Draught of ſweet Wine ſatisfying his Hunger.

He rarely made Uſe of Boys; and once he took to his Bed an ordinary Maid- Servant, that he might not be thought to hate the Sex.

He liv'd in the House of *Perseus* ; who, thinking to please him, one time among the rest, brought him home a young Mistress; but so little did he regard his Friend's Kindness, that after he had stripp'd her, he deliver'd her back to the Embraces of *Perseus*.

He was of so easie a Nature, that he could comply with all Humors ; insomuch that he would drink to a Pitch with *Antigonus*, who would take him along with him, when he went to be merry with *Aristocles* the Harper ; but then he would hide himself up for a time.

He avoided all Popularity, refusing to sit in the uppermost Seats ; though the Crowd were far more troublesome to him. Nor would he be seen to walk with more than two or three at a time. And to others he gave Money to forbear thrusting upon him, and to keep off the Throng ; as *Cleanthes* reports in his Treatise of *Brass Coins*. At another time, the People being gather'd about him, pointing to the Wooden Rails of the Altar, at the upper end of the *Stoa* ; *This Altar*, said he, *formerly stood in the middle of the Portico, but because it was cumbersome, it was remov'd where it now stands by it self ; in like manner, if you would but stand a little further off, you would be less troublesome to Us.* At another

another time, *Demochares*, the Son of *Laches*, embracing him, and offering, if he desir'd it, to speak and write to *Antigonus*, as one that would be sure to supply him with whatever he wanted, he took it so hainously, that he would never come into his Company more.

It is reported, That after *Zeno's* Decease, *Antigonus* should use this Expression ; *What a Sight have I lost !* And therefore he made it his Request, by *Thraso*, his Ambassador to the *Athenians*, That he might be buried in the *Ceramicum*. And being ask'd, Why he so much admir'd him ? *Because*, said the King, *that after many and great Presents that I made him, he was never the more vainly proud ; but still the humblest Person in the World.*

Moreover, he was full of Doubts and Queries ; and whatever he heard or read, he weigh'd it exactly : For which Reason, *Timon*, in his *Silli*, gives him this Character ;

*Like Red-nos'd Bawd the Mortal there I
saw,
That in the shady Stoa laid the Law ;
Bedlam Phoenixa, Gammer Prate-apace ;
For you might think him Woman by his
Face ;*

Her

*Her Wicker-Basket all the while ran o're;
But empty-headed as an old Bandore.*

He was a diligent Observer of *Philo* the *Logician*, with whom he spent much of his Time; for which Reason he was admir'd by *Zeno* the younger, no less than his Master *Diodorus*.

Timon also derides the Shabbiness of his Attendants; who were all a sort of Needy, Rascally, Nasty *Tatter-de-mallions*.

*Close at his Heels a Crowd of Varlets creep,
Old Hats, Buy any Brooms, and Chimney-Sweep,
In Tatters, Rags and Jags, see where the Clown
They follow; the meer Scum of all the Town.*

He had a Morose, Dogged, Surly Look; and his Forehead was all furrow'd into Wrinkles. His Habit also was very mean, approaching next to Barbarous Penury, under pretence of Frugality.

When he reprov'd any Person, he was very quick and concise, not using many Words; nor would he do it too closely, but expressing himself at a distance; as when he twitted a spruce young Gallant, that pass'd slowly by him in his Chariot:
He

He does well, said he, to keep his Eyes off the Dirt; for he cannot see himself there, as he does in his Glass.

Another time, a certain *Cynic*, telling him, he had no Oil in his Cruse, desir'd him to bestow some upon him; to whom *Zeno* made Answer, *He would give him none*: As he was going away, he bid him take notice which of the two was the more impudent.

Being wantonly affected toward *Chremonides*, when the Lad and *Cleanthes* sat down, he rose up; at which *Cleanthes* admiring, *I have heard, said he, the most skilful Physicians say, that the best Cure for a Swelling is Rest.*

Two Persons at a Banquet, lying upon the same Couch, and *Zeno* observing, that he who lay uppermost, and next to himself, bobb'd the lowermost in the Tail with his Foot, he fell a butting the Bum of the next to him with his Knee. Upon which, the uppermost turning about; *What's the Matter, said he, Dost think thy Neighbour felt any Pleasure?*

To a great Lover of Boys, *I fear me, said he, those Masters will never have much Wit, that are always conversing with Children.*

He was wont to liken a neat Oration, that was nothing to the purpose, to the
Coyn

Coyn of *Alexandria*, which was pleasing to the Eye, and flourish'd about with curious Letters, but never a whit the more in value for that; but those that were otherwise, to the *Tetradrachma's* of *Athens*, that were rudely and slovenly cut; many times surpassing those Harangues that were more politely writ.

When his Disciple *Aristo* recited some things without any Grace of Delivery, other things with a rash and over-confident Vehemence, he said to him, That 'twas impossible that any man should commit such Absurdities, whose Father had not begotten him when he was drunk. Therefore he call'd him *Prater* and *Babler*, himself being a Person of few Words.

Observing a large Fish set before a notorious Glutton, that us'd to leave nothing for his Companions, he took away the Fish, as if he intended to have eaten it. To whom, not knowing well how to take it, *How dost thou think*, said he, *thy Companions should bear with thy greedy Appetite every day, if thou canst not brook my hearty Feeding for once?*

Another time, when a young Stripling began to ask certain Questions, with a Peremptoriness not becoming his Age, he led the young Gentleman to the Looking-Glass, and bidding him take good Notice

of his own Face; ask'd him, *Whether he thought such Questions became his years?*

To one who told him, That several of *Antisthenes's* Works did not please him, for which, he also appeal'd to the Judgment of *Sophocles*; he put the Question, *Whether he thought well of any of the same Author's Writings?* Who answering, That he had not seen all; *Art not thou then ashamed*, said he, *to cull and remember what Antisthenes has said amiss, and yet to take no Notice of what he has done well.*

To one that found fault with the Brevity of the Philosophers Sentences, he reply'd, That *their very Syllables ought to be shorter than others, if it were possible.*

To one that found fault with *Polemo*, for that he propounded one thing, and spoke another; knitting his Brows, *Did it not shew*, said he, *how highly he preferr'd those things that were granted?* He was wont to say, That a loud Voice and a vehement Gesture became an Orator, as they did an Actor; only that he was to beware how he splay'd with his Mouth, or skew-skaw'd his Lips to and again, as many did, through difficulty of Utterance. Moreover, That they who spake well, were not to permit their Auditors Leisure to stare, like Work-men who put their Pieces to shew. On the other side, That

That it became the Hearer to be so intent upon what was deliver'd, as not to permit himself time to take Notes.

To a young prating Fool that spake more then became him; *Thy Ears*, said he, *are run into thy Tongue.*

To a handsom young Man, that said, He did not believe a Philosopher could be in Love; *There is nothing*, said he, *more irksom to us than Beauty.*

He was wont to say, That most Philosophers in many things were meer Fools; in slight and fortuitous things Illiterate. To which he added that of *Caphefius* the Piper, who, observing one of his Scholars to fill his Instrument with more Wind then was necessary, gave him a Rap, and told him withal, *That good Play did not consist in Sound, but Sound in good Play.*

Another time, a certain *Rhodian*, wealthy and handsom, came to him to be his Schollar; unwilling therefore to receive him, he bid him go sit upon the Stone-steps that lead to the Public Guild, to dirty his fine Cloak; and when he had done so, to go and live a while among the Beggars, that he might be accustom'd to their Tatters; upon which the young man departed. He was wont to say, *That there was nothing so mis-becoming as Pride and Lustiness, especially in young Men.*

He advis'd all young Students, not to trouble their Brains about Words and Sounds, but to exercise their Minds about what was truly beneficial; for fear of attaining no farther then to a meer Smacking in Learning.

He admonish'd Youth to be careful in the Observance of all imaginable Decency and Modesty, both in their Gate, their Gestures and Habit; frequently repeating those Verses of *Euripides* concerning *Capaneus*.

*A plentiful Estate supply'd his Wants;
Yet all his Wealth ne'er made him vainly
Proud;
But humble still, as th' humblest of the Poor.*

He was wont to say, That there was no greater Obstacle to the gaining of Knowledge, then Poetry; and that there was nothing which we stood more in need of then *Time*.

Being ask'd, Who was a true Friend? he answer'd, *The t'other My self.*

Having discover'd one of his Servants in a piece of Thievery, he chastiz'd him severely; at what time the Servant crying out, *What ill Luck had I to steal! And to be bang'd for thy pains;* reply'd his Master.

To

To a Minion of one of his familiar Friends, beholding him with a black and blue Eye; I see, said he, *the Footsteps of Anger, not of Love.*

To one that was anointed all over with precious Ointment; *Who's this*, said he, *that smells so much of Woman?*

To one *Dionysius*, a frequent Retraitor of his own Opinions, who ask'd Why he did not correct himself? *Because*, said he, *I do not believe thee.*

To an impertinent young Man, that put the Question, Why we have two Ears, and but one Mouth? *Because*, said he, *we should hear more, and speak less.*

Another time, as he was sitting at a Banquet, and saying never a Word, to one that ask'd him the Reason why? *Go tell the King*, said he, *that here is one knows how to hold his Peace.* For it seems the Question was ask'd by one of *Ptolomy's* Ambassadors, who were before not a little solicitous to know, what Character they should give of him to the King.

Being ask'd what he thought of Detraction and opprobrious Words? He reply'd, *As if an Ambassador should be sent away without an Answer.*

Apollonius Tyrius relates, That when *Crates* pull'd him away by the Cloak from *Stilpo*, he made him this Answer; *Crates*, said

(said he) *the best way to take a Philosopher, is, by the Ears; for if thou canst prevail, thou hast me sure; but if thou forcest me, my Body perhaps may follow thee, but my Heart will continue with Stilpo.*

He also liv'd with *Diodorus*, as *Hippobatus* relates; with whom he study'd *Logic*; wherein, when he came to be a Proficient, he repair'd to *Polemo*, with an intention to abate his Pride: Who, as it is reported, so soon as he saw him coming, *O Zeno*, (cry'd he) *I am not ignorant of thy creeping in at the Garden-Doors, to steal away my Precepts, and wear them after the Phœnician manner.*

It is also farther said of him, That when his Master told him, there were seven sorts of *Logic* in Human Dialect; he ask'd his Master, what he would have to teach 'em all? Who, demanding a hundred, he gave him two hundred Pieces; such was his Affection to Learning. He is said to be the first also that defin'd the Word *καθήκον*, that is, *Becoming Duty*, and wrote a Treatise concerning it.

He was wont to transpose the two Verses of *Hesiod* thus;

*The best of Men obedient lives
To him that true Instruction gives:*

||

And

*And Good is he, by restless Pains,
Who all things of himself attains.*

Whereas in *Hesiod* they run thus ;

*The best of Men by restless pains,
To all Things of himself attains ;
Nor Evil he, that yielding lives
To him that true Instruction gives.*

But *Zeno* thought him the better Man
that gave Ear to true Instruction, and
made a right Use of it, then he that of
himself understood all things : For the
one was Master of *Understanding* only ;
but the other by Obedience put in execu-
tion what he understood.

Being ask'd, why he was so austere ?
He reply'd, *That Humor empties when I
take off my Cups. Lupins are bitter, but be-
ing steep'd in Water, become sweet. And
Hecatoteftifies, That he would abate of his
Severity at such kind of Computations :*
being wont to say, *That it was better for
a man to falter with his Feet, then with his
Tongue.*

He affirm'd, That men became good
by little and little ; but that it was not a
small thing to do good. Which Saying is
by others attributed to *Socrates*.

He

He was a Person of extraordinary Pa-
tience, a moderate Feeder, affecting ge-
nerally a rare Diet ; and never wore any
other then a very thin Cloak : So that it
was said of him,

*Nor could the Winter's Cold, nor pouring
Rain,
Nor scorching Heat, or Sickness tame this
Man ;*

*But like the meanest of the Vulgar Crowd,
All Seasons his Transparent Cloak with-
stood :*

*For Day and Night, by restless Study
charm'd,
The Labour of his Mind his Body warm'd.*

Nor were the Comic Poets aware of
the Encomiums which they gave him,
while they bestow'd their Jokes and Sar-
casms so freely upon him ; among whom
Philemon was one in his Comedy, call'd
The Philosopher ; where he cries,

*A Parsnip serves for Bread, for Meat a
Sprat ;*

*A Draught of Water, and a Mess of
Chat :*

*And thus our new Philosopher has found
A way to keep his Wits and Body sound.*

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Yet

*Yet though he teach his Scholars to be
poor
And starve, they say, he has Disciples
store.*

Others father these Verses upon *Posidippus*. And now it is almost grown into a Proverb, to say, *More abstemious than the Philosopher*: Which perhaps might be borrow'd from that of *Posidippus*, in his *Metapherumeni*.

*And so may he become in some ten days,
More abstinent than ever Zenowas.*

And indeed he surpass'd all others for Goodliness of Form, and awful Gravity; nay, by the Heav'ns, in Felicity too: For he liv'd to Fourscore Years of Age, free from all Distempers, in perfect Health.

As for *Perseus*, Famous in the Schools of Morality, he dy'd in the Threescore and Twelfth Year of his Age, being two and Twenty years old when he came first to *Athens*.

As for *Zeno*, he had been Master of his School for Eight and Fifty Years together, as *Apollonius* testifies. At length, being arriv'd at that of Age, as he was going out of the School, he stumbl'd, and brake
his

his Finger. At what time, when his Hand hit upon the Ground, he recited that Verse out of *Niobe*.

I come; then to what End this Call?—

And so saying, he strangl'd himself, and so expir'd. Being dead, the *Athenians* buried him in the *Ceramicum*, and honour'd him according to the Decree before-mention'd, in Testimony of his singular Virtue. Upon whom *Antipater* the *Sidonian*, made the following
ram.

*Here Cittium's Glory, Zeno the sublime,
Now lies; who that he might Olympus
climb,
Ne're Pelion upon Ossa strove to raise;
No fam'd Herculean Deeds advanc'd
his Praise:*

*For by his Virtue he found a Pathless
way
To Starry Mansions, and the Seats of
Day.*

To which, *Zenodorus* the Stoic, and Scholar of *Diogenes*, added another.

*A frugal Life he liv'd, till Time did snow
Majestic Rev'rence on his Aged Brow;*

By Dint of *VV*it he made the *Foe* give
 Ground,
*W*hile for his *W*eapons Masculine
*W*ords he found,
 A Set with matchless *V*igor to defend,
 That *M*an's beloved *L*iberty maintain'd.
*W*hat though *P*hoenician born; from
 thence what *S*hame?
*W*as't not from thence the *M*ighty *C*ad-
*m*us came?
*W*ho first taught *G*reece those *L*etters
 that have since
 Fill'd all the *W*orld with *G*recian *E*lo-
 quence.

Then in Commendation of all the *Sto-*
ics in general, *Athenens* the *E*pigramma-
 tist, thus expresses himself;

*O*h happy *M*ortals, skill'd in *S*toic *L*ore,
 How does the *W*orld your *D*ocuments a-
 dore!
*V*irtue, they cry, 'tis *V*irtue, only *S*he,
 That crowns the *S*oul with true *F*elicity.
*S*he guides *E*rroneous *M*an, and leads
 him right,
*G*uards *P*op'lous *C*ities from invading
*M*ight;
*W*hile others, by the *C*harms of *P*leasure
 sway'd,
 Are by their *P*leasures to *D*estruction led.
 These

These were the *M*onuments of *Z*eno's
 Name,
 That *S*toic *D*octrin rear'd to *S*toic *F*ame;
 And fair *M*nemosyne preserves 'em still,
 That *M*en may still be happy, *T*hey that
 will.

To which, we shall in the last *P*lace,
 add this of our own.

*M*any *R*eports of *Z*eno's *D*eath has *F*ame
 Spread through th'enquiring *W*orld: Some
 say, the *F*lame
 Of *N*ature damp't, his wasted *F*ire went
 out;
 But the *R*eport of being starv'd I doubt.
 Yet old he was; nor could his feeble *F*eet
 Sustain his feebler *B*ody through the
*S*treet:
 Thus stepping forth his *S*chool, upon his
 Hand
 He fell; which soon the quick *D*isafter
 sprain'd.
 And then, as if admonish'd by the *F*all,
 I come, he cry'd, what needs my *F*ate to
 call?

*D*emetrius the *M*agnesian, in his *E*qui-
 vocals, reports, That *M*naseus, his *F*a-
 ther, as a *M*erchant, came frequently to
*A*thens; where he bought several *S*ocratic

Books, which he carry'd to his Son *Zeno*; so that he began to have a Kindness for Philosophy in his own Country: For which Reason he went to *Athens*, where he met with *Crates*: He seems also, saith he, to have limited the Mistakes of those that cavill'd about Negations; and then he adds, That his usual Oath was by the Fruit *Capers*; as *Socrates* swore by his *Dog*.

Others there are, and among the rest, *Cassius* the *Sceptic*, who blame *Zeno* for many things.

First, For pronouncing the Liberal Sciences unprofitable, in the beginning of his *Commonwealth*.

Secondly, For saying, That he look'd upon all good Men, Parents of Children, Brothers of Brothers, and Kindred to be equally Enemies and Foes, Servants and Strangers one to another. But then, in his *Commonwealth*, he cries up only Honest Men, to be true Citizens, Friends, Kindred, and Free-men. So that Parents and Children among the *Stoicks*, are accounted as Enemies; meaning such as are not wife and virtuous.

In the next place, he holds Community of Women in his *Commonwealth*; forbids the erecting of any Temples, Courts of Justice, or Public Places of Exercise

in any of his Cities; and will not allow the Use of Money, either for Trade, or Expences of Travel.

Then he ordains, That Men and Women should go all clad alike, and that no Part of the Body should be seen naked. All which were the chief Ordinances of his *Republick*; as *Chrysippus* testifies. Of Love-Matters, he writes at the Beginning of his *Book*, Entitled, *The Art of Love*. Upon which Subject, he has also wrote in his *Diatriba*. And some things of this Nature are to be found in *Cassius* and *Isidore* the *Rhetorician* of *Pergamum*; who says, That there were several Opinions and Sayings of the *Stoics* look'd upon as Erroneous, expung'd and raz'd out by *Athenodorus* the *Stoic*, who was Keeper of the Library at *Pergamum*, which were afterwards re-inserted; *Athenodorus* being discover'd, and narrowly escaping severe Punishment.

Besides our Philosopher, there were Four more of the same Name. The first, of *Elea*; the second, a *Rhodian*, and a *Geographer*; the next, an *Histerian*, who wrote the Acts of *Pyrrhus*, in *Italy* and *Sicily*, with an Epitome of the *Roman* and *Carthaginian* History. The next, a Scholar of *Chrysippus*, who wrote little; but left several Scholars behind him. The fifth,

fifth, a *Physitian* of *Herophilis*, a Person of a solid Judgment, but no great Writer; the sixth, a *Grammarians*; whose *Epigrams* are commonly sold; the seventh, a *Sydonian*, and an *Epicurean* Philosopher, Famous both for Sense and Elocution.

As for *Zeno's* Disciples, they were many in Number. Among the more Noble Sort, was *Perseus*, the Son of *Demetrius*, a *Cittian*. This Person, some affirm to have been one of his familiar and intimate Friends; others, That he was his Servant, and sent by *Antigonus*, to copy out his Writings; and to whose Son *Alcyoneus*, he was also Tutor. Of whom, when *Antigonus* had once a mind to make Trial, he sent a Messenger to him, with false, but sad Tidings; That his Farms were all sack'd and plunder'd by the Enemy: At which, when *Perseus* seem'd to be somewhat disturb'd, and continu'd in a Melancholy Humor; *Thou see'st*, said he, *now, that Wealth is no indifferent Thing*. He wrote several Treatises, of *Regal Government*; *The Commonwealth of Lacedamon*; *Of Impiety*; *Thyestes*; *Of Marriage*; *Of wanton Love*; *Exhortations*; *Disputations*, and *Oracles*, four Books; *Commentaries* upon *Plato's* Works, in seven Volumes.

Aristo,

Aristo, the Son of *Miltiades*, a *Chiote*; who wrote of *Indifferency*.

Herillus, the *Chalcedonian*, who asserted *Knowledge* to be the *End*.

Dionysius of *Heraclea*, who asserted *Pleasure* to be the *End*; for being extremely troubl'd with sore Eyes, he could not be brought to think *Pain* indifferent.

Sphaerus, of *Bosphorus*; *Cleanthes*, the Son of *Phanius*, an *Asiatic*, who succeeded *Zeno* in his School. Which Person *Zeno* was wont to compare to hardn'd Steel, that was difficult to be engrav'd; but wherein the Impression once being made, lasted a long time before it was worn out. Moreover, after the Death of *Zeno*, *Sphaerus* became his Disciple likewise.

Next to these, the most Noted Disciples of *Zeno*, were *Athenodorus*, of *Soli*; *Philonides*, of *Thebes*; *Calippus*, of *Corinth*; *Posidonius*, of *Alexandria*; and *Zeno*, the *Sidonian*.

As for his Opinions, they were these; and not only his, but of all the *Stoics* in general; which we shall set down under several Heads, as it has been our Custom hitherto.

They divided Philosophy into Three Parts; *Natural*, *Ethical*, and *Logical*. Which Division was first made Use of by

Zeno

Zeno the Cittyian, in his Book of *Reason*; and *Chrysippus*, in his First Book of *Physic*; and by *Diodorus Ephillus*, in his First Book of *Introductions to Opinions*; *Eudromus* in his *Moral Institutes*; *Diogenes* the Babylonian, and *Posidonius*.

Now these divided Parts, *Apollodorus* calls *Places*; *Chrysippus* and *Eudemus*, *Species*'s; others, *Genus*'s: For they affirm Philosophy to be a Creature; comparing *Logic* to the Bones and Nerves, *Ethics*, to the Flesh; and *Physic*, to the Soul: And then again, to be like an Egg; of which they resemble *Logic* to the Shell; *Ethics*, to the White; and *Physic*, to the innermost Yolk. Others there are, who will have *Philosophy* to be like a fruitful Field; *Logic* representing the Hedge; *Ethics*, the Fruit; and *Physic*, the Soyl and Trees. Lastly, others among 'em, compare it to a Beautiful City, surrounded with stately Walls, and under an excellent Form of Government; not admitting any Part to be preferr'd before the other; but affirming all Parts to be equally mixt. Some there are who place *Logic* in the first place; next *Physic*; and *Ethics*, last of all. Thus did Zeno, *Chrysippus*, *Archidemus*, and *Eudemus*. For *Ptolomæan Diogenes* begins with *Ethics*. *Apollodorus* ranks 'em in the second Place:

But

But *Panætius*, and *Posidonius*, begin with *Physic*; as did also *Phanius*, the Kinsman of *Posidonius*, in his Treatise of *Schools*.

Cleanthes divides *Philosophy* into Six Parts; *Logical*, *Rhetorical*, *Ethical*, *Political*, *Physical*, and *Theological*. Others divide *Logical* into Two Parts; *Rhetorical* and *Logical*. Others add the Defining Part, relating to Canons and Judgments. Which they make Use of, either to find out the Truth, and there they correct the Varieties of Fancy; or else, for the Knowledge of the Truth: for that things were understood by the most common Notions.

Rhetoric they affirm to be the Art of well Speaking and Discourfing of those things which are proper for Explanation. *Logic*, the Art of well Disputing of those things that are discours'd of by way of Question and Answer: and therefore they define it to be the Art of True and False, and of that which is Neither.

Now then for *Rhetoric*, they asserted it to be Threefold; *Deliberative*, *Judicial*, and *Demonstrative*. And then, that it consisted of Three Parts; *Invention*, *Elocution*, and *Disposition*. Next, they divided *Rhetorical Oration* into *Exordium*, *Relation*, *Confutation*, and *Epilogue*.

Logic

Logic, they divided into the *Places* of Things signify'd, and of the Voice: The *Place* of Things signify'd, they subdivide into the *Places* of Things conceiv'd in the Fancy, and of Axioms, perfect Determinations, Predicaments, Things alike, whether streight or supine, *Genus's* and *Species's*, consisting of Things fancy'd; as also of Arguments, Tropes, and Sillogisms, unnatural Sophisms, which are sometimes False, or True, or Negative, *Sorites*, and the like to them; Defective, Ambiguous, Conclusive, Obscure, Horn'd Sillogisms, Captious Argumentations, and those other, call'd *Therizontes*, or the *Reapers*.

But that the proper *Place* of *Logic*, already mention'd, related to the Voice; which shew'd the Sound of the Letter; what the Parts of Speech; and discover'd Solœcisms and Barbarisms, discours'd of Poems, Ambiguities, of Harmonious Sounds, of Music, of Terms, Periods, Divisions, and Sentences. Of all which, they accounted the Theory of Sillogisms the most useful; for that it explains the Demonstrative Part, and conduces much to the Reformation of Opinions, as the Assumption shews both Method and Memory: Besides that, it is the readiest way to collect and infer: For a Sillogism is an

Argument

collective from all things. Demonstration explains what is the least apprehended, by what is best understood. Fancy is the forming of Things in the Mind. Of which, the one is that which easily apprehends; the other with more difficulty, or not at all. That which easily apprehends, is that which they call the Discernment of Things, proceeding from that which is, according as it is, and deeply Character'd and imprinted in the Mind. Where the Fancy cannot apprehend, it happens, that either the Thing is not, or not as it is; according to that which is call'd *Measure* and *Form*; or not as it is conceiv'd in the Soul and Fancy. Therefore of necessity *Logic* must be a Virtue comprehending many other Virtues: As, *Aproptofan*; by which we understand what to consent to, and what to decline: *Aneicaioteta*, a strong Perswasion of the Imperitency of the Thing, so as not to submit our Reason to it: *Analexian*, which is said to be such a Force of Perswasion of the Truth of a Thing, as not to be diswaded from it: and *Amataioteta*; which is a Resolution not to be perswaded from one Thing to the contrary: For they hold Knowledge to be a certain and sure Apprehension, or Habit in the Reception of *Idea's* immutable by Argument. And indeed,

deed, a wise man may be apt to stumble in his Reason without the help of *Logic*; for that he is not able to distinguish Truth from Falshood, but by her Assistance; nor to discern between Probable and Ambiguous; nor is there any putting or answering a Question without it. It extends it self also to Inconsiderateness in Negation; as likewise to things that are existent; so that it causes those whose Fancies are not well exercis'd, to deviate into Folly and Irregularity. Nor is it otherwise that a wise Man shews his Acuteness, his Perspicacity, and his Shrewdness in Reasoning: For it is the same thing rightly to discourse and argue, or to answer properly to a Question; which are every one requisite for a Person skill'd in *Logic*.

These were their Opinions in general; and now that we may not omit Particulars, and their Sentiments touching the Art of Institution, which *Diocles the Magnesian* has set down word for word in his *Excursions* of the Philosophers, we shall recite his Words: The Stoics (says he) are pleas'd to give the first place to their Discourse concerning Fancy and Sence, as being that by which we discern and judge how Truth may be known.

Fancy

Fancy therefore, as it is thus read generally, the Consideration of Consent, of Apprehension and Understanding, cannot subsist without Fancy, in regard it precedes all other things; and the Mind, whose Duty it is to pronounce, utters forth in Words what it suffers from the Fancy. However, Fancy and Fantasm differ; for Fantasm is the Opinion of the Mind; as it happens when we dream. But Fancy is the Impression of a certain Form in the Mind, that is, a Mutation, as Chrysippus calls it in his Treatise of the Soul. Nevertheless the Form is not imprinted like the Impression of a Seal: For it is impossible that several Figures should be stamp'd upon one and the same Superficies: For the Fancy receives its Notion from that which exists according as it is, as being imprinted and stamp'd upon it; not from that which has no Existence, which cannot be done. Now of Fancies, as they say, some are sensible, others not sensible, if they be apprehended by the Sence or Sences. Insensible, such Things as are comprehended in the Mind, as incorporeal Things, and such as are apprehended by Reason. Moreover, Sensible Fancies operate upon Things existent, by Approbation and Consent: Moreover, there are the Evidences of Fancies, if they work upon Things existent. Again, Fancies are some Rational, others Irrational.

K k,

Rational.

Rational, those of Rational Creatures. Irrational, those of Creatures destitute of Reason. If Rational, they are said to be Thoughts and Cogitations. But for Irrational, no Name has yet been found. Some Fancies are Artificial, others not. For an Artist fancies a Statue one way, an Ignorant Person another way. Sense, according to the Stoics, is a Spirit proceeding from the * Principality of the Mind, and insinuating it self into the Sences; and it is call'd The Apprehension, by their means, and the Architecture of the Sences, which is the reason that some are bad; and the Operation or Energy of the Sences. But Apprehension, say they, proceeds from the Sense of Black or White, Rough or Smooth: But those things which are collected by Demonstration, proceed from Reason; as that there are Gods, and that they take care of Humane Affairs: For, of things that are understood, some things are understood by Accident, some by Similitude, others by Proportion; some by Transmutation, others by Composition; and others by Contrariety. By Accident, sensible things are apprehended; by Similitude, as Socrates by his Picture; by Proportion, as Tityus and the Cyclops, by their Bulk; or a Pigmy, by his Smalness. And the Center of the Earth is distinguish'd by Proportion, from the Center of the lesser Orbs.

* Cicero renders τὸ ἡγεμονικόν, Principatus Animi.

Orbs. By change of Situation; as, Eyes in the Breast. By Composition, we understand a Hippo-Centaur; and by Contrariety, Life from Death. Naturally, we understand Justice and Goodness; and by Privation, Lame-ness.

These are the Sentiments of the Stoics, concerning Fancy, Sense and Intelligence.

They hold the Apprehensive Fancy to be the Judge of Truth; that is to say, of Truth that proceeds from that which is existent, according to the Opinions of Chrysippus, in his Twelfth Book of Physicks, Antipater and Apollodorus. For Boethius numbers up several other Judges of it; as, the Mind, the Sense, the Appetite, and Knowledge: But Chrysippus dissenting from him, in his First Book of Reason, makes Sense and Anticipation to be the Judges of it; affirming Anticipation to be a Knowledge by Nature of Universals: Though some others of the more ancient Stoics allot that Excellency to right Reason.

As for Speculative Logic, most do hold, That it ought to be referr'd to the Place of the Voice. Now the Voice is the Percussion of the Air, and is properly subjected to the Sense of Hearing, according to Diogenes the Babylonian, in his Treatise of the Voice. The Voice of a Beast is a violent Verberation of the Air; but the

Voice of Man is articulate, and proceeds from the Mind, as *Diogenes* asserts; and comes to perfection at Thirteen Years of Age; as *Archedemus*, in his *Ninth Book* of the *Voice*, *Diogenes*, *Antipater*, and *Chrysippus*, in his *Third Book* of *Natural Things*, affirm.

Now whatever acts, is a Body: But the Voice acts, when the Voice of the Speaker strikes the Ear of the Hearer. A Word is a Voice consisting of Letters; as for Example, *Day*. Speech is a significant Voice, proceeding from the Understanding; as, *It is Day*. A Dialect is the various Pronunciation of a different Province in the Greek Language; as, in the *Attic Dialect*, *Thalatta*; in the *Ionic*, *Hemere*. The Elements of Words are the Four and Twenty Letters. In the Letter is to be included, the Element, the Character, and the Name; as in *α*, *Alpha*. Of the Elements, there are seven *Vocal*, or *Vowels*; as, *α, ε, η, ι, ο, υ, ω*. *Alpha*, *Epsilon*, *Eta*, *Iota*, *O-micron*, *Upsilon*, *O-mega*; and six *Mutes*; *β, γ, δ, κ, π, τ*. *Beta*, *Gamma*, *Delta*, *Kappa*, *Pi*, *Tau*. Now there is a Difference between *Voice*, and *Word*: For *Voice* is no more than a *Sound*; but a *Word* is articulate. Then a *Word* differs from a *Sentence*; for a *Sentence* is always significant; a *Word* frequently

quently without any Signification; as, * *Blitri*.

A Speech also and Pronunciation differ; for *Sounds* are pronounce'd, but things are pronounce'd; which also may be read.

Of Speech there are five Parts, as *Diogenes* and *Chrysippus* assert; *Name*, *Appellation*, *Word*, *Conjunction*, and *Article*; to which *Antipater* adds the *Medium*.

Appellation, according to *Diogenes*, is that Part of Speech, which shews the common Quality; as, a *Man*, a *Horse*.

The *Name*, is that Part of Speech, which denotes the proper Quality; as, *Diogenes*, *Socrates*.

A *Word* demonstrates the separate Predicate; as, *Diogenes*. Or, as others say, a Principle of Speech without a Case, signifying the Act of any Person; as, *I write*, *I speak*.

A *Conjunction* is a Part of Speech without a Case, binding together the Parts of Sentences.

An *Article* is a Part of Speech declin'd; distinguishing the *Genus's* of Names; as, *He*, of *This*, of *That*, *They*, *These*, *Those*.

The Excellencies of Speech are Five; * *Gracism*, *Perspicuity*, *Conciseness*, *Decorum*, and *Composure*.

Gracism, is a true Pronunciation according to Art, and not according to vulgar Custom.

* A made Word, to signify a Bleating Food; whence the French Word *Belitre*, a Ram.

* Or Purity of Idiom in any Language whatever.

Perspicuity, is a manner of Utterance, familiarly expressing the Meaning of the Person.

Conciseness, is a Speech comprehending only what is necessary for the Explanation of the Matter.

Decorum, is the Choice of Words proper for the Subject.

Composure, is the avoiding of Improprieties.

Barbarism, is the Use of Words, contrary to the Custom of the flourishing Greek.

Solacism, is a Speech incongruously utter'd.

A *Poem*, is a Speech consisting of Number and Measure, more lofty than Prose; as, the vast Earth, and Air sublime.

Poetry, is a significant *Poem*, comprehending the Imitation of Things, both Humane and Divine.

A *Definition*, is a Speech aptly expressed by way of Explication, according to *Antipater*, in his *Book of Definitions*; by *Chrysippus* call'd *Apodosis*.

Description, is a Speech introducing Matter by way of Figurative Demonstration: or, a Definition, more barely expressing the force of the Definition.

A *Genus*, is the Conception of several inseparable Thoughts; as, when we say,
a *Living*

Living Creature; for that this comprehends all Creatures in particular.

A *Thought*, is the Fantasm of the Mind, neither any Entity, or Quality; but as it were an Entity, and as it were a Quality; as when a Man thinks of a Horse that is not present.

Species is comprehended in the *Genus*, as Man is comprehended under *Creature*. And the most general *Genus* is that which being a *Genus* of it self, has no other *Genus*. And the most Specific *Species* is that, which having no *Species* of it self, has no other *Species*; as, *Socrates*.

Division, is a dividing of the *Genus* into all the *Species*'s which it contains; as, when we say, Of *Creatures*, some are Rational, some Irrational.

Contrary Division, is a Division of the *Genus* into the *Species*, as it were by way of Negation; as, when we say, Of *Beings*, some are good, some are not good; and of those Things which are not good, some are evil, some are indifferent.

Partition, is a ranking the *Genus* in several Places; as, when we say, Of good Things, some relate to the Soul, some to the Body.

Amphibolie, is a Sentence that may be constru'd two ways; so that several Meanings may be collected from it.

Logic, is the Knowledge of Truth, Falshood, and that which is neither; and it relates as well to Things that signify, as to things that are signify'd.

In the Place of Things signify'd, they treat of *Things Dicible*, of perfect *Conclusions*, *Axioms*, and *Syllogisms*; of *Defectives*, *Predicaments*, *Actives*, *Passives*.

Things Dicible, are such things as may be spoken according to Logical Phantasia.

Of which, some are by the *Stoics* said to be perfect, others deficient.

Deficient, are those things that are imperfectly utter'd; as, when we say, *He writes*; the Question is, *Who writes*?

Perfect, where the Sentence is perfect; as when we say, *Socrates writes*. The *Predicaments* therefore are number'd among Things imperfectly said; but in the Number of *Perfect Things*, *Axioms*, *Syllogisms*, *Questions* and *Answers* are to be reckon'd.

A *Predicate*, is that of which something is pronounc'd; or according to *Apollodorus*, a Thing coupl'd to one or more Things; or an imperfect Word coupl'd with a right *Case*, to produce a *Maxim*.

Of *Predicates*, some consist of *Noun*, and *Verb*; as when we say, *To sail by Rocks*: Others are *Active*, others *Passive*, and others *Neutral*.

Active, which are constru'd with an oblique *Case*, to produce a *Predicate*; as, when we say, *He hears, he sees, he speaks*.

Passives, which are constru'd with a *Passive Particle*; as, *I am heard, I am seen*.

Neuters, which are neither *Active* nor *Passive*; as, *to be wise, to walk*.

Contra-Passives, are such, as in *Passive Voices* cease to be *Passive*, as being *Actions*; as for Example; when we say, *He is shav'd*; for the Word comprehends the Person that is shav'd.

Oblique Cases are the *Genitive*, the *Dative*, and the *Accusative*.

An * *Axiom* is that which is affirm'd to be either *True* or *False*; or as *Chrysippus* defines it, a *Perfect Thing* to be deny'd or affirm'd, as to what is in it self.

* Priscian translates the Word *Axiomata*, *Dignities*, or *Congruities*.

A *Maxim* affirms or denies what is in it self; as, *It is Day*; *Dio walks*: For he that says, *It is Day*, seems to affirm that it is *Day*; for if it be *Day*, 'tis true what is pronounc'd; if not, the *Maxim* is false.

Now there is a Difference between a *Maxim*, a *Question*, and *Interrogation*; for there is the *Imperative*, *Adjurative*, *Optative*, the *Subjunctive*, the *Vocative*, and a Thing like a *Maxim*.

An *Axiom*, is, when in speaking, we pronounce a Thing either to be *True* or *False*.

A

A *Question*, is perfectly like an *Axiom*; but which requires an Answer, Whether it be so or no? as, when we ask, *Is it Day?* Which is neither true nor false; but when we answer, *It is Day*; then it becomes an *Axiom*.

An *Interrogation*, is when we cannot answer punctually to the Thing, *Yes*, or *No*; but, *He dwells in such a Place*.

An *Imperative*, is when we command in speaking.

But Thou, repair to Inachus's Ford.

A *Vocative*, When they that speak, call upon some Person or other.

Renowned King of Men, O Agamemnon--

An *Enunciate*, is when we utter something like an *Axiom*; which being redundant in some Part, or defective, cannot be call'd an *Axiom*.

And is not this a pleasant Abode for Virgins?

Is this same Shepherd like a Son of Priam?

Where the Questions are ambiguous, and a Man knows not well what to answer: For Questions and Interrogations are neither true nor false; whereas E-

nunciates

nunciates are either true or false.

Of *Enunciates*, some are Plain and Simple, or not; as *Chrysippus*, *Archademus*, *Antipater*, and *Crinis* affirm.

Simple, Wherein there is nothing of Ambiguity; as for Example, *It is Day*.

Not Simple, Where the Proposition is ambiguous; as, *If it be Day*; or else consists of more than one Proposition: *If it be Day, 'tis Light*.

Among Simple *Enunciates*, there is the *Enunciative*, the *Negative*, the *Privative*, the *Categorical*, the *Predicamental*, and the *Indefinite*.

Among the Compound *Enunciates*, there is the *Complex*, the *Connex'd*, the *Causal*, that which proves the *most*, and that which proves the *least*, and the *Negative*; as, when we say, *It is not Day*; but he affirms, *It is Day*. Of which, the *Superenunciative* is a *Species*; which *Superenunciative* is the *Negative* of a *Negative*; *Not that it is not Day*; for he asserts, *It is Day*.

The *Negative* consists of the *Negative Particle*, and the *Predicate*; as, *No Man walks*.

The *Privative*, is that which consists of the *Privative Particle*, and the *Axiom*, or *Congruity*, according to its Efficacy; *Such a one is ἀνάνθρωπος*, or *Inhumane*.

A

A *Prædicative*, consists of a right Case, and a *Prædicate*; as, Dio walks.

An *Indefinite* consists of an Indefinite *Particle*, or Indefinite Parts; as, a certain Man walks; He is mov'd.

The connex'd *Enunciate*, according to *Chrysippus*, and *Diogenes*, which consists of the *Conjunction Copulative*, *If*; for the *Connexion* is plain by the *Consequence* of the Second to the First; beginning in the *Enunciate*, and ending in the *Enunciate*; *If it is Day, 'tis Light*: For if the First be, the Second must be true.

A *Complex Enunciate*, is that which is joyn'd together by certain *Complex'd Copulatives*; *It is both Day and Light*.

Disjunctive, is that which is joyn'd together by a *Disjunctive Copulative*; as, *Either it is Day, or it is Night*. Which *Disjunctive* shews, that one of the *Maxims* must be false. The *Causal*, is that which is knit together by the *Particle Because*; as, *Because it is Day, it is Light*; as if the First were the Cause of the Second.

That which demonstrates the Greater, is joyn'd together by the Word *Rather*, plac'd in the midst of the *Enunciate*. *It is Day, rather than Night*.

That which demonstrates the *Less*, is quite contrary to the former; as, when we

we say, *It is less Day than Night*.

Other *Maxims* there are which mutually contradict one another, according to Truth and Falshood: of which one is the denial of the other: For Example, *It is Day, and it is not Day*.

Therefore a true connex'd *Maxim* is, where the *Opposition* in the End is repugnant to the chief *Intention* of the Beginning: For example; *If it be Day, 'tis Light*. Which is true, in regard he that opposes, and says, *'tis not Light*, contradicts the *Affirmative*, *It is Day*.

A *Connex'd Enunciate* is either false, where the *Opposite* in the End, is not repugnant to the Beginning; as, *If it be Day, Dio walks*: for that Part, *Dio walks*, is no way repugnant to *If it be Day*.

But a true connex'd *Enunciate*, is that which beginning with a Truth, ends with the *Consequence*, as thus; *Because it is Day, the Sun shines upon the Earth*.

But a false *Connex'd Enunciate* either begins with a Falshood, or does not end in a *Consequence*: For it does not follow, because *it is Day, that Dio walks*.

A true *Causal Enunciate*, is, where the first Part ends in a *Consequence*, yet the End is not the *Consequence* of the Beginning: For example; *Because it is Day, it is Light*. For it follows, *That because it is Day,*

Day, it is Light; but it does not follow, that, it is Light because it is Day.

A false *Causal Enunciate*, is, where it either begins with a Fallhood, or does not end with a Consequence: For example; *Because it is Night, Dio walks.*

A *Probable Enunciate*, is that which induces to a Consent: As thus; *Whatever she be, that brings forth, is the Mother of that Birth.* This is false; for no Bird is the Mother of an Egg.

Moreover, there are some things Possible, others Impossible; some things necessarily must be; others, for which there is no necessity they should be.

Possible, is that which demonstrates a Thing to be true, so that there is nothing external which opposes that Truth; as thus; *Diocles lives.*

Impossible, is that which cannot be proved to be true; as, that *the Earth flies.*

Necessary, is that which being true, cannot be prov'd to be false: Or, may be so prov'd, but that certain external things convince us to the contrary: as, *Virtue is profitable.*

Not *Necessary*, is that which is true, yet may be false, if external things do not oppose it; as, *Dio walks.*

A *Likely Enunciate*, is that, for which there are several Reasons that it may be

true;

true; as, *That we shall live till the next Day.*

There are other Distinctions, Transitions and Conversions of *Enunciates* out of one into another; of which we shall speak more at large.

But now, an *Argument*, as *Crinis* asserts, is that which consists of a Proposition, an Assumption, and an Inference: as thus; *If it be Day, 'tis Light: But it is Day; there's the Assumption; therefore it is Light; and that's the Inference.*

A *Mood*, is, as it were, the Figure of an Argument: as for example; *If it be the first, then the second; but it is the first, therefore the second.*

A *Hypothetic Argument* is compos'd out of both, as thus; *If Plato lives, he breaths,* but the first is true; therefore the latter. Which sort of Argument was introduc'd to avoid Prolixity of Words in the Composition of Arguments, that might otherwise require a long Assumption, and a long Inference; and therefore it is more concise to say, *If B. therefore A.*

Again, there are some Syllogisms admit of a Conclusion; others, not.

They admit no Conclusion, where the Opposite in the Conclusion is repugnant to the Connexion of the Proposition: as thus;

thus; *If it be Day, 'tis Light; but it is Day; therefore Dio walks.*

Of *Conclusive Syllogisms*, some are said to be Conclusive equivocally to the Genus; others, collectively.

Collective Arguments, are such as either need no Demonstration, or leading to Demonstration, by the means of one or more Positions; as, *If Dio walks, therefore Dio moves.*

Conclusive Arguments in Specie, are such as do not collect Syllogistically: For example; *This is false: 'Tis either Day, or 'tis Night: But it is Day; therefore 'tis not Night.*

Arguments not Syllogistical, are such as resemble Syllogisms, but conclude nothing: For example; *If Dio be a Horse, Dio is a Creature; therefore Dio is no Creature.*

Arguments are either true or false.

Those that are *True*, are collected from true Things: as thus; *If Virtue be profitable, Vice is hurtful.*

False, are they that contain something of Falshood in the Propositions; or else, such as conclude nothing: For example; *If it be Day, 'tis Light; but it is Day; therefore Dio walks.*

Arguments, also are either Possible, or Impossible; Necessary, or Unnecessary.

There

There are others call'd *Anopodeicti*; because they require no Demonstration.

Other Sorts are enumerated by others; but *Chrysippus* reduces them to five Sorts; from which all manner of Arguments may be taken.

The first is *Demonstrative*; where the whole Argument is compos'd of Conjoyn'd and Antecedent; and where something conjoyn'd begins, and the Conclusion infers. *If the First, the Second; but the First; therefore the Second.*

The Second *Mood* is, where there being two Opposites in the Proposition, the Conclusion is opposite to the Assumption; as, *If it be Day, 'tis Light; but it is Night; therefore it is not Day.* Where the Assumption rises from the opposite Consequent, and the Conclusion from the Antecedent consequent.

The Third *Mood*, is that which infers from a Negative Complication in the Proposition, and from one of those Suppositions in the Complication, infers something opposite to all the rest. *Plato is not dead, and yet living; but Plato is dead; therefore he is not alive.*

The Fourth is, which from a disjunctive Proposition, and something contain'd in the Disjunctives, concludes in opposition to the rest. *Either it is first or second;*

L 1

but

but it is the first ; therefore it is not the second.

The Fifth is, where the whole Argument being disjunctive, the Conclusion infers from the Disjunctive, and one of those things which are opposite in the Disjunctive : as thus ; *Either it is Day, or it is Night ; but it is not Night ; therefore it is Day.* For from Truth, Truth follows, according to the Opinion of the Stoics. *It is Day, therefore 'tis Light.* And Falshood follows Falshood : as thus : *'Tis false that it is Night, therefore 'tis false that it is dark.* Nor do they inter a Truth from what is false. *The Earth flies, therefore the Earth is.* For when we affirm the Earth to be, it is not necessary that it should fly.

There are other Arguments, which are call'd *Involv'd*, and *Latens* ; other *Oti-des*, or of little Importance.

* Here Leer-
tius is confu-
sion'd by Cu-
cius and Ca-
saubon, to
have mistaken;
for that which
he calls In-
volv'd, is the
Sorites.

The *Obscure*, or * *Involv'd* : as thus ; *Two are not a few, nor Three ; if not these, then not Four ; and so to Ten : But Two are a few ; therefore Ten.*

The *Oti*, is a Conjunctive Argument, consisting of Finite, and Infinite ; having both Assumption, and Conclusion : as, *If he be not here, he is not at Rhodes.*

This is the Logic of the Stoics ; to which they are so bigotted, that they believe the *Logician* to be the only Wise Man ;

Man ; for that all things are to be discern'd by the Speculation of Words ; and for that all Natural and Moral Studies stand in need of *Logical Assistance*.

Thus much of the *Rational* Part of their *Philosophy* : Now their *Moral Philosophy* they divide under several Heads, or Places ; under the Titles of Natural inclination, of Good and Evil Things ; of the Affections, of Virtue, of the End, of Primary Dignity, of Actions, and Duties, of Exhortations, and Dehortations : which are the more nice Distinctions of *Chrysippus*, *Archedemus*, *Zeno of Tarsus*, *Apollodorus*, *Diogenes*, *Antipater*, and *Possidonius*. For *Zeno the Cittian*, and *Cleanthes*, as being more ancient, handled these Matters more plainly, and with less Subtilty. However, they divided this Part of Philosophy into *Natural* and *Physical* ; and held, that *Self-preservation* was the first of all Desires intus'd into all Creatures, by the DiStates and Instinct of Nature : as *Chrysippus* asserts in his First Book *De Finibus* ; alledging, That the first thing which was familiar and inherent to every Creature, was the Notion of that Sympathy and Concord which is between every Creature : which it was not probable, that the Creature could either alienate or create in himself ; it re-

mains, that all Creatures accord by Nature. And thus it comes to pass, that they withstand and repel what is hurtful, and embrace what is delightful and beneficial.

But whereasthere are some who affirm, That the Desire of Pleasure was the first Appetency infus'd into the Creatures, the *Stoics* deny it: For, say they, If there be any such Thing as Pleasure, it is only an additional Thing, which Nature seeking of her self, receives, as pleasing to the Constitution of the Body. And hence it is, that the Creatures become chearful and vigorous, and that Plants and Trees spread and flourish. Neither has Nature, they say, made any Distinction between Plants and Animals, so as to distribute those Desires into either, without Sense and Appetite; so that we our selves covet many things after the nature of Plants: But this Desire being augmented in Animals, the Use of which leads 'em to covet things most familiar to their Notions; in them Nature, and a sort of Reason governs this Appetite: for Animals are a sort of Rational Creatures, to whom Reason is bequeath'd in a more perfect manner then to Plants; therefore Nature prompts 'em by a kind of Reason, to live the most commodiously they can. And therefore

therefore *Zeno*, in his *Treatise of the Nature of Man*, affirms the *End*, to be no more then to live correspondent to the Laws of Nature; which is, to live virtuously: Which was also the Opinion of *Cleantes*, *Possidonius*, and *Hecato*. Again, That it was the same Thing to live virtuously, as to live according to the Experience of those things that fall out according to Nature. And therefore the *End*, is to live close up to Nature, that is, according to his own, and the Nature of all Things, acting nothing which the common Law of Nature forbids; which is the true Law diffus'd through all the Creatures, and the same in *Jove*, the principal Governor and Upholder of all things. And hence the Virtue of a happy Man, and the Prosperity of Life, when he acts all things according to the Symphony and Agreement of that *Dæmon* in every one, with the Will of the Supream Governor. *Diogenes* therefore asserts the *End* to be no other, then to acquiesce in the Reason of those things which are according to Nature. *Archodemus*, That it is to live in the Observance of all things that are decent. *Chrysippus* also asserts, That we ought to live according to Nature, as well that which is Common, as that which is properly humane. But *Cle-*

ambes admits only Common, and not any Particular Nature, to be our Guide; That Virtue is an acknowledg'd *Habit* or *Disposition*, and that it is desirable for its own sake, and not out of Fear, or Hope, or for the sake of any external Thing; and that Happiness consists in it, the Soul being made for the convenience of the whole Life: but that the Rational Creature, is sometimes perverted by the allurements of Outward Things, sometimes by the Persuasions of Education and Friendship; for that Nature infuses innocent Desires.

There is another sort of Vertue, commonly and every where a Perfection, as that of a *Statue*: another invisible, as *Health*: another sort speculative, as *Prudence*. *Hecato* also asserts, That there are certain Scientifical and Speculative *Virtues*, that derive their Being from *Contemplation*; as *Prudence* and *Justice*: others, that come not within the Verge of Speculation; as *Health*: for that Health may attend upon a Mad Man, who has a kind of defective Speculation; and there may be Strength in the Arches and Buttresses of Buildings: And they are therefore said not to appertain to *Contemplation*; because they are not admitted by *Choice* and *Consent*, but only as they happen; and for

for that they are common as well to the Bad, as to the Good; as *Health* and *Fortitude*. Now that Virtue is substantial, *Possidonius* draws his Argument from hence; That *Socrates*, *Callisthenes*, *Diogenes*, and the rest, made a Progress in Learning, and increas'd their Knowledge; and that Evil is Substantial, because it is the Contrary to Virtue. Then again, That Virtue is to be taught, appears from hence, That Bad Men are brought to become Good; as *Chrysippus*, *Cleanthes*, *Possidonius* and *Hecato* affirm.

Panetius asserts two sorts of Virtue; *Speculative* and *Active*. Others will have three sorts; *Rational*, *Natural* and *Moral*. *Possidonius* reckons four sorts; *Cleanthes*, *Chrysippus*, and *Antipater*, more. *Apollophanes* allows no more then one, which is *Prudence*.

Then again, of the *Virtues*, they affirm some to be *Primary*, others inferior to them: That the *Primary* Virtues are *Prudence*, *Fortitude*, *Justice* and *Temperance*; of which, *Magnanimity*, *Continence*, *Patience*, *Sagacity*, and *Deceit in Advice*, are *Species's*.

That *Prudence* is the Knowledge of Good and Evil, and of Things Indifferent.

That *Justice* was the Knowledge of what was to be desir'd of Choice, and what to be shunn'd, and of what was in the midst between both.

That *Magnanimity* was a Knowledge that rais'd the Habit above all Contingencies, common as well to the Bad, as to the Good.

That *Continency* was an invincible Habit, not to be overcome by Pleasure.

That *Patience* was the Knowledge where and when to persevere.

That *Sagacity* was an Inventive Habit, and quick Apprehension of our Duty.

That *Dexterity in Advice*, was a Knowledge which instructed us, when and what to act for the best advantage.

In like manner, they held *Vices*, some to be Cardinal, others of a lower Form: as, *Folly*, *Cowardice*, *Injustice*, *Intemperance*, *Incontinence*, *Blockishness*, and *Imprudence in Advice*: and that Evil is the Ignorance of those things, of which Virtue is the Knowledge.

That the General Good was what was Useful and Beneficial: the Particular Good, either the same, or not deviating from it. And therefore they make a threefold Distinction of *Virtue*, and that *Good* which partakes of it: *Good*, from whence; as, in a Virtuous Action: *Good*, from whom; as,

from a sincere Person, delighting in Virtue.

Another way they define *Good*, according to the Nature of *Rational*, or as it were *Rational*. Such is that *Virtue*, of which while we partake, we act according to *Virtue*, and become good. The Accessions to which, were *Joy* and *Gladness*. And so it is in *Evil Things*; *Imprudence*, *Fear*, *Injustice*, &c. Of which they that partake, commit *Evil Actions*.

Moreover, of *Good Things*, some there are that appertain to the *Mind*; others *Extrinfecal*; others, neither appertaining to the *Mind*, nor *Extrinfecal*.

Of the first sort, are the *Virtues*, or Virtuous Actions.

Of the Second, *Nobility of Birth*, *Honesty* and *many Friends*, and *Prosperity*, concomitant with these.

Of the Third sort, when a Man is *virtuous* and *happy* within himself.

The same is to be said of *Vices*; for *Vices* and vicious Actions proceed from the *Mind*: *Extrinfecal*, are Treason to a Man's Country, & Falseness to his Friend; but *Evil*, that neither concerns the *Mind*, nor is *Extrinfecal*, is that Infelicity, to be a Devil to himself.

Another Distinction of *Good Things*, is, into such as relate to the *End*, *Goods* of Action,

Action, and others relating to both
Goods of Action, are *Friends*, and the
 Benefits we receive from their Assistance
 But *Valour*, *Grandeur of Mind*, *Liberty*,
Freeneſſ from Pain, and all *Virtuous Acti-*
ons are *Goods* that relate to the *End*
 and the ſame *Virtues* are both together
 as well *Goods* of Action, as relating to
 the *End*: For as they compleat Happi-
 neſs, they are *Effective Goods*; but as
 they are but Parts of Happineſs, they are
 only *Final Goods*.

And the ſame Diſtinction is to be made
 of *Evils*: For an Enemy, and the Miſ-
 chiefs that proceed from him, are *Effec-*
tive Evils. But *Stupidity*, *Puſillanimity*,
Servitude, *Vexation*, *Grief* and *Sadneſs*,
 and every evil Action, are *Final Evils*.
 For compleating Infelicity, they are *Effec-*
tive; but as they are only Parts of In-
 felicity, they are no more then *Final E-*
vils.

Then again, the *Goods* of the Mind
 are diſtinguiſh'd into *Habits* and *Inclinations*,
 or *Affections*; and ſome are ſaid to
 be neither the one, nor the other.

The *Inclinations* are the *Virtues* them-
 ſelves: the *Habits* are our *Studies*: Com-
 mon *Energies* or *Actions*, are thoſe Things
 which are neither *Habits*, nor *Inclinations*.
 Thoſe good Things which are ſaid to be

Mixt

Mixt, are *Numerous Off-ſpring*, and
Healthy Old Age. But the ſingle and on-
 ly Good is *Knowledge*. *Preſent Goods*, are
 the *Virtues* themſelves; but not always;
 as, *Joy* and *Walking*: Now every Good
 Thing is Beneficial, Expedient, Profitable,
 Uſeful, Commodious, Honourable, Com-
 fortable, Deſirable, and Juſt.

Beneficial, becauſe we receive Advan-
 tage by it.

Expedient, becauſe it contains what is
 requiſite, and ought to be.

Profitable, becauſe we gain by it; and
 for that it diſſolves our repining at Ex-
 pence, by raiſing the Compensations in
 Traffic above our Neceſſities, and readi-
 ly pay to be rid of it.

Uſeful, becauſe it affords us Aſſiſtance
 in our Wants.

Honourable, becauſe Praise-worthy.

Comfortable, becauſe it affords us Con-
 tent and Satisfaction.

Deſirable, becauſe it is to be preferr'd
 before other Things: And,

Juſt, becauſe according to Law, and
 for that it begets Society.

Honeſty, they call'd a *Perſect Good*; as
 conſiſting of all the Numbers ſought for
 by Nature, and Exactneſs of Symmetry.
 And of *Honeſty*, they aſſerted Four Kinds.

Juſt,

Just, Stout, Modest, and Scientifical for that in these all Honest Actions are contain'd.

And by the same Reason, they divided *Dishonest* into Four Parts; Unjust, Cowardly, Immodest, and Senceless.

But singly, they define *Honesty* to be that which raises Men to Esteem, as possessing a Good that deserves the general Applause: or otherwise, as truly born to do their own Work; or after another manner, by way of Ornament; as when they pronounce a Wise Man only to be honourably Good. For *Hecato* and *Chrysippus* affirm *Honesty* alone to be the greatest Good; alledging it also to be Virtue, and participant of Virtue: So that it is the same thing for Goodness to be esteem'd honest, as for *Honesty* to be priz'd for good: For by reason it is good, 'tis honest; and because 'tis honest, it is good.

Thus they hold all good things to be equal; and that all *Good* is chiefly to be desir'd, and that it neither admits of less or more.

All *Beings*, they affirm some to be good, some to be bad, and others indifferent.

Among *Beings* that are good, they number *Wisdom, Justice, Fortitude, Temperance, &c.*

Among

Among *Beings* that are evil, *Imprudence, Injustice, &c.*

In the Number of indifferent Things, they reckon those Things which neither do Hurt, nor Good: as, *Life, Health, Pleasure, Strength, Beauty, Wealth, Honour, and Nobility.* And the contrary to these:

Death, Sickness, Labour, Shame, Infirmitiy, Poverty, Dishonour, and the like to these. Which was the Opinion of *Hecato, Chrysippus*, and *Apollodorus*, in their Moral Writings: for that these things are neither good nor evil; but things indiffe-

rent specifically * produc'd. For as it is the Property of Heat to warm, not to cool; so it is the Property of *Good*, to do good, and not harm. But *Riches* and *Health* do as much hurt as good; and those things of which we make a good or bad Use, are not good; but we may make either a good or bad Use of *Riches* or *Wealth*, therefore neither are perfectly good; tho' *Possidonius* be of another Opinion.

But neither will *Hecato* nor *Chrysippus* allow *Pleasure* to be good; for that there are some filthy and unlawful Pleasures; and nothing that is filthy and unlawful can be good. For the Use of Motion and strength is only profitable, when virtuously made Use of; but evil, when made instrumental to Mischief.

Indif-

* So Cicero renders the Word *πρηνες* *prones*.

Indifferent Things are Two fold ; either such as contribute neither to *Felicity*, or *Infelicity*: Such are *Riches, Honour, Strength, Health, &c.* For that a Man may be happy without all these Things, which may bring a Man as well to *Infelicity* as *Happiness*.

In the next Place, they define *Indifferent Things*, as are endu'd neither with *Desire*, or *Aversion*: as, *Whether a Man have an even or odd Number of Hairs, whether much or little Hair, or, whether his Fingers be straight or crooked.* For the first *Indifferent Things* incite both to *Desire* and *Detestation*; and therefore out of those they cull out others that are altogether indifferent, whether to be desir'd or avoided: Of which sort, they call the one *Produc'd*, the other, *Rejected*. *Produc'd*, those Things which deserve *Esteem*: *Rejected*, those Things that are of no Value. *Worth* or *Esteem*, they define to be a Combination of *Virtues* to a consentaneous Life, wholly intent upon all that is *Good*. Then there is another sort of *Esteem*, which is a midling *Efficacy*, conducing to a Life according to *Nature*, which arises from *Health* and *Riches*; if they conduce any thing to *Natural Life*. Then there is an *Esteem* in *Exchange*, which Men that are skill'd

in *Commerce* vary as they see occasion; as, in the *Exchange* of *Wheat* for *Barley*. *Produc'd Things* have therefore their *intrinsic Value*: as amongst Things that proceed from the *Soul*; as, *Ingenuity, Art, Advancement in Learning, &c.* Among *Corporeal Things*, *Life, Health,*

*Strength, a good Habit of Body, * Proportionate Limbs, Beauty, &c.* Among Things *External Riches, Honour, Nobility.*

* For it is impossible that ἀρμόσιον in this Place should signifie Integrity; and therefore I render'd it Proportion of Limbs, as agreeing with the next Word καλόν, Beautiful.

Rejected: Among Things that relate to the *Mind*, are *Ignorance, &c.* Among *Corporeal Things*; *Death, Sickness, Infirmary, Shame*, and the like. Among *External Things*; *Poverty, Baseness of Birth*, and the like.

Produc'd Things, are also produc'd for their own, or for the sake of others; and some both for their own, and the sake of others too. Of the first sort, are *Ingenuity*, and *Advancement in Learning, &c.* For the sake of other Things, *Riches, Nobility*, and the like. For their own, and the sake of other Things, *Vigor of Mind, Quickness of Sense*, and *Security from Danger*. And the same is to be said of their *Contraries*.

Duty,

Duty, they define to be that, which being adher'd to, a commendable Reason may be given for its being requir'd by Life it self: Which extends also to Plants and Animals; for there are certain Duties to be discern'd in them. Which Word *καθηκον*, *Zeno* first deriv'd from the Verb *ηκω*, to come; because the Duty comes into all Creatures; and therefore he calls it an Operation proper to all the Structures of Nature: For among those things that are actuated by Desire, some are *Duties*, others are contrary to *Duty*.

Duty therefore, is that which Reason chooses to do; as, to honour our Parents, our Elders, our Country, and to assist our Friends. *Undutiful Acts*, which Reason refuses; as, to slight our Parents, neglect our Brethren, to be unkind to our Friends, and to scorn our Country. But what Reason neither commands, nor forbids, those things are neither *Duties*, nor *Undutiful Acts*: as, for a man to take up a Fescent fallen to the Ground, to hold a Pen, or

* Strigile

was an Instru-

ment which the Ancients us'd to cleanse their Bodies in the Baths: Of which, see the Form and Use in Martial and Petronius Arbiter.

* Strigile for another.

Other

Other *Duties* there are, which being neglected, do no great harm; as, to be careless of a Man's Health, &c. Others, the Neglect of which proves mischievous; as, when a Man, regardless of himself, maims or wounds his own Body, or wastes his Estate.

Again, Some *Duties* are always to be perform'd; others, not at all times. Of the first sort, are, putting and answering of Questions, Walking, &c. And then there is a Midling *Duty*; for Children to obey their Teachers.

They say, the Soul is divided into eight Parts; of which, the Five Senses are five Parts, the Instrument of Voice and Cogitation, which is the Mind, and the Generative Faculty.

That the Distraction of the Mind was occasion'd by Fallihood, that brought forth a thousand Perturbations, which occasion'd that inconstant Agitation.

Now *Passion*, according to *Zeno*, is an irrational and preternatural Motion, or inordinate Violence of the Soul.

They distinguish'd Perturbations into Four Sorts; Pain, Fear, Concupiscence, and Pleasure. And it is the Assertion of *Chrysippus*, That these Perturbations proceed from Opinion. Thus Covetousness arises from a Conceit that Money is a

M m

Thing

Thing to be desir'd. In like manner, Drunkenness and Intemperance proceed from an Opinion that those Things are delightful.

They hold also, That Grief is an irrational Contraction of the Mind. The several *Species's* of which, they affirm to be, *Pity*, *Envy*, *Emulation*, *Jealousie*, *Trouble*, *Vexation*, *Sadness*, and *Confusion*.

Pity, is a certain Grief for an Injury done to another.

Envy, a repining at another's Prosperity.

Emulation, a Grief, that another enjoys what he desires.

Jealousie, That another enjoys what he possesses.

Trouble, the Weight of Sorrow.

Vexation, is a contracting Grief, that proceeds from Distress, and opposing Difficulties.

Sadness, a painful Sorrow.

And *Confusion*, an irrational Sorrow, that preys upon the Spirits, and hinders a man from seeing the Remedies that are before him.

Fear, they hold to be an Expectancy of Misfortune; to which they refer *Terror*, *Sloth*, *Shame*, *Consternation*, *Tumultuary Perplexity*, and *Agony*.

Terror,

Terror, is a Fear that causes Quivering, and Trepidation.

Shame, is the Fear of Ignominy.

Sloth, The Fear of being put to hard Labour.

Consternation, is a Fear proceeding from some unwonted and dismal Accident.

Tumultuary Perplexity, When a Man's Thoughts are at a *Non-plus*, accompany'd with a failing and hesitation of the Speech.

Agony, The Dread of something that does not appear.

Concupiscence, they assert, to be an irrational Desire: To which they refer *Indigence*, *Hatred*, *Contention*, *Love*, *Wrath*, and *Choler*.

Indigency, is a Desire of that we do not enjoy; and which being at a distance from our Possession, we eagerly pant after.

Hatred, is, when we wish Mischief to another, as it were with Heart and good Will.

Contention, A Desire to defend and maintain our own Opinions.

Anger, a Desire to punish those that we believe have undeservedly and unworthily injur'd us.

Love, is a Desire not incident to Good

M m 2

Men;

Men ; for it is only an Industrious Treachery, for Beauty's sake

Wrath is an inveterate Anger, full of Hatred, and watching Opportunity to satisfy its Rage.

*His Raging Anger for a while
Within his Breast may seem to boil ;
But yet his Mind will never change,
Till he has had his full Revenge.*

Choler, is a Passion soon hot, soon cold.

Pleasure, They define to be an irrational longing after that which seems to be desirable. Of which, they number up these several sorts : *Tickling Delight*, *Insulting Joy*, and *Excess of Joy*.

Tickling Delight is the Pleasure that comes by the Ear.

Insulting, is the Rejoycing at another Man's Misfortunes.

Joy, is the Relaxation of the Mind, aluring to Pleasure.

Excess of Joy, is the Dissolution of Virtue abandoning it self to forbidden Liberty : For as the Body labours under several Distempers ; so are immoderate Desires of Pleasure and Glory, the Diseases of the Mind.

Sickness, is a Distemper accompany'd with infirmities.

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A *Disease*, is a vehement Longing after that which seems delectable. And as some Diseases happen accidentally in the Body, as *Catarrhs* and *Diarrheas* ; in like manner, there are certain irregular Proneesses and Inclinations of the Mind ; as, the *Habit of Envy*, *Uncompassionateness*, *Contentions*, and the like.

They assert Three good Qualities ; *Gladness*, *Circumspection*, and *Will*.

Gladness, they say, is contrary to *Pleasure*, being a laudable Exultation of the Mind.

Circumspection, is contrary to *Fear* ; being a commendable shunning and prevention of Evil ; for a wise Man cannot fear, but may be circumspect.

The *Will*, they hold to be contrary to *Appetite*, as being a lawful and regular Desire.

To the *Will* they refer *Benevolence*, *Pleasantness of Humor*, *Friendly Salutation*, and *Loving Kindness*.

To *Gladness*, *Jocondry*, *Chearfulness*, and *Tranquility of Mind*. For they say, That a wise man always keeps himself in a sedate and quiet Temper, free from Passion. In another Sense also a wicked Man may be free from Passion ; which is no more then to say that he is obdurate and immoveable in his Resolutions: Nor

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can a wise Man be vainly pufft up with Pride ; for his Esteem of Honour is equal to his Scorn of Ignominy ; and it may so happen, that a wicked Man may be as little addicted to arrogant Vanity ; as being one to whom Honour and Ignominy are the same Thing.

Wise Men also, they say, are all morose and rigid, because they never talk of Pleasure themselves, nor admit others to discourse of it to *Them*. And there is another sort of Austerity, that may be compar'd to sour Wine, which is us'd in Physic.

They also say, That Wise Men ought to be sincere ; and to be cautious how they appear to outward shew better than they are ; for that only Iniquity masks and paints it self ; but Honesty always delights to shew it self Bare-fac'd. That they should be no great Lovers of Business, which many times draws 'em from their Duty : And that they should beware of Drunkenness, which causes Madness, and the Loss of the Sences for a time. Yet it may happen that they may have extravagant Thoughts, through the Redundancy of Black Melancholy ; not that their Reason fails 'em ; but because Nature is weak,

Nor

Nor ought a Wise Man to submit himself to Grief ; in regard that Passion is a Rational Contraction of the Soul, according to *Apollodorus*, in his *Morals*.

Also, That they ought to be Religious, and well skill'd in the Sacred Constitutions ; as enjoying a kind of Divinity within themselves. Whereas the *Irreligious* are without any Divinity as being contrary to the truly *Pious*.

Piety, they define to be the Knowledge of Divine Worship : therefore when Wise Men Sacrifice to the Gods, it behoves 'em to be chaste and pure ; as detesting all Transgressions against the Gods, by whom they are lov'd so long as they remain sincere and holy. More especially, that the Priests should be Wise Men, to whom the Care of the Sacrifices, the Temples, Processions, Purifications, and other Ceremonies due to the Gods, is committed.

That the next Reverence to that which is due to the Gods, is to be paid to Parents and Brothers.

That Wise Men are naturally indulgent and affectionate to their Children, which Wicked Men are not.

They believe all Transgressions to be alike ; as *Chrysippus*, *Perseus*, and *Zeno* acknowledge. For as Truth is not more true

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then Truth, nor Falshood then Falshood; so Fraud cannot be greater then Fraud, nor Sin then Sin: For he that is a hundred Furlongs distant from *Canopus*, is no more in *Canopus*, then he that is but one Furlong distant from it; so they that offend more or less, are equally Transgressors. But,

Heracledes of Tarsus, an intimate Acquaintance of *Antipater*, of the same City, together with *Athenodorus*, are both of a contrary Opinion; That some Offences are more heinous then others.

Chrysippus also asserts, That a Wise Man is not so reserv'd, but that he will undertake the Management of Public Affairs, unless he meet with any Impediment; knowing that he may be a means to prevent the Growth of Vice, and to excite his Fellow-Citizens to Virtuous Actions.

Also, That it may be lawful for him to marry for the Procreation of Off-spring; which *Zeno* allows in his *Common-wealth*.

That a Wise Man will not obstinately uphold a Falshood, nor assent to a Lye; and that he will embrace the *Cynic* Sect, as being a near way to Virtue; as *Apolloclorus* confesses in his *Morals*: That he will taste of Human Flesh, if necessary Chance constrain him: That the wise Man

Man is the only Free-Man, all Evil Men being no more then Slaves: For that Liberty is the Power of acting according to a Man's own Will, which Evil Men cannot do: Servitude the Privation of acting freely: Of which there is one sort that consists in Subjection; and another sort, in Possession and Subjection. To which, Lordship and Mastership are Opposites, and evil in themselves.

That Wise Men are not only Free-Men, but Princes; as Governing a Kingdom subject to none; which can be asserted only of Wise Men; according to the Opinion of *Chrysippus*. For he must be acknowledged to be a Prince of Good and Evil Things, which Power no Wicked Man can assume to himself.

In like manner, They are the only Persons fit for Magistracy, for Judicature, and to plead at the Bar, and no others.

For that they cannot well commit an Error, as not being easily corrupted.

For that they are circumspect, and no less wary of wronging others, as of injuring themselves.

For that they are not to be guided by false Pity, and so not apt to pardon Offenders, or remit the Punishments ordained by the Law. For neither Severity nor Pity, nor Equity it self begets any Mercy

Mercy in the Soul in matter of Punishment; nor are they counted the more cruel for the Punishments which they inflict.

Neither does a Wise Man admire at any of those Things, which to others seem Wonders and Paradoxes, such as are Abysses, the Ebbing and Flowing of the Sea, Hot Springs, or Mountains vomiting Fire.

Neither would a Wise Man be confin'd to a Desert: For Nature loves Familiarity, and delights in Action and Exercise to keep the Body in Health.

A Good and Wise Man also will pray to the Gods, and crave Blessings at their Hands. So say *Possidonius* and *Hecato* the first, in his *Book of Offices*; and the latter, in his *Treatise of Paradoxes*.

They affirm, That there is no true Friendship, but only among Good Men which is occasion'd by the Sympathy of Dispositions; and therefore Society is a kind of imparting in common the Necessaries of Life, because we make Use of our Friends as of our selves; for which Reason, they desire Friends, and esteem it a Blessing to have many: But that there can be no Friendship among Evil Men.

That it is a vain Thing to contend with Evil Men: For that all Fools are mad, or act with a Phrenzy equal to Folly.

That every Wise man does Good; as we say that *Ismenius* play'd well upon all manner of Wind-Music.

Besides that, all Things are in the Power of a Wise man; for the Law has given him an absolute Authority.

They assert, That the Virtues are linkt one to another; so that he who enjoys one, possesses all the rest; for that the Speculation of Virtue is in common; as both *Chrysippus*, *Apollodorus*, and *Hecato* severally testify.

Concomitants to Wisdom, are *Prosperity in Counsel*, and *Perspicacity*.

Upon Temperance, Order and Modesty attend.

To Justice, Equity and Probity are Handmaids.

And Fortitude is attended by Resolution and Valour.

They allow no Medium between Virtue and Vice: For as a Stick may be either straight or crooked, so it may be with Justice or Injustice; yet neither can Just be more Just; nor Unjust, more Unjust.

Chrysippus also affirms, That Virtue may be lost; which, on the other side, *Cleanthes* absolutely denies.

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The former avers, it may be lost through Drunkennes or Melancholy ; which the latter will not allow , by reason of the firm footing it has got in the Soul ; which is the true Virtue which is to be desir'd. And therefore we are asham'd when we do ill, because we know there is nothing good, but what is honourably virtuous ; and this is that which suffices to render us happy, according to the Opinion of *Zeno* and *Chrysippus*, in his *Treatise* of the *Virtues* ; and of *Hecato*, in his *Second Book, De Bonis*. For say they, If Magnanimity be sufficient to raise a mans Soul to such a lofty pitch, certainly Virtue must be sufficient to render a man happy, that is able to condemn all Things which can give her any Trouble. However, *Panetius* and *Possidonius* will not allow this prevailing Sufficiency in Virtue ; but affirm the Necessity of Health, Riches and Strength, to be assistant. However they assert, That Virtue cannot be lost ; contrary to *Cleanthes*.

They also affirm, That Justice is Justice by Nature, and not by Constitution of Law ; as Love it self, and right Reason are ; according to the Opinion of *Chrysippus* in his *Treatise De Honesto*.

They also hold, that Discord it self is not contrary to *Phylosophy*. For if this were

were not true, there would be a Deficiency in Life it self ; as *Possidonius* affirms.

Chrysippus also asserts the *Liberal Sciences* to be of great Use, in his *Treatise of Justice* : And *Possidonius* maintains the same Opinion, in his *Book De Officiis*.

The same Authors aver, That we are not just to other Creatures , because of the Dissimilitude that is between us and them.

They allow a Wise man to be in Love with young Lads, that carry in their more beautiful Aspects the Marks of Ingenuity, and a Propensity to Virtue ; as *Zeno*, in his *Common-Wealth*, and *Chrysippus*, in his *Lives*, and *Apollodorus*, in his *Ethics*, declare. For Love , say they, is an * En-
deavour to gain Friendship for the sake
of appearing Beauty ; nor is it for the
sake of Coition, but of Friendship. There-
fore † *Thraso* , having his Mistress whol-
ly at his Command, abstain'd from her,
for fear of being hated. So then Love
is a Tie of Friendship not to be blam'd ;
as *Chrysippus* acknowledges, in his *Treatise*
of Love.

Beauty, they define to be the Flower of Love. Now there being Three Sorts of *Lives*, the Speculative, the Practical, and the Rational Life ; they say , The
Third

* For so *Cicero*, renders
the Word
ἐπιβολή, Co-
natum, and
not Insidium.
† There is a
confess'd Mi-
stake in this
Place, not be
corrected.

Third is to be preferr'd : For that a Rational Creature was created by Nature, sufficient for Contemplation and Practice. Farther, they say, That a Wise man will readily surrender his Life for his Country and his Friend, though he suffer Torment, Mutilation of Members, or the most incurable Diseases.

'Tis their Opinion also, That Wives should be in common; so that a man might make Use of the first he met by accident; for thus *Zeno* and *Chrysippus* both ordain'd in their *Common-Wealths*; for that they will all have the same Charity and Affection for their Offspring; and by that means Adultery and Jealousie will be remov'd out of the World.

They affirm that Common-wealth to be the best, which is a mixture of Regal and Popular Power. And this is a Brief Accompt of their *Morality*; though they have asserted many other Opinions, not without probable Grounds.

As for their *Natural Philosophy*, it is comprehended under the *Places of Bodies, Principles, Elements, Deities, the End, Place, and Vacuum*: Thus specifically. But generally they divide it into Three *Places*: Of the *World*; of the *Elements*; and of *Causes*.

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The Place of the *World*, they divide into two Parts. For by the means of one Consideration, they associate to themselves the *Mathematics*; which teach 'em to enquire into the Nature of the wandering and fix'd Stars, and the like. As, Whether the *Sun* be as big as he seemsto be? And the same concerning the *Moon*; the Rising and Setting of the *Stars*, and the like. By means of the other Speculation, which is only proper for *Naturalists*, they enquire, What is the Substance of *Natural Philosophy*? what the *Sun* is? and what the *Stars* are as to Matter and Form? whether Created or not? whether Living Bodies or no? whether corruptible or not? whether govern'd by Providence? and so of the rest.

The *Place of Causes*, also they distinguish into two Parts. Under one Consideration falls the Question common to *Physicians*, concerning the Dominion of the Soul; what things are existent in the Soul; of the Seed, &c. What remains, is common also to the *Mathematics*; as, How we see what's the Cause of the Optic Fancy; what the Cause of Clouds, Thunder, Rainbows, *Halo's*, Comets, and the like.

They assert two Principles of all Things, the *Active* and *Passive*. The *Passive*, that same

same lazy and feneant Substance, call'd *Matter*. The *Active*, God ; which is the *Reason* contain'd in it : Who being Semipiternal, was the Architect of the whole Structure, and of all things contain'd in it. This is the Opinion of *Zeno* the *Citian*, in his *Treatise* of *Substance*.

With whom agree *Cleanthes*, in his *Book* of *Atoms* ; and *Chrysippus*, in his *First Book* of *Physics*, toward the End ; *Archedemus*, in his *Treatise* of the *Elements* ; and *Possidonius*, in his *Second Book* of *Natural Philosophy*.

However, they make a Distinction between *Principles* and *Elements* ; for the one they hold to be without beginning, the other, Corruption ; that the *Elements* shall perish by Fire ; for that the *Elements* are corporeal ; but the *Principles* incorporeal and incorruptible.

A *Body*, as *Apollodorus* defines it, is that which consists of *Longitude*, *Latitude* and *Depth* : and this he calls a *Solid Body*.

The *Superficies* is the Termination of a *Body* ; or that which has only *Length* and *Latitude* ; but no *Depth* : And this falls as well under *Thoughts*, as *Substance*.

A *Line* is the End of a *Superficies*, or *Length* without *Breadth*, or having only *Length*.

A *Point* is the Termination of a *Line*, and is the smallest Mark that can be.

They hold but one God ; to whom they give the Names of *Intelligence*, *Fate*, *Jove*, and sundry other Appellations. This God, at the Beginning, when he was alone by himself, turn'd all Substance into Water ; having rarify'd it first into *Ayr*. And as the *Sperm* is contain'd in the Birth, thus this *Spermatic Reason* of the World remain'd in the Water, preparing the Matter for the Generation of external Beings ; and then the four Principles were created ; *Fire*, *Water*, *Ayr*, and *Earth*. This is the Discourse of *Zeno*, in his *Book* of the *World* ; of *Chrysippus*, in his *first Book* of *Physics* ; and of *Archedemus*, in a certain *Book* of *Elements*.

An *Element* is that, out of which all things were at first produc'd ; and into which they are to be dissolv'd again. That all the *Elements* together at first compos'd that motionless Substance, *Matter* : That *Fire* is hot ; *Ayr* cold ; *Water* liquid, and *Earth* dry ; and that the same Part still remains in the *Ayr* : That the *Fire* is uppermost, which they call the *Sky* ; where the Sphere of the Planets was first created ; next to that, the *Ayr* ; below that, the *Water* ; and the *Earth* the Foundation of all, as being in the middle.

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They affirm the World to be God three manner of ways.

First, The peculiar Quality of the whole Substance, incorruptible and without Beginning, the Architect of the whole adorn'd Structure, after some Periods of Time, consuming and swallowing up the whole Substance into Himself, and then restoring it out of Himself again.

In the next Place, they affirm the Ornamental Order of the Stars to be the World.

And *Thirdly*, A Being consisting of both.

Possidonius defines the World to be the peculiar Quality of the whole Substance, compos'd of *Heaven* and *Earth*, and the Nature of the things therein contain'd. Or a Systeme of Gods and Men, and of those things created for their sakes.

That the *Heaven* is the outermost Periphery or Superficies upon which all that which they call *Θεον*, or the Divine Nature was fix'd.

Moreover, That the World was govern'd by Providence, and the Grand *Intelligence*; according to *Possidonius*, in his *Treatise* of the *Gods*; and that this Grand *Intelligence* diffuses it self through the whole, as also into our Souls; but more abundantly into some; into others,

less.

less. Into some, as a Habit, through the Bones and Nerves; into others, as the Understanding, through the *Principality* of the Mind. That the whole World was a Living Creature, and endu'd with Reason, having the Ayr for its *πνευματικόν*, or *Principality of the Mind*. Which was the Opinion of *Antipater* the *Tyrian*. But *Chrysippus* and *Possidonius* affirm the Heaven to be the *Principality* of the World's *Mind*, or *Intelligence*; and *Cleanthes*, to be the *Sun*. Soon after, *Chrysippus* contradicting himself, affirms

Part of the Air to be that *Hegemonicum* or Receptacle of the World's *Intelligence*; which they affirm'd to be the first Divine Nature; so apprehensible to Sence, that it was perceiv'd to be diffus'd, as it were, through the Conduits of the Air, into all Creatures and Plants, and through the World it self, as a Habit.

That there was but one *World*, Finite, and of a Sphærical Form; as being a Figure more proper for Motion; as *Possidonius* and *Antipater* assert.

That beyond the World there was an immense and surrounding *Vacuum*: But that it was incorporeal; because it could contain, but not be contain'd by Bodies. Moreover, That there was no *Vacuum*

in the World; but that all was clos'd up together in a miraculous Unity. Which happen'd through the Concord and Congruency of the Celestial with the Earthly Beings.

Of this Vacuity *Chrysippus* discourses in his Book, *De Inani*, and his First Book of *Natural Sciences*; *Apollonius* also, and *Posidonius* in the Second Book of *Natural Reason*.

That all Things like to these, were also incorporeal.

Moreover, they held *Time* to be incorporeal, being the interval of the World's Motion.

That the *Time past*, and *to come*, were infinite; only the *present* finite.

They also maintain'd the World to be corruptible; as being created by the Reason of those *Things* which are perceptible by Sense. Of which, the Parts being corruptible, so likewise the *Whole*. But the Parts of the World were corruptible; for they change reciprocally one into another; therefore the World was corruptible. More especially, that which may be prov'd to change for the worse, is corruptible; but the World is subject to that sort of Change; therefore corruptible: for it is plain, that the Parts are subject to be dry'd up, then soak'd

with

with Moisture again. Now the World was created by the Change of the Substance into Moisture, being first rarify'd into Air; afterwards the Water thicken'd into Earth, while the thinner Part turn'd to Air again; which being yet more rarify'd, produc'd *Fire*: And lastly, out of a mixture of all these, Plants, Animals, and other Beings were created.

Of this Generation and Corruption of the World, *Zeno* discourses in his *Treatise* of the *Universe*; *Chrysippus*, in his *Physics*; *Posidonius*, in his *Book* of the *World*; *Cleanthes* and *Antipater*, in their *Works*, under the same *Title*: And besides these, *Panetius* affirms the World to be corruptible.

Now that the *World* is a Creature endu'd with Life, Rational and Intelligible, *Chrysippus* affirms in his *First Book* of *Providence*; together with *Apollonius*, in his *Physics*; and *Posidonius*, who asserts, that the World being a Living Creature, is likewise endu'd with Sense; for that a Living Creature is much more noble than an inanimate Creature: Moreover, that it is a Living Creature, is manifest from hence, that the Soul of man is as it were, more violently torn out of it.

But on the other side, *Bosthus* affirms, That the World is not a Living Creature:

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But that it is but one, *Zeno*, *Chrysippus*, *Apollodorus*, and *Posidonius* all agree. And *Apollodorus* adds, that the World is one way call'd the *Universe*; and after another manner, the *Vast System*, consisting of the World, and the Vacuity beyond it. So that the World is finite; but the surrounding Vacuity infinite.

As for the *Stars*, they affirm, That the Fix'd Stars are whirl'd about by the Circular Motion of the Heaven; but that the Planets observe their own peculiar *Motions*. That the *Sun* makes an oblique Revolution through the Circle of the *Zodiac*; and so the *Moon* likewise.

That the *Sun* is a most pure sort of Fire; according to *Posidonius*, in his Seventeenth Book of *Meteors*; and bigger then the Earth, but Spherical in proportion to the World. That it is made of Fire, because Fire produces all things; and bigger then the Earth, because it enlightens all the Earth; and not only the Earth, but the Heaven: Of which, a farther Proof is this; That the Earth casts a Conical Shadow, and for that the *Sun* is every where seen, by reason of its Magnitude.

That the *Moon* partakes more of the Earth, because it is nearer to it.

That these Fiery Bodies receive continual

nual Nourishment. The *Sun*, being a sensible *Flambeau*, from the vast Ocean; the *Moon* from the Potable Rivers, being mix'd with Air; and near to the Earth, as *Posidonius* asserts in his 6. Book of the *Reason of Nature*. The rest receive their nourishment from the Earth. They believe the Stars also to be Spherical, & the Earth to be immoveable. That the *Moon* does not shine with her own borrow'd Light, but borrows it from the *Sun*. That the *Sun* happens to be Eclipsed, when the *Moon* interposes her self, between the *Sun* and that part of the Earth which is next us; as *Zeno* writes in his Book of the *Universe*.

That the *Moon* is eclips'd when she falls into the Shadow of the Earth; so that she is never eclips'd but when she is at the Full, and diametrically opposite to the *Sun*; which happens once in every Month: For moving obliquely contrary to the *Sun*, she alters her Latitude sometimes more to the North, sometimes more to the South. But when her Latitude comes to the Latitude of the *Sun*, and that which lies between, and so becomes diametrical to the *Sun*, then she suffers an Eclipse. Now she moves in her middle Latitude the *Claws* of the *Crab*, the *Scorpion*, the *Ram*, and the *Bull*; as *Posidonius* asserts.

They affirm God to be an immortal Creature, rational, perfect, blessed, void of all Evil, governing by his Providence, both the World, and all things contain'd in it. That he is not only the Architect of the whole, but the Father of all things; but generally that Part of him which penetrates all things, is call'd by several Names, according to the Effects. In the first Place, *Jupiter*, by whom all things were made; then *Zeus*, from *Ζῆν*; because he gives Life to all things; next *Athenai*; because his Dominion extends into the Sky; which is *Aither* in the *Greek*, *Hera*; as being Lord of the *Air*; *Vulcan*, from the Use of Fire in forging of Iron; *Neptune*, from his Power over the Sea; *Ceres*, from his Power over the Earth; with several others; for Reasons altogether as probable.

As for the Divine Substance, *Zeno* concludes it to be the World, and the Heaven. But *Chrysippus*, *Posidonius*, and *Antipater* affirm it to be the *Air*. *Boethus* asserts the Glob. of the Fix'd Stars to be the Divine Nature.

Nature, they sometimes define to be that which comprehends and embraces the World; sometimes that which causes the Products of the Earth to grow and flourish.

Nature

Nature therefore is a Habit deriving motion from it self, according to the *Sermatic Rationalities*; terminating and putting an end to those things that flow from her, at certain prefix'd times, and performing what she was ordain'd for; and it is apparent that she aims at profitable Pleasure, by the Structure of *Man*.

On the other side, *Zeno*, *Chrysippus*, *Posidonius*, and *Boethus*, in their Treatises of *Fate*, assert all things to have been created by *Fate*.

Now *Fate* is a Series of things link'd together; or else that Reason by which the World is administer'd.

They also allow all manner of Divination to be substantial; or else Providence. Which was the Opinion of *Zeno*, *Chrysippus*, *Athenodorus* and *Posidonius*. But *Panetius* will not yield it to be a Substance; for that the *Prima Materia*, or first Matter, was the Substance of all things; as *Cleanthes* and *Zeno* both acknowledge.

Now *Matter* is that of which any thing consists; and it is call'd sometimes *Matter*, sometimes *Substance*, or the *Cause* of all things both general and particular; but the Substance of the Whole neither increases nor diminishes.

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A *Body*, they say, is a terminated Substance; as *Apollodorus* and *Antipater* define it.

It is also Passive; for if it were immutable, those things which are, could not be form'd out of it. Hence the Division of it extends to Infinity. Which *Chrysippus* denies; for that there is nothing Infinite which can be divided. The Mixtures also are made quite through the whole, and not with Limitation, or by Apposition of Parts; for a small Quantity of Wine being thrown into the Sea, will resist for a time; but soon mingle, and lose its Nature.

They also affirm, That there are Demons or Spirits, which have the Guardianship of Humane Affairs; and that the Souls of Wise men being departed from the Bodies, become *Hero's*.

As to those things that derive their Original from the Air, they say. That Winter is the congealing of the Air, by reason of the Sun's remoteness; the Spring, a more moderate Temper of the Air, upon the Return of the Sun to our Hemisphere; Summer, when the Air is heated by the approach of the Sun to the North, and that the Fall of the Leaf is occasion'd by the Sun's Departure from us.

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That the Winds are the Flowings and inundations of the Air; various in their Names, according to the Climates from whence they come; and of which the Sun is the Cause, by exhaling the Clouds.

That the Rain-bow is the Reflexion of the Sun-Beams upon Watery Clouds. Or as *Possidonius* defines it, the Manifestation of some part or portion of the Sun or Moon in a dewie Cloud, concave, and shewing it self firm and contiguous to the apprehension of Sight, as the Periphery of a Circle fancy'd in a Looking-Glass.

That Comets, Bearded Comets, and other Celestial Meteors, are substantial Fires, caus'd by the thicker Part of the Air drawn up into the Ethereal Region.

A Sun-Beam, the kindling of a sudden Flame swiftly darted through the Air, and representing to the Sight the Figure of a long Line.

The Rain is the Alteration of a Cloud turn'd into Water, when the Moisture exhal'd by the Sun, either from the Earth or the Sea, loses its first Operation, and thickens into Ponderosity; which being congeal'd, is call'd Frost or Ice.

Hail is a more solid Cloud, crumbld by the force of the Wind.

Snow is the Moisture of a compacted Cloud; according to *Possidonius*.

Lightning

Lightning is the kindling of Clouds shuter'd and brok'n by the Wind, as *Zeno* defines it.

Thunder is a Noise which proceeds from the rushing of the Clouds one against another.

A Thunder-Bolt, is a vehement kindling and baking of a substantial Cloud; which then comes poudring down upon the Earth, the Clouds being once brok'n and shiver'd in pieces.

A *Typho* is the snaky Wind of a broken Cloud carry'd vehemently to the Earth.

A *Prester*, or Fiery Whirlwind, is a Cloud surrounded with Fire, carry'd by the Wind into the Concavities of the Earth; or else a Wind enclos'd in the Bowels of the Earth, according to *Posidonius*. Of which there are several sorts; as, *Earth-quakes*, *Runnings* of the Earth, *Burnings*, and *Ebullitions*.

Now having plac'd the Earth in the middle, they make it the Center of the whole; next to which is the Water; which has a Center likewise with the Earth; so that the Earth seems to be in the Water; and above the Water is the Air, in a Body resembling a Sphere.

That there are five Circles in the Heavens; the *Arctic*, which always appears; the

the *Summer-Tropic*; the *Equinoctial*; the *Winter-Tropic*; and the *Antarctic*. They are also call'd *Parallels*; because they never meet one another.

The *Zodiac* is an oblique Circle; because it touches the *Parallels*.

They also reckon five *Zones*: the *Frigid Zone*; beyond the Arctic Pole, uninhabited, through extremity of Cold; the *Temperate Zone*; the *Torrid Zone*; the Southern *Temperate Zone*; and the Southern *Frigid Zone*.

They further conceive Nature to be an artificial Fire, tending her own way to Generation; which is also a fiery and artificial Spirit.

That the Soul is sensible, and is a Spirit bred within us: therefore it is a Body, and remains after Death; but is liable however to Corruption. But the Soul of the whole is incorruptible, the Parts of which are Souls of Beasts. *Zeno* and *Antipater* affirm the Soul to be a *Hot Spirit*; as being that with which we breathe, and by which we are mov'd. *Cleanthes* also asserts, That all souls are so long durable, till they lose their Heat. But *Chrysippus* allows that Pre-eminency to none but the Souls of Wise men.

As to the Senses, they affirm *Sight* to be the Interval between the Sight, and the subjected

subjected Light conically extended; according to *Chrysippus*. But as *Apollodorus* defines it, that Part of the Air, which resembles a Conical Figure next the Sight, of which the *Basis* is the Object next the Sight; which is apparent to be seen when the Air is smitten with a Wand.

Hearing is the Interval of Air between the Speaker and the Hearer, smitten into Circles; which upon that Agitation flows into the Ears; like the Circles made by a Stone in a Cistern of Water.

That Sleep proceeds from the Relaxation of the sensible Faculty being put upon the stress in the *Principality* of the Soul.

That the Passions are occasion'd by the Alterations of the Spirit.

The Seed is that which was appointed by Nature to generate the like to that by which it was begotten; and that the Seed of Man mixes its Moisture with some Parts of the Soul, thereby to communicate the Reason of the Parent to the Thing generated; which *Chrysippus* affirms to be a Spiritual Substance; as appears by the Seeds that are sown in the Earth; which being too old, never grow; because their Virtue is exhal'd: Moreover, *Sphaerus* affirms, that this Seed flows from all Parts of the Body; by which

thearts

means it comes to generate all the Parts of the Body.

That the Seed of a Woman conduces nothing to Generation, being but small in Quantity, and watery; as *Sphaerus* asserts.

That the *Hegemonicum* is the most principal Part of the Soul; where the Imagination and Desires reside, and from whence the Reason proceeds; which is the Heart.

And thus much for their Opinions in *Natural Philosophy*; which is sufficient, considering the Brevity design'd in this present Undertaking. We are next to observe wherein they have differ'd and contradicted one another.

The

The LIFE of
ARISTO.

ARISTO the *Chiote*, and *Phalanthian*, Sirnam'd the *Syren*, affirm'd, that the *End* and *Scope* of Mankind, was to live indifferently between Virtue and Vice; observing no distinction between 'em, but an equality in every one.

That a Wise Man was like a Famous Actor; who, whether he acted *Thyrsites*, or *Agamemnon*, did both Parts well. So that he rejected the *Places* of *Natural* and *Rational*; saying, *That what was above us, nothing concern'd us*: That therefore only *Morals* concern'd us.

He compar'd the Subtleties of *Logic* to Spiders Web, which though Artificial to Sight, were yet of no Use.

He neither introduc'd many Virtues, like *Zeno*; neither did he advance any one particularly above the rest, giving to it particular Titles or Names, like the *Megarics*: And thus professing this kind of *Philosophy*, and disputing in the * *Cynosarges*, he gain'd the Honour to be the Founder of a peculiar Sect. So that *Militiades* and *Dychilus* were call'd *Aristonians*;

* A Public Place of Exercise in Athens, so called from a White Dog.

ans; for he had an extraordinary persuasive Eloquence, and very taking among the vulgar sort.

However, as *Diocles* reports, he was worsted by *Polemo*, in a Dispute, at what time *Zeno* fell into a tedious Fit of Sickness. Yet he was a great Admirer of that Opinion of the *Stoics*, that a wise man could never doubt. Thereupon, *Perseus* brought him two Twins, and order'd the one to deliver him a Trust, with Instructions to the other, to demand it again soon after from him; at what time seeing him in a Doubt which to restore it to, he convinc'd him of his Error.

He was an utter Enemy to *Artesilaus*. So that it being his Chance to see a monstrous Bull that carry'd a *Matrix*; *Who is me*, said he, to *Artesilaus*, as an Argument against Evidence. To an *Academic*, that deny'd, he apprehended any thing, *Why*, said he, *Dost thou not see that Rich Man sitting by thee?* Who answering, *No*, he retorted upon him this Verse:

*Who struck thee blind, or from thy sight
Remov'd the glittering Lamps of Light?*

He is said to have been the Author of all the following Volumes. Of *Exhortations*, in two Books. *Dialogues* concerning
O o Zeno's

Zeno's Opinions. Six Dialogues concerning Schools. Seven Discourses upon Wisdom. Amorous Exercises; Commentaries concerning Vain-Glory; Commentaries upon Fifteen Commentaries, in three Volumes. Eleven Books of Proverbs and Sentences. Against the Orators; against Alexinus; against Logicians, in three Volumes; Four Books of Epistles to Cleanthes.

But *Panatinus* and *Soficrates* will allow no more then the *Epistles* to be his own.

The Report is, that being Bald, the Heat of the Sun pierc'd his Skull; which brought him to his End.

*Old as thou wer't and Bald, it was ill done
T' expose thy Noddle to the Roasting Sun;
For when thou sought'st for more then need-
ful Heat,
Thou found'st cold Death and Styx to cool
thy Pate.*

There was also another *Aristo* of *Iliete*, a *Peripatetic*; a second, an *Athenian*, and a *Musitian*: Another, a *Tragic Poet*; a fourth, who wrote the Art of *Rhetoric*; and a fifth, a *Peripatetic* of *Alexandria*.

The

The LIFE of

ERILLUS.

E*Rillus* the *Carthaginian*, asserts Knowledge to be the *End* and *Scope* of Mankind; which is to live for ever: referring all things to a Life of Knowledge; by which means we avoid the Death of Ignorance.

He defin'd Knowledge, to be a Habit proceeding from a Crowd of Imaginations, not to be expres'd in Words. Sometimes he held there was no End, as being alter'd and chang'd, as various Accidents and Business alter'd the Resolutions of Men. As if the same Metal may serve to make a Statue for *Alexander* or *Socrates*. But he distinguish'd between the End, and the thing subjected to the End: For the one, Fools, as well as Wise Men apprehend; the other, only the Wise can conceive.

He also maintain'd, that there were things Indifferent between Virtue and Vice. His Treatises are but short; how-

ever full of Pith and Sence, and full of Contradictions of *Zeno*.

It is reported, that when he was a Boy, he was belov'd by several Men ; whom *Socrates* not being willing to admit, caus'd *Erillus* to be shav'd, and then they ceas'd to make any farther Addresses.

He wrote several Dialogues under the following Titles : Of *Exercise* ; of the *Affections* ; of *Apprehension*, the *Legislator* ; the *Midwife* ; *Antiphero* ; the *Schoolmaster* ; *Preparatives* ; *Direction*, *Mercury*, *Medea* ; and *Moral Questions*.

But *Dionysius*, Sirnam'd *Metathemenus*, asserted Pleasure to be the *End* and *Aim* of all men : For having a Pain in his Eyes, he was so tormented with it, that he cry'd out, that Pain could not be a thing indifferent.

His Father's Name was *Theopantus*, of the City of *Heraclea* ; and when he came of Age, he was first of all, a Hearer of *Heraclides*, his Fellow-Citizen ; after that, of *Alexinis*, and *Menedemus* ; and lastly, of *Zeno*. Yet he lov'd none so clearly as *Aratus*, whom he labour'd to imitate.

At length, when he left *Zeno*, he betook himself to the *Cyrenaics*, frequented the Common Prostitutes, and indulg'd himself

himself to all manner of Voluptuous Pleasures.

Several Writings are Father'd upon him, under these Titles, Of *Calming the Passions* ; in two Volumes : Of *Exercise*, two Volumes : Of *Pleasure*, four : Of *Riches*, *Favour*, and *Punishment* : Of the *Use of Men* : Of *Happiness* : Of the *Ancient Kings* : Of *Things deserving Applause* : Of *Barbarous Customs*.

These were they that differ'd from the *Stoicks* : But to *Zeno* himself succeeded both his Scholar and Admirer, *Cleanthes*.

The LIFE of
CLEANTHES.

CLEANTHES, the Son of Ihaninus, an Asian, as Antisthenes reports in his Successions, was at first a Fifty-Cuffer; but coming to Athens, with no more then four Drachma's in his Pocket, and meeting with Zeno, he betook himself most sedulously to the Study of Philosophy, and adher'd altogether to his Precepts and Opinions.

It is reported also, that being miserably poor, he hir'd himself out to draw Water in Gardens in the Night, and follow'd his Studies by Day; so that they gave him the Nickname of *Well-Emptyer*. For which, they say, he was call'd in question by the Judges; who demanded of him, Wherefore being such a stout and well made Fellow, he follow'd such an effeminate Employment? And being cast by the Testimony of the Gardiner that set him at Work, and of a Woman whose Ovens he heated, he was acquitted by the Judges; who admiring his Parts, order'd him

him ten *Mina's*; which Zeno forbid him to accept: though afterwards, it is reported, that *Antigonus* sent him three Thousand.

Another time, as he was carrying certain Children to a Show, the Wind blew off his single Garment, and discover'd him quite naked; upon which, the People giving a loud Shout, he was order'd to be new clad; as *Demetrius* the *Magnesian* relates, For which, *Antigonus* admiring him, and becoming his Hearer; ask'd him, *Wherefore he drew Water?* To whom, *I do not only draw Water*, said he; *Do I not dig? Do I not endure the bitter hardship of cold Weather, and all for the Love of Philosophy?* For Zeno put him to it, and made him bring him a Half-peny a time out of his Labour; and one time among the rest, fetching out one of his small Pieces, and shewing it among his intimate Friends, *Well*, said he, *this Cleanthes is able to maintain another Cleanthes if he would; and yet they who have enough of their own, cannot be content, but they must be begging of others, though not half such diligent Philosophers.* For which Reason *Cleanthes* was call'd another *Hercules*; for he was a most indefatigable Student, but very slow and dull; but he surmounted his want of Parts by Labour

and Industry ; which occasion'd *Timon* to give him a very ill Character.

*What Bell-weather is that, that struts along,
And fain would seem to head the gazing
Throng ?*

*Fondly conceited of his Eloquence ;
Yet a meer Blockhead, without Wit or
Sence ?*

And therefore when he was jeer'd and laugh'd at by his Fellow-Disciples, who call'd him *Ass* and *Dolt*, he took all patiently ; saying no more, but that *he was able to bear all Zeno's Burthens*.

Another time being upbraided for being timorous ; *Therefore it is*, said he, *that I so seldom mistake*. And preferring his own miserable Life before the Plenty of the wealthy, he said no more then this ; *They toil at Tennis, and I dig hard for my Living*.

Sometimes as he was digging, he would be chiding himself ; which *Aristo* over-hearing, *Who's that*, said he, *thou art scolding withal ?* An old Fellow, reply'd the other smiling, *that has grey Hairs, but no Wit*.

When it was told him, that *Arcefilans* neglected to do as became him ; *Forbear*, said he, *and do not blame the Man ; for though*

though he talk against Duty, yet he upholds it in Deeds.

To one that ask'd him what Instructions he should most frequently give his Son ? He repeated that Verse in *Euripides* ;

Softly, there, softly, gently tread——

To a certain *Lacedaemonian*, that asserted Labour to be a Felicity, falling into a loud Laughter, he cry'd out,

*Sure some great Man from high Extraction
sprung.*

Discouraging to a Young Man, he ask'd him, *Whether he understood him or no ?* Who answering *Yes* : *Why then*, said he, *do not I understand that thou dost understand ?*

When *Sositheus* put the following *Sarcasm* upon him in the Public Theatre,

*Whom dull Cleanthes Follies drive like
Oxen.*

He never alter'd his Countenance nor his Gesture ; which when the whole Pit took notice of, they applauded *Cleanthes*, and laugh'd at *Sositheus*, as one that had spent

spent his Jest in vain. Whereupon, the other begging his Pardon for the Injury he had done him, he made Answer, That *'twould be ill done in him to take notice of a slight Injury, when Hercules and Bacchus were so frequently injur'd by the Poets.*

He compar'd the *Peripatetics* to Harps, which though they yielded ne'er so pleasing a Sound, yet never heard themselves.

It is reported, That as he was openly maintaining the Opinion of *Zeno*, that the Disposition and Inclinations might be discover'd by the Shape and Form of the Party, certain abusive Young Men brought him an old *Catamite*, that had been long worn out, and ask'd him what he thought of his Inclinations? Which he perceiving, after a short Pause, bid the Fellow be gone; but as he was going, he fell a sneezing; whereupon, he cry'd out, *Hold, I smell him now; he's a Rascal.*

To one that upbraided him with his Old Age, Truly, said he, *I am willing to depart; but then again, when I consider myself to be perfectly in Health, and that I am still able to write and read, methinks I am as willing to stay yet a little longer.*

It is reported that he wrote down upon Potsherds and Blade-bones of Oxen, the Sayings of *Zeno*, for want of Money to

to buy Paper; and by this means he grew so famous, that though *Zeno* had several other Scholars, Men of great Parts and Learning, yet he was only thought worthy to succeed him in his School.

He left several most excellent Pieces behind him; as, his *Treatises of Time*; of *Zeno's Physiology*, in two Volumes; *Expositions of Heraclitus*; Four Books of the *Senses*; of *Art*; against *Democritus*; against *Aristarchus*; against *Erillus*; of *Natural Inclination*, two Volumes; *Antiquities*; of the *Gods*; of the *Gyants*; of *Marriage*; of a *Poet*; of *Offices*, three Books; of *Council*; of *Favour*; of *Exhortation*; of the *Virtues*; of the *Art of Love*; of *Honour*, of *Glory*; of *Ingenuity*; of *Gorgippus*; of *Malevolence*; of the *Mind*; of *Liberty*; of *Politicks*; of *Counsel*; of *Law*; of *Judicature*; of *Education*; of the *End*; of *Things Noble*; of *Actions and Business*; of *Regal Dominion*; *Symposiasts*; of *Friendship*; That the *Virtue of Men and Women is the same*; of *Sophistry in Wise Men*; of *Proverbs*, two Books; of *Pleasure*; of *Property*; of *Ambiguity*; of *Logic*; of the *Moods and Predicaments*.

The manner of his Death was thus: It happen'd that his Gums swell'd, and began to putrifie; whereupon, the Physicians

ans order'd him to abstain from Meat for two Days; which recover'd him so well again, that the Physicians allow'd him to eat what he pleas'd: But he was so far from making Use of that Liberty, that on the other side, he was resolv'd to eat nothing at all; saying, *He was at the End of his Journey, 'twas to no purpose*; and so starv'd himself to Death, after he had liv'd to Zeno's Years; of which he had been Nineteen his Scholar. The manner of whose *Exit* occasions the following Epigram of our own.

*Cleanthes I applaud; but Death much more,
That would not force him to the Stygian Shoar;
For he was old and weak; nay more then so,
Death knew th' Old Man knew his own time to go.
Death therefore let him stay, till he believing
H' had liv'd too long, himself gave over living.*

The

The L I F E of
S P H Æ R U S.

S P H Æ R U S the *Bosphorian*, was a Hearer of *Cleanthes* after *Zeno's* Decease; who, after he had made a considerable Progress in his Studies, went to *Alexandria*; where he made his Addressees to *Ptolomy Philopater*. At what time a Dispute arising upon the Question; Whether a wise man ever made any doubt of any Thing? and *Sphaerus* maintaining, that no wise man could be deceiv'd; the King desirous to convince him, caus'd certain Pomegranates made of Wax, to be set before him; with which when *Sphaerus* was deluded, taking one upon his Trencher to eat it, the King cry'd out, That he had been led by the Nose with an idle and false Imagination. To whom *Sphaerus* made this ready Repartee; That he knew they were no Pomegranates; how-
ever 'twas probable they might be Pomegranates.

Being accus'd by *Mnesistratus*, for that he deny'd *Ptolomy* to be a King: he acknowledged the VVords, with this Proviso,

viso, if he were not wise ; *For*, said he, *if Ptolomy be such a manner of Person, I shall say he is a King much more,*

He wrote several Pieces under several Titles : Of the *World* ; of the *Elements of Seed* ; of *Fortune* ; of *Atoms* ; against *Atoms* and *Idols* ; of the *Sences* ; Upon the *Discourses of Heraclitus* ; of *Moral Institutions* ; of *Duty* ; of *Natural Inclination* ; of *Perturbations* ; of *Regal Government* ; of the *Lacedæmon* ; of *Lycurgus* and *Socrates* ; of *Law* ; of *Divination* ; of *Amorous Dialogues* ; of the *Eretriac Philosophers* ; of *Things alike* ; of *Definitions* ; of *Habit* : of *Contradictions* ; of *Riches*, *Honour*, *Death* ; of the *Art of Logic* ; of *Predicaments*, *Amphibologies*, and *Epistles* :

The

The LIFE of

CHRYSIPPUS.

CHRYSIPPUS, the Son of *Apollonius*, of *Soli*, or rather *Tarsus*, (according to *Alexander*, in his *Successions*) was the Disciple of *Cleanthes*.

At first he taught Gentlemen to handle their Weapons ; but after that, became the Disciple of *Zeno* ; or as *Diocles* reports of *Cleanthes* rather, whom he also forsook in his Life-time.

Nor was he a mean Person in *Philosophy*, as being endu'd with profound Parts, and a most sharp Wit ; so that he differ'd from *Zeno* and *Cleanthes* himself in many things ; to whom he would often say, that he only wanted the Doctrinal Part ; for the Demonstrative Part, he would find it out himself : Yet when he wrote against *Cleanthes*, would often check himself, and repeat the following Lines ;

*Were it another, I would boast my Art ;
But to oppose Cleanthes, breaks my Heart.*

He was so Famous a *Logician*, that many said of him, *If the Gods wanted Logic,*

Logic, *they would make Use of none but his.* Nevertheless, though he abounded so much in Matter, yet was he not so ready at Expression; but that he was very laborious, his Writings testifie, to the Number of Seventy five Treatises. So voluminous in his Invention, that he wrote several times upon the same Subject; setting down whatever came into his Mind, and then making Alterations again; and beside all this, so full of Quotations, that having inserted the whole Tragedy of *Medea* by *Euripides*, into one of his Pieces, and another who had the Book in his Hand, was ask'd what he was reading? He reply'd, *Chrysippus's Medea.* *Apollodorus* the *Athenian* also going about to prove, that *Epicurus*, by the strength of his own Parts, had written much more than ever *Chrysippus* wrote, has this Expression; *For*, says he, *if any one should take out of Chrysippus's Works that which is none of his own, there would be a world of Blank Paper.* However, as *Diocles* reports, a certain Old Woman, who was either his Governess or his Nurse, assur'd several of his Friends, that he was wont to write five hundred Verses every Day. To all which *Hecato* adds, That he then fell to the Study of *Philosophy*, when he had spent all his Estate in the King's Service.

He

He was a little spare-Body'd Man, as appears by his Statue in the *Ceramicum*, where he is hardly to be seen for the Statue of the Horseman that stands next him. Which was the Reason that *Carneades* call'd him * *Krypsippus*, instead of † *Chrysippus*. * Or hidden by the Horse. † Golden Horse. And when it was thrown in his Dish, that he did not Exercise with the rest, that were a great many, at *Aristo's* House; *Marry*, said he, *if I should keep many Company, I should ne're be a Philosopher.* To *Cleanthes* his Logic lying before him, and full of little *Sophisms*, he us'd this Expression by way of *Prosopopea*, *Forbear*, said he, *to entice a Young Man from more weighty Thoughts.* Moreover, if any Person came to ask him a Question, he always endeavour'd to satisfy in private the best he could; but when he saw a Crowd coming to him, then he would presently fall a repeating those Verses of *Euripides* in his *Orestes*.

*Cousin, I know th'art troubl'd at the sight;
Yet lay thy Passion by, while thou art sober.*

When he drank hard, he lay very quiet, but that he would be always moving his Thighs; which the Servant-Maid observing,

P p

serving,

serving, was wont to say, That never any Part of *Chrysippus* was fuddl'd but his Hips.

On the other side, he had such an invincible high Conceit of himself, that being ask'd by a certain Person, Whom he should make Use of as a Tutor for his Son? *My self*, said he; *for if I thought that any other Man excell'd me in Philosophy, I would my self become his Scholar.* And therefore it was said of him,

*He's the wise Man, but shadows all the rest
Of that same Thing, for which they so
contest.*

And again,

*Wer't not but that Chrysippus's Re-
nown
Upholds it, soon the Stoa would fall
down.*

At length, when *Arceflaus* and *Lacydes* came into the *Academy*, he associated with *Them*. For which Reason, contrary to Custom, he labour'd in Defence of it; and in his Disputes of *Magnitude* and

Multitude, made Use of the Arguments of the *Academics*.

At length as he was busily employ'd in the *Odeion*, a Public Place in *Athens* (as *Hermippus* report;) he was invited by his Scholars, to a Sacrifice; at what time, upon his drinking of new sweet Wine, he wastaken with a Dizziness in his Head, and the Fifth day after, expir'd, in the Twenty third *Olympiad*, after he had liv'd Seventy three Years.

*Fuddl'd Chrysippus a Vertigo took:
What car'd he then for Stoa or his Book?
For Country or for Soul? All went to
rack;
So, to th' Abyss he pac'd the common
Track.*

Some say, he expir'd in an excessive Fit of Laughter, for that seeing an Ass eat Figs, he bid his old Woman give him some new Wine to his Meat: Which when the Ass tippl'd with that Freedom as he did, it put him into such an extream Laughter, that he expir'd in the midst of his Mirth.

He seem'd to have been a great Contemner of other Men; for that of all his numerous Volumes, he never made the

least Dedication to any Prince; contenting himself only with the Society of a little Old Woman; as *Demetrius* records of him in his *Homonyma*.

Also when *Demetrius* sent to *Cleanthes* an Invitation, either to come to him himself, or send another, *Sphaerus* was sent; for that *Chrysippus* refus'd to go. But associating with himself his Sisters Sons, *Aristocreon* and *Philocrates*, with a handsom Train of other Disciples, he was the first that presum'd to teach in the *Lycæum* in the open Ayr; as the foremention'd *Demetrius* testifies.

There was also another *Chrysippus*, a *Gnidian*, and a *Physician*, by whom *Erasistratus* acknowledges, that he profited very much: And another, who was Son to the former, and *Physician* to *Ptolomy*; who upon an Accusation brought against him, was first ignominiously whipp'd, and then put to Death. Another, that was the Disciple of *Erasistratus*; and one more that was a Writer of *Georgics*.

But now to return to our *Philosopher*, he was wont to put such Arguments as these upon several Persons.

He

Book VII. of CHRYSIPPUS.

He that divulges the Sacred Mysteries to Prophane Persons, is himself impious; but *Hierophantus* discloses the Sacred Mysteries to those that are not initiated; therefore *Hierophantus* is an impious Person.

Again, What is not in the City, is neither at home in the House; but there is ne'r a Well in the City; therefore not in the House.

Again, There is a certain Thing call'd a Head; but thou hast not that Thing; therefore thou hast ne'r a Head.

In like manner, He that is at *Megara*, is not at *Athens*; but there is a Man at *Megara*; therefore there is no Man at *Athens*.

In like manner; What a man speaks, passes through his Mouth; but he speaks *Cart*; therefore a *Cart* passes through his Mouth.

Lastly, What thou didst never lose, that thou hast; thou never didst lose Horns; therefore thou hast Horns.

Moreover, there are not wanting some that foully bespatter *Chrysippus*, and tax him for having written many things obscenely: For that in his History of the Ancient *Naturalists*, he feigns many scur-

rilious things of *Juno* and *Jupiter*; reciting in six hundred Verses those things which no other then a foul-mouth'd Person would have utter'd; fitter for a Brothel-House, then to be spoken of the Gods; though he applauds it for a Natural Allegory: For which Reason it was left out by those that collected the Catalogues of Books in those Times; for that neither *Polemo*, nor *Hyppocrates*, nor *Antigonus* make any mention of it.

That in his *Common-wealth* he allows a Community between Mothers, Daughters and Sons.

And that he vents the same Paradoxes in his *Treatise of those Things which are to be preferr'd for their own sakes*.

That in his Book of the *Law*, he allows and exhorts People to eat their Dead.

In his Second Book of *Livelihood and Trade*, endeavouring to find out a way, how a Wise Man might deal in the World, and to what end he might be admitted to seek after Gain. If for the sake of a Livelihood, says he, Life is an indifferent thing. If for Pleasure's sake, that is also an indifferent thing: If for Virtue's sake, that alone is sufficient to render Life happy. Besides, the ways of gaining are very ridiculous; for if a Man be sup-

ply'd

ply'd by his Prince, he must creep and cringe for it; if he accept from his Friend, his own Friendship is bought; if he gain by his Wisdom, that also becomes Mercenary: And these are the Extravagancies which they lay to his Charge.

Now then to give a Catalogue of his Works, which are highly esteem'd; among others, we find 'em number'd up in this Order; *Logical Topics*; *Logical Questions*; *Philosophical Questions*; *Philosophical Considerations*; *Logical Terminations*; Six Books to *Metrodorus*; of *Logical Names*; his *Art of Logic* against *Zeno*. To *Aristagorus*; of *conjoyn'd Probabilities*, to *Dioscorides*.

The first *Syntaxis*; Of *Logical Moods*, relating to *Things*: of *Enunciates*: of *Compound Enunciates*: of *Connex'd Propositions* to *Athenades*: of *Negations*, to *Aristagoras*: of *Predicables*, to *Athenodorus*: of *Things according to Privation*, to *Thearus*: of the *Best Enunciates*, to *Dio*: of the *Difference of Indefinites*: of *Things spoken according to Time*; in Two Books: of *Perfect Enunciates*, in Two Books: of *Truth disjoyn'd*, to *Gorgippides*: of *Truth conjoyn'd*, to the same Person; in Four

of Consequences: of the Number Three: of Possibles, to *Clitus*; in Four Books: of Significations, to *Philo*; one Book: *What Things are false*; in one Book.

The Second Syntax: of Precepts; Two Books: of Interrogations; in Two Books: of Answers; in Four Books An Epitome of Answers; in one Book: of Questions again; Two Books: of Answers, in One Book:

The Third Syntax. Of the Predicaments; to *Metrodorus*, in Ten Books: of Right and Crooked Lines, to *Philanthus*: of Conjunctions, to *Apollodorus*: of the Predicaments, to *Pasylus*, in Four Books.

The Fourth Syntax. Of the Five Cases, in one Book: of Enunciates defin'd according to the Subject; in one Book: of Appellatives: of Explanation, to *Stesagoras*, in Two Books: A Logical Argument concerning Words; and Speech, which consists of Words.

The First Syntaxis. Of single and compound Enunciates, in Six Books: of Expressions to *Sofigenes* and *Alexander*, in Five Books: of the Inequality of Words, to *Dio*, in Four Books: of some Questions: of Solæcisms, one Book: Solæcizing Orations, to *Dionysius*: of Orations contrary to Custom:

Custom: Readings, to *Dionysius*.

The Second Syntax. Of the Elements of Speech; five Books: Of the Order of Words in those things which are spoken: Of the Order and Elements of those things that are spoken; to *Philip*, in Three Books, Of the Elements, to *Nicias*; one Book: of what may be said in reference to other things.

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The Tenth *Syntax*. Against Custom, to *Metrodorus*: of Custom, to *Gorgippides*: Logical Places, which contain the

the four Differences, and Logical Questions here & there dispers'd, not reduc'd into one Body: Thirty nine Questions concerning *Enunciates*: In all, Three Hundred and Ten Logical Treatises.

His Moral Treatises were reduc'd under several *Syntaxes*:

Of which, the First contain'd, A Description of Reason; Moral Questions; Probable Questions; Definitions of Facetious; Definition of Rusticity and Homeliness of Style; Middle Definitions; General Definitions; and Definitions in several Arts.

The Second *Syntax* contain'd a Treatise of Similar Things, and of Definitions, to *Metrodorus*, in seven Books.

The Third *Syntax* comprehended an Enumeration of bad Objections against Definitions; Probabilities for Definitions; of *Species* and *Genus*; of Divisions of Contraries; of Probables, relating to Definitions, *Genus's* and *Species's*.

The Fourth *Syntax*. Of Etymology.

The Fifth *Syntax*. Of Proverbs, of Poems; What Use to be made of Poems; Against Critics; Moral *Places*: For all manner of Oration, Arts and Vertues; of Utterance and Thinking; of Thoughts; of Doubting; An Answer to the Assertion, That a Wise Man never doubts; of Appre-

Apprehension, Knowledge and Ignorance; of Speech; of the Use of Speech; of Logic; of the Objections against Logic; of Rhetoric; of Habitude; of Diligence and Sloth; Of the Difference of Virtues; That the Virtues are equal; of the Virtues, to *Potis*; Moral *Places*; of Good and Evil; of Honesty, Honour, and Pleasure; That Virtue is not the End; That Virtue is not the chiefly sought for Good; Of what Things are fit to be spoken.

F I N I S.

THE
LIVES,
OPINIONS,
AND REMARKABLE
SAYINGS
Of the Most Famous
Ancient Philosophers.

Written in *Greek*, by
DIOGENES LAERTIUS.

To which are added,
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Ed 31.55

1857. May. 7.

Gift of

James Walker Esq.
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1
Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings

Of the most Famous Ancient

PHILOSOPHERS.

The Eighth Book.

Translated from the Greek by *T. Fetherstone*, D. D.

THE

L I F E

OF

P Y T H A G O R A S.

HAVING treated hitherto of the
Ionic Philosophy, from *Thales*,
and of such who have succeed-
ed him, Men of Fame in the
same Profession, we now proceed to that
which is called the *Italic*.

Diogenes

B

OF

Of this *Pythagoras* was the founder, who as *Hermippus* says, was the Son of *Mnesarchus* a Graver of Seal-Rings; or, as *Aristoxenus* relates, a *Tuscan*, and a Native of one of those Islands which the *Athenians* possess'd after they had driven out the *Tyrrhenians*. Some say, he was the Son of *Marmacus*, the Son of *Hippasus*, the Son of *Euthyphron*, the Son of *Cleonius*, who fled from *Phlius*. Now *Marmacus* dwelt at *Samos*, for which reason *Pythagoras* is call'd a *Samian*. Thence going to *Lesbos* he was recommended to *Pherecydes* by his Uncle *Zoilus*; and having caus'd three Silver Cups to be made, he carried them along with him into *Egypt*, and presented 'em to each of the Chief Priests. There were in all three Brothers; the Eldest call'd *Eunomus*, the next *Tyrrhenus*, and himself the youngest; *Zamolxis* was his Servant, to whom the *Scythians* sacrifice, believing him to be *Saturn*, as *Herodotus* testifies. He was at first (as we have said before) a hearer of *Pherecydes* the Syrian. But after his Decease, he came to *Samos*, where he was the Disciple of *Hermodamas*, the Grandson of *Crecphilus*, who was at that time an old Man.

Being young, and eager after Learning, he left his native Soyl, resolving to see
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foreign Countries, and was initiated in all the Mysteries of the *Greeks* and *Barbarians*. Afterwards he travell'd into *Egypt*, where he was recommended to the friendship of *Amasis*, by a Letter from *Polycrates*, and learn'd their Language, as *Antiphon* says in his Treatise of those who excell'd in Virtue. He visited likewise the *Chaldeans* and *Magi*; and, after that, coming into *Crete*, he went down and survey'd the Cave in Mount *Ida*, together with *Epimenides*; as before in *Egypt* he had been admitted into the most secret Retirements of their Temples, and had there been Taught the Mystical Rites and *Arcana* of their Deities. After that returning to *Samos*, and finding his Country oppress'd by the Tyrant *Polycrates*, he pass'd over unto *Croton*, a Town of *Italy*; where by reforming the Laws and Manners of the *Italians*, he became highly esteem'd together with his Disciples; who, being about Three hundred, govern'd the Commonwealth so prudently; that their Government was deservedly call'd an *Aristocracy*.

Heraclides of *Pontus* relates, that he was wont to assert of himself, that he had been *Æthalides* of old, the reputed Son of *Mercury*, who gave him his choice to ask what he pleas'd, Immortality only

excepted; upon which he petition'd, that both during his Life and after his Death, he might exactly remember all manner of Accidents, and that thereupon in his Lifetime he remember'd every thing, and after his Decease retain'd the same Memory. With this Prerogative, some time after, this same *Æthalides* pass'd into *Euphorbus*, and was wounded by *Menelaus*: *Euphorbus* also said that he was the same *Æthalides* upon whom formerly *Mercury* had bestow'd that bountiful Privilege, That he should know all the Transmigrations of his Soul, viz. into what Beasts and Plants, in what manner it pass'd, and that he should remember what his own Soul and the Souls of others suffer'd in Hell. But after that *Euphorbus* died, his Soul transmigrated into *Hermotimus*; who also desirous to make People believe it, travell'd into the Country of the *Branchidae*, and there entering into the Temple of *Apollo*, he pointed to the Buckler which *Menelaus* had hung up there; for he said, That when *Menelaus* sail'd from *Troy*, he consecrated that Buckler to *Apollo*, which being overgrown with Rust, and half consumed with Age, there remain'd only the Ivory Ornament. But after that *Hermotimus* died, he became *Pyrrhus* the Fisherman of *Delos*, and then he remember'd

all things that had befall him before; how he was first *Æthalides*, then *Euphorbus*, after that *Hermotimus*, and lastly, *Pyrrhus*; and after *Pyrrhus* died, he became *Pythagoras*, and remembred all things, as we have already related.

Some say, That *Pythagoras* committed nothing to Writing, but in that they are grossly mistaken: For *Heraclitus* the Natural Philosopher speaks of him thus: *Pythagoras*, says he, the Son of *Mnesarchus*, exercis'd himself in History beyond all other Men, and having pick'd up all the Books upon this Subject, he cul'd from thence his notions of Philosophy, Prudence, and Magical Sciences. And this he said, because *Pythagoras* in the beginning of his Treatise of *Natural Philosophy*, speaks in this manner; By the Air which I breathe, and Water which I drink, I'll suffer no Disgrace by this Discourse.

Pythagoras wrote Three Volumes, of *Education*, *Politicks*, and *Natural Philosophy*. But that which, bears the Name of *Pythagoras*, belongs to *Lyfis* the *Tarentine*, a *Pythagorean*; who flying to *Thebes*, was there Tutor to *Epaminondas*. *Heraclides* the Son of *Serapion*, in his Epitome of *Sotion*, says, that he wrote Six Books, of which the first was as a Poem of the *Universe*, as

also a Second, entituled, *A Sacred Discourse*, which begins thus;

——— *Young Men,*
With awful Silence and attentive Ear
Unfolded Mysteries in sacred numbers hear.

He writ a Third Book of *the Soul*; a Fourth of *Piety*; a Fifth called *Helothales*, the Father of *Epicharmus* the *Coan*; The Sixth *Croton*, and others. However, 'tis said that *Hippasus* was the Author of that call'd the *Mystical Treatise*, written in dishonour of *Pythagoras*: And that many Books written by *Aston* of *Croton*, are father'd on *Pythagoras*. *Aristoxenus* says also, That *Pythagoras* had many of his Moral Precepts from *Themistoclea* Priestess of *Delphos*. *Ion* the *Chiot*, says in his *Triagini*, that having made a certain Poem, he prefix'd before it the Name of *Orpheus*. 'Tis reported also; that a Book intitl'd, *The Scopiadae*, is his also, which begins thus, *Carry thy self insalently to no man.*

Soficrates in his Book of *Successions*, says, That being ask'd by *Leon* the King of the *Phliasi*, who he was? He answer'd, A Philosopher. He compar'd the life of Man to the Solemnities of the Publick Games; whither some repair to *Wrestle*, others

others to *Merchandise*, and some, who are the best, to be *Spectators* only. So in this Life, some are born *Slaves*, Hunters after *Vain-glory* and *Riches*; while others, who are *Philosophers*, seek after *Truth*: But so much for this.

Now the principal Points which *Pythagoras* taught, and his general Maxims contain'd in the three Books before mention'd, were these. He allow'd not any Body to *Pray* for himself, because he knew not what was convenient for himself. *Drunkennes* he calls a *Mischief* by itself, and disapproves of all manner of *Excess*; affirming, that we ought not to transgress the bounds of *Mediocrity*, neither in *Labour*, nor *Drinking* or *Eating*. Concerning *Venereal Pleasures*, he says thus. That they were more convenient to be enjoy'd in *Winter* then in *Summer*; That in the *Autumn* and *Spring* they might be moderately us'd, tho' grievous at all times, and prejudicial to *Health*. Being ask'd, when was the most proper time to *Procreate*? He answer'd, Whenever you would be weaker then your self. He distinguish'd the Life of Man thus: *Childhood* takes up *Twenty Years*, *Youth* *Twenty*, *Manhood* *Twenty*, and *Old-age* *Twenty*. These Ages he also compar'd to the *Seasons* of the *Year*, *Childhood* to

the Spring, Youth to Summer, Manhood to Autumn, Old-age to Winter.

By *Adolescence* he means those Years when first the Beard shoots forth, and Youth he call'd Manhood. He was the first who averr'd, That all things were to be in common among Friends, as *Timæus* relates, and that Friendship ought to make an Equality.

For this reason his Disciples made a common Stock of all they had. They were also to keep silence for Five Years, during which time they were to be Hearers only of their Master's Lessons; neither were they to see *Pythagoras*, till upon tryal they were found to be well grounded in his Discipline. After which they were of his Household, and were admitted into his presence. They forbore the use of Cypress Coffins, because the Scepter of *Jupiter* was made of that Wood; as *Hermippus* testifies in his Second Book of *Pythagoras*.

He is said to have been so lovely a Person, that his Scholars had that Opinion of him, that he was *Apollo* come from the *Hyperborean* Regions. It is also reported of him, that when his Thigh was one day by accident discover'd bare, it appear'd to be like fine Gold. And some there are who assert, That the River

Nessus

Nessus saluted him by his Name as he cross'd the Stream. *Timæus* also in the Tenth Book of his History, affirms, that *Pythagoras* was wont to say, That those Damfels who preserv'd their Virginity among Men deserv'd the name of Nymphs and Goddesses till they marry'd, and then they were to be call'd Mothers. *Mæris* also being the first who invented Geometry, he brought his imperfect Notions to perfection; as *Anticlides* reports in his Second Book of *Alexander*. But he bestow'd most Pains upon the Arithmetical part of it; and the Canon of the Line, which is call'd the *Hypotenuse*, was his own Invention.

Therefore *Apollodorus* the *Arithmetician* says, That he Sacrific'd a Hecatomb when he found out that the *Hypotenuse* of a Rectangular Triangle was equal to the other two Sides; which produc'd the following Epigram.

*When first Pythagoras found out the Use
Of celebrated Line Hypotenuse,
To shew his Thanks a Sacrifice he made,
And with a pompous Hecatomb the Gods
repay'd.*

In the midst of these Studies he was not neglectful of Physick; and he is first

repor-

reported to have fed the Wrestlers with Flesh, whereas before (as *Phavorinus* says in his Third Book of Commentaries) they were fed with dry'd Figs, moist Cheese, and Wheaten Bread; as the same *Phavorinus* says in his Eighth Book of History. But some say, That it was one *Pythagoras*, whose Employment it was to anoint the Wrestlers, who us'd 'em to that sort of Dyet first, and not our *Pythagoras*. For ours forbade to Kill, much more to Eat living Creatures that had the same Prerogative of Souls with our selves: This indeed was his pretence. For, the truth is, he forbade Men to Eat of things that had Life, but to accustom themselves to Meats that were easily prepar'd, quickly at hand, and soon got ready without the help of Fire, and that they should drink fair Water; for that from thence proceeded the health of the Body, and acuteness of the Mind. For which reason he never Worship'd before any other Altar but that of *Apollo Genitor*, which is behind *Ceratinum*; because there they offer'd only Wheat, and Barley, and large Cakes that had never been bak'd by the Fire; but no Sacrifice of Living Creatures (as *Aristotle* testifies in his History of *Delos*). He is also said to be the first who was of opinion, That the Soul exchange'd

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Habitations from one living Creature to another, constrain'd thereto by a certain Wheel of Necessity. He was the first In-venter also of Weights and Measures among the *Grecians*, as *Aristoxenus* the Musician averr'd; and first discover'd the Evening and the Morning Star to be the same; as *Parmenides* relates.

He was so much the Admiration of all men, that his familiar Acquaintance were wont to say, His Words were like the Words of the Gods. And he himself in one of his Writings declares, He should again return from the other World, and converse with Men, after the expiration of Two hundred and seven years. And therefore People flock'd to him from all parts, and cleav'd to him with an extraordinary assiduity for the sake of his Learning, *Lucanians* and *Picentins*, *Messapians* and *Romans*. But the Opinions and Sentences of *Pythagoras* were not divulg'd to the World till the time of *Philolaus*. For he first brought to light those three far-fam'd Books which *Plato* sent to purchase at the price of a Hundred Marks. He had no fewer then Six hundred that came to hear him every Night; and they who were thought worthy to be admitted into his presence, wrote to their Friends and Relations as if they had met with some extraordinary

ordinary good Fortune. The *Metapontins* call'd his House, The Temple of *Ceres*; and look'd upon the Street in which he liv'd as sacred to the *Muses*: So *Phavorinus* recounts in his *Universal History*. It was the Opinion of other *Pythagoreans*, That all things were not to be discover'd to all Men; as *Aristoxenus* relates in his Tenth Book of the *Institutions of Youth*, where the same Author relates, That *Xenophilus* a *Pythagorean* being ask'd by a certain Person, How he might give his Son the best Education? made answer, That he should breed and settle him in a well-govern'd State. He made many good and famous Men all over *Italy*. Among whom were *Saleucus* and *Charondas*, both Legislators. He had an excellent Faculty of procuring Friends. And if he heard of any one that sympathiz'd with him in his deep and pithy Sentences, he forthwith sought him out to make him his Companion and Friend.

His pithy Sayings were these: *Poak not in the Fire with a Sword*; *stride not over the beam of a Ballance*; *sit not upon a Bushel*; *eat not the Heart*; *take up your burthen with help*; *ease your self of it without assistance*; *have always your Bed-cloaths well tuck'd up*; *carry not the Image of God about you in a Ring*. Deface the print of
the

the Pot in the Ashes; *rub not your Stool with Oil*; *never make Water with your Face to the Sun*; *go not out of the High-way*; *lay not your right hand hastily upon any man*; *suffer not Swallows under the same roof with you*; *feed not Birds with crooked Talons*; *neither piss nor stand upon the parings of your Nails, or the cuttings of your Hair*. *A sharp Sword turn from you*; *having once left a Country, never look back toward the Frontiers of it*.

The meaning of all these was this; *Poak not in the Fire with a Sword*, i. e. *provoke not the Anger and Swelling Indignation of Superiours*. *Stride not over the beam of a Ballance*, i. e. *transgress not the bounds of Reason and Justice*. *Sit not upon a Bushel*, that is, *take the same care for the future as for the time present*; for the *Bushel* was the Measure of many days provision. *Eat not the Heart*; *waste not the Mind with Anxiety and Cares*. By admonishing Travellers never to return, he meant, that they who are going out of the World, should not be over-desirous of Life, nor too much in love with the Pleasures of our present Being.

It remains, that next to these we unfold some other of his Precepts, lest we should be said to have omitted any thing. He most strictly forbade, above all things,
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the eating two sorts of Fish, the *Rotchet* and the *Cuttle-fish*; as also to abstain from the Heart of all Creatures, and Beans: And, as *Aristotle* adds, he forbade his Disciples to eat the Matrixes of Animals, and the Fish call'd a *Barbel*.

Some say, That he contented himself with Bread and a piece of a Honey-comb; or singly sometimes with the one or the other. He never tasted Wine in the day-time; he often fed on Pot-herbs, boyl'd or raw; but on those Sallads that grow near the Sea, very seldom. He wore a pure white Robe, made of Wool, and lay in fine white Woollen, for at that time the use of Linen Sheets was not known in those Parts. He was never known to Surfeit, to be Drunk, or to use Preternatural Wantonness. He abstain'd from Laughter, and all manner of distastful Mirth, as Flouts, and Gibes, and Affrontive Reflections; when he was Angry, he never beat a domestick Servant, or a Freeman. He call'd reproving an Act of Charity, such as the young Storks shew to the old ones, in feeding 'em. He us'd Divination by the observation of Omens and Flights of Birds only, least of all that which is made by Fire, save that of *Incense* only. He offer'd to the Gods Oblations that had no

life:

life: Tho' some say, that he sacrific'd Cocks and sucking Kids, seldom any Lambs. *Aristoxenus* says, That he allow'd the feeding on all things that had life, except Oxen that Plow'd the Ground, and Rams. He also says, (as we mention'd before) That he learnt his Moral Precepts from *Themistoclea* at *Delphos*. *Hieronymus* says, That when he went down to Hell, he saw the Soul of *Hesiod* ty'd to a Brass Pillar, and gnashing his Teeth; but that *Homer's* Soul was hung upon a Tree and surrounded with Serpents, for the *fabulous Stories* he had feign'd of the Gods; and that such also were punish'd who deny'd due Benevolence to their Wives: for which Reason he was honour'd by the Women of *Croton*. *Aristippus* the *Cyrenian*, in his Philosophy, says, he was call'd *Pythagoras*, because his Oracular Answers were no less true then those of *Apollo Pythius* himself. He is reported to have pressingly exhorted his Disciples, that when they enter'd their houses they should repeat these words:

Where went I?

What did I do there?

What did I leave undone?

He

He forbad the offering of bloody Sacrifices to the Gods, saying, That those Altars only where no Blood was shed, were to be approach'd with pious Adoration. He forbad also Swearing by the Gods; for that it became every Man to show himself, by his virtuous living, worthy of being believ'd. That it was our duty to honour our Seniors, as reputed that which precedes in time most venerable. As in the World, the *East* is more noble than the *West*; in the Life of Man, the *Beginning* then the *End*, and *Generation* then *Corruption*. In like manner, the Gods are more worshipful than the Demi-gods, *Heroes* then Men, and then other Men our Parents. Our Conversation with one another should be such, as not to make our Friends our Enemies; but rather, our Enemies our Friends. He allow'd no man to possess any thing as his peculiar Property; however, he exhorted all men to support the Laws and combat Injustice. He would not have any spoil or harm done to Fruit-Trees, nor to any living Creature that was not hurtful to Mankind. Modesty and Piety (he said) were to be cherish'd. He admitted neither of excessive Laughter, nor sower Moroseness. He advis'd the avoiding an unwieldy Corpulency. Journeys he bid Men take,

some

some for Business, some for Pleasure, the one in haste, the other more at leisure. Further, said he, exercise the Memory; In Anger, neither do nor say any thing; honour all manner of Divination; Sing to the Harp the Praises of God and good Men, in Testimony of acknowledgment for the Benefits we receive from both. He forbad the use of Beans, because they had something Spirituous, and therefore seem to partake of Life. But others give another reason, because they make the guts uneasy and ponderously-flatulent even to breach of Decency, and render the dreams of those that eat 'em more unquiet and disorderly.

Alexander also says, in his Book of the Succession of the Philosophers, That he observ'd the following Documents of the *Pythagoreans*. That the Unit or number One was the beginning of all things; That from the Number One proceeded Indefinite Two, which was subject to the Unit as the Matter to the Cause. That all Numbers came from One and Indefinite Two; that from Numbers proceeded Points, and from Points Lines; from which Plain Figures, and from thence solid Bodys; whose Elements were Four. *Fire, Water, Earth and Air*; which be-

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ing

ing variously blended and intermixt, produc'd that Living Creature call'd the World, indu'd with understanding, Circular, & comprehending the Earth in the midst of it, being also round and inhabited on every side. That there were also *Antipodes*, to whom, what is underneath to us, is to them, above: And that Light and Darkness, Heat and Cold, Dry and Moist, were equally distributed; of which, when Heat prevail'd it was Summer, and when Cold prevail'd it was Winter; and when they were Equal it was the best time of the Year; that the Season wherein all things flourish'd was the healthful Spring, and that in which things declin'd was the unhealthy Autumn. Moreover, in the Morning of the Day things flourish, in the Evening they decay'd; upon which account it was more unwholsom. They also made two parts of the Air, of which that part which was next the Earth was immoveable and full of diseases, so that all things in it were Mortal. But the Air above was in constant motion, therefore Pure and Wholsom. And all things in it were Immortal, and consequently Divine. That the Sun, the Moon and Stars were Deities; for that in them Heat was predominant, which is the cause of Life. That the Moon shone by a Light borrow'd from

from the Sun; and that it was apparent that there was a neere Relation between the Gods and Men, because that Man participated of Heat: For which Reason it was that God took care of us. That Fate also was the Cause of the Disposal and Government, as well of the Whole as of the Parts. That a Beam proceeding from the Sun, pierc'd through the Air which was Cold, and the Air which was Thick: Now they call the Region of the Sky cold Air; but the Sea and whatever is moist and liquid thick Air; to the most hidden Profundities of which this Beam penetrates, and by that means infuses Life into all things, for all things live that partake of Heat: And therefore Plants are a sort of living Animals; but all of'em have not a Soul. Now the Soul is a Part dismember'd as well from the Cold as the Hot Air, in regard it participates of the Cold Air; wherein the the Soul differs from Life, for that the Soul it self is immortal, because that the Air from whence it was dismember'd is Immortal: But Animals are generated one from another by Seminal Procreation. Now it is Impossible that any thing should be generated out of Earth. For the Seed is a Distillation from the Brain, including within it a Hot Vapour. Which distillation

The LIFE Book VIII.

lation being convey'd into the Womb from the Brain, produces a Mattry Substance, Moisture and Blood, from whence proceed the Flesh and Nerves, the Bones, the Hair, and the whole Body ; but the Soul and Sence from the Vapour. The First thing form'd is the Concrete Mass of Gelly, which is done in forty days, and then in seven, nine or ten Months at most, according to the proportion of Harmony, the Infant is perfected and brought into the World. Now the Seed contains in it self, all the proportions and foundations of Life, which being connex'd together, comprehend all the Congruities and Lineaments of Harmonie, which approach and take place in their due and prefix'd Times. As for Sence in General, and the Sight in Particular, it is a Vapour extremely Hot. And therefore we are said to see through fire and water, because the Heat is open'd by the Cold : Otherwise if the Vapour which is in the Eyes were Cold, it would separate it self and avoid the Hot Air. There are also some Men who call the Eyes the Gates of the Sun. The same may be said concerning the Hearing. As for the Soul of Man it is distinguish'd into three Parts, *νῦν, ὁρῶν*, and *θυμὸν* Understanding Reason, and Desire or Anger. Understanding and Desire,

fire,

Book VIII. of PYTHAGORAS.

fire, or Anger, are common to other Creatures; but Reason or Mind is particular only to Man. Now the Dominion of the Soul begins in the Heart, and Extends it self to the Brain ; and that Part of it which is call'd *θυμὸς* Desire or Anger lyes in the Heart, but Reason and Understanding in the Brain; from all which as *Pythagoras* said, the Senses were Distillations, the Prudential Part of which was Immortal, the rest Mortal. He affirm'd, that the Soul was nourish'd by the Blood, and that Speech and Words were the Gales or Winds of the Soul ; as also, that both the Soul and Words were Invisible, because the Air is invisible : Moreover that the Veins, Nerves and Arteries are the Bonds of the Soul ; but when it gather'd strength, and subsisting of it self became sedate and quiet, then words and operations were the chains that bound it. That when it was first darted from above to the Earth, or separated by Death, it wander'd through the Air, in the likeness of the Body. That *Mercury* was the Guardian of Souls : For which Reason he was called the *Conductor*, *Πομπησιος* the Door keeper *Πυλαίος*, and Subterranean or *χθόνιος*. For that he conducts the Souls out of the Bodys, as well from the Land, as from the Sea: That the pure and im-

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maculate

maculate Souls were carry'd to the High Cœlestial Mansions,whither Souls desir'd were never permitted to approach, nor to come near one another; but lay bound by the *Furies* in Chains,not to be broken. That all the Air was full of Souls; and that these were they who were thought to be *Demons* and *Heroes*: That by them Dreams were sent to Men, as also the signs of sickness and health; and not only to Men, but to Sheep and other Cattle. To these also are attributed Lustrations, Propitiations, all sorts of Prophetic Divination, Omens and the like. Farther, he said, that the greatest thing in reference to the Soul of Man was this, that it perswaded him to Good, or tempted him to Evil, and that, that Man was happy who lighted upon a good Soul. That it never lay quiet, or held the same Course. That the Name of a just Man might be made use of in an Oath; for that *Jupiter* was surnam'd *ὄρκιος* because Men Swore by his Name. That Vertue was Harmony, as was also Health, all good whatever, and even God himself; and therefore all things subsisted by Harmony. That Friendship was an Enharmonic Congruity of two Souls. And that we ought to give honour to the Gods and Heroes, but not to all alike. To the Gods always,

with

with venerable Appellations, in white Garments, and Bodys unpolluted; but to the Heroes after Mid-day. That Chastity consisted in Expiations, bathings and sprinklings of Water; for that these things purify'd Men from the Inquinations of Funerals, Coition, and all Defilements; withal abstaining from the Flesh of all Creatures dying a Natural Death, from Barbels, Cuttle Fish and Eggs, and all Creatures that lay Eggs; from Beans, and other Things forbidden by those that perform the sacred Ceremonies in the Temples of the Gods.

Aristotle says, That as for Beans, *Pythagoras* enjoyn'd abstaining from 'em, either because they resembl'd the Nut of the Yard, or the Gates of Hell, as wanting Knees, the Symbols of Mercy and Compassion; or because they corrupt the Seed by reason of their windiness, or because they are like the Nature of the Universe, as being greatly Prolific; or because they are made use of in all Governments, by many Persons, where the Magistrates are chosen by Lots. That scraps which fell from the Table were not to be pickt up again, that People might be accusom'd not to eat intemperately. However *Aristophanes* tells us, that whatever meat fell from the Table belong'd to the Heroes,

saying in his Heroics, *Tast not what falls under the Table within side.* He bids us abstain from White Cocks, as being sacred to *Jupiter*, whose suppliant Servants they are, and devoted to the Month, because they give notice of the Houres: Besides, that White is the Embleme of good Luck. He forbids, the touching of consecrated Fish; for that it was not reasonable that the same Viands should be set before the Gods and Men, no more then before Masters and Servants. — Then again, That White belong'd to the Nature of Good, and Black to the Nature of Evil.

He forbid the breaking of Bread (for that the Ancients, as now the *Barbarians*, were wont to meet together at a friends House) therefore that was not to be divided that unites Society. Some refer this to the Sentences given in Hell; others to the Fear of Famine, which Souldiers in War infer from the dividing of Bread: Others to the beginning, which the whole substance of Man takes from this, and that round form of it, a Sphere, or Globe, being the most beautiful Figure of all solid Bodies; and a Circle, of Plain Superficies's. That old Age and whatever suffers Decay were alike, as Youth and whatever increas'd were the same. That Health was the Permanence of the Individuum, in the same

same Form and Shape; Sicknes, the Decrease and Ruin of both. — As for Salt, that it ought to be set before us in remembrance of Justice; for that it preserves from Corruption those things that are rubb'd and season'd with it; and because it is made by and out of the Purest of things the Sun and Sea-water.

These things *Alexander* in his Pythagorical Commentaries reports him to have said, little differing from those which *Aristotle* also confirms. As for the Majestic Countenance and Gravity which *Pythagoras* affected, *Timon* in his *Silli*, has not past it by, tho he takes notice of it in very nipping Terms, saying thus of him.

*Pythagoras embracing Magic Art
Hunted for Praise of Men, without Desert,
But all he Did, was only to bewitch
Th' adoring Croud with Gravity of Speech.*

That he was Sometimes of one Opinion, sometimes of another, *Zenophanes* testifies in his Elegy, which begins thus,

*Another Subject now I undertake,
And meant to shew the Way. — — —*

And

And then speaking of *Pythagoras* himself, he thus proceeds,

*Passing along the Street, as he beheld
A Man correct his Dog that houl'd & yield,
In pity of the Beast, said He, forbear;
Thou bear'st the Soul of my dear friend, I
fear*

Nothing more certain; for his voice I hear.

* Both these
Fables are men-
tion'd by *Suidas*.

* Thus much *Zenophanes*. *Cratinus* also derides him in his *Pythagorizusa*; and *Alexis* in his *Tarentines*, thus plays upon him,

*If they discover any Simple Oof,
That craves Admittance, then for suddain
proof*

*How strong his Brains, they puzzle and
confound,*

*His Sences, which Heav'n knows are
quickly stund,*

*With Opposites, Conclusions, Adæquates,
Fallacious Terms, and a Tumultuous noise
Of Juglers Jargon, and Scholastic Toys;
The prudent Stratagems of Towing Pates.*

*Thus also writes Mnesimachus to Alc-
mæon;*

*Like the Pythagoreans fondly wise
We to the Great Apollo sacrifice,
But we permit our Stomach to digest
No living Creature, whither Foul or Beast.*

Aristophon in his Comedy call'd the *Pythagorist*, has this Passage, He

*He told us, that descending down below,
That he might the Converse and Dyet
know*

*Of the Deceas'd, he saw 'em every one,
But like the great Pythagoreans none;
For with those only Pluto supp'd and
dind',*

As being th' only Pious to his mind:

*An. Oh, term him then an Easie Deity,
That with such nasty Souls kept Company,
And in another place of the same Comedy,*

*Pot-herbs they eat, their drowth with wa-
ter quench,*

And wear about 'em an Eternal stench.

*But when you find
Their thread-bare Gowns all cover'd o're
with Lice,*

*And Paws unwash'd with Dirt and Or-
dure lin'd;*

*They must be great Admirers sure,
Of their profound Conceits, that can en-
dure*

With nasty Vermin to Philisophize.

Now the Death of *Pythagoras* happen'd after this manner. As he was sitting in *Milo's* House together with some of His familiar Acquaintance, some Persons that were not thought worthy to be admitted into the Society, set fire to the House out of Malice. Some say, that the Cro-
toniates

toniates were themselves the Authors of his Ruin, fearing he was designing a Tyrannical Invasion upon their Liberties. However *Pythagoras* made his Escape, but coming to a field of Beans, tho' pursu'd, he made a stop, saying, that 'twas better to be taken, then to trample 'ore the Beans, and better to be kill'd, then to wander up and down in continual Fear and Misery; and so was murther'd by those that pursu'd him. In like manner several of his Friends were put to death, to the number of Forty. Nevertheless some few made their Escapes, and among the rest, *Archytas* the *Tarentine*, and *Lyfis*, of whom we have already spoken.

Dicearchus however asserts, That *Pythagoras* fled to the Temple of the *Muses* in *Metapont*, and was there slain, after that he had held out without any Food for forty days together. Yet *Heraclides* in his Epitome of the Lives of *Satyrus* tells us, that after he had been at the Funeral of *Pherecydes* in *Delos*, he return'd into *Italy*, but finding *Milo* busily taken up with feasting his Friends, he went to *Metopontum*, and there starv'd himself to death, as being not willing to live any longer. Again, *Hermippus* reports, that the *Agrigentines* and *Syracusians* being at Wars, *Pythagoras* with his Acquaintance,

and

and Followers assisted the *Agrigentines*; who being put to the Rout, *Pythagoras* was slain by the *Syracusians* as he was fetching a Compass to avoid a field of Beans. As for the rest of his Followers, to the number of Five and Thirty, they were burnt in *Tarentum*, for going about to obstruct the Magistrates in the Administration of the Government. The same *Hermippus* relates another Story also of *Pythagoras*: For, he says, that when he come into *Italy*, he made himself a Habitation under Ground, and sent to his Mother to write down in a Table-Book whatever Accidents should happen, together with all the Public Affairs that were transacted in the City, and punctually to set down the Time when every Thing was done; after which he shut himself up in his Subterranean Den; his Mother all the while following his Instructions exactly, and conveying her observations to her Son. At length, after he had stay'd so long a time, *Pythagoras* crept out of his Cave, meager, and looking like a meer Skeleton, and entering into the Public Assembly of Magistrates and People, told 'em, that he came from Hell. For Confirmation of which he repeated to 'em whatever had fallen out during his Absence; who then amaz'd and deeply touch'd with his

his Relations, brake forth into Tears and Lamentations, and believ'd *Pythagoras* to be something of a Deity : So that the Women became his Scholars, as being willing to learn something of him ; for which reason they were call'd *Female Pythagorics*. Thus far *Hermippus*.

Pythagoras had also a Wife, whose name was *Theano*, the Daughter of *Brontinus* the *Crotoniate*. Others say, she was the Wife of *Brontinus*, but *Pythagoras*'s Disciple. He had also a daughter whose name was *Damo*, as *Lysis* relates in his Epistle to *Hipparchus*, speaking thus concerning *Pythagoras* reprimanding his daughter. Many People report that thou teachest Philosophy in Public. Which *Pythagoras* did not think became her; for when he deliver'd his Memoirs and private Collections to his Daughter *Damo*, he enjoy'd her not to Part with them to any Person whatever out of the House; for which tho she could have had a great Sum of Money, she would never do; believing Poverty and the Dying Speeches of her Father to be more Precious then Gold; and this tho she were a Woman.

He had a Son also, whose Name was *Telauges*, who succeeded his Father, and as some say, was *Empedocles*'s Master. *Hippobotus* also cites a Verse of *Empedocles* to
Telauges,

Telauges, in these words, *Renowned Son of Theano*, and *Pythagoras*. However there is nothing extant written by *Telauges*; only some Pieces compos'd by his Mother *Theano*: and 'tis reported that she being ask'd, *How many days a Woman remains Clean from a Man?* Made answer, *From her own Husband, immediately, from another Man, never*. She exhorted Women when they went to Bed with their Husbands, *to put off their Modesty with their Cloaths, but to put it on again with their Garments when they Rose*. Being ask'd, *what Garments?* She answer'd, *Those by which a Woman is distinguish'd, and call'd a Woman, because she wears 'em*.

As to his Age, as *Heraclides* the Son of *Serapion* testifies, *Pythagoras* liv'd to be Fourscore years Old. Thereby fulfilling his own Description of the four Ages of Man; tho some there be who say he reckon'd Fourcore and Ten. There are also extant the following Epigrams which we our selves made upon him at our leisure Hours.

No *Pythagore*, thou art not th' only Man,
 That dost from living Animals abstain;
 We do the same, for who did Animals
 'Ere eat alive? We're no such Canibals;
 But

*But when they're roasted, bak'd or boyl'd,
then we fall on,
And then thou may'st be sure the Soul is
gon.*

Another upon the same,

*Pythagoras in wisdom so Sublime,
Would eat no Flesh, because it was a
Crime
To others he gave leave on Flesh to feed;
A wonderful Philosopher indeed!
Who in a Pious Fit
Suffer'd the Schollars to commit
The Monstrous Crime the Master had for-
bid:*

At another time thus,

*If thou wouldst understand the various
flights,
Of great Pythagoras's rambling Soul;
Behold where Omphalus thy eye invites,
To view the Sheild so rusty and so Foul.
I am the mortal Man that hung it there,
Said He, who when he was not, yet would
swear,
He was, but when he was, no Man could
tell,
What he was then; nay he himself not
well.*

And

And thus upon his Death;

*Woe's me, unhappy Pythagore,
Why didst thou poor ridiculous Beans a-
dore,
Tet by thy worship't Beans unsuccor'd
dye?
It was a field of Beans; nor wouldst thou
flye,
For fear of trampling o're their Sacred
Heads;
So Syracusian Rage,
O'retook and sent thee to th' Elysian
shades,
And thus thy Soul once more dismiss,
From it's Corporeal Cage:
May ramble, ramble, ramble where it list.*

He flourish'd in the sixtieth Olympiad,
& his School continu'd for nineteen Ge-
nerations. For the last of the Pythagore-
ans, whom *Aristoxenes* had also seen,
were *Xenophilus* of Chalcis in Thrace,
Phanto the Phliasian, *Echecrates*, *Diocles*,
and *Polymnastus*, a Phliasian also. They
were the Hearers likewise of *Philolaus*
and *Eurytus*, both Tarentines.

Now there were Four *Pythagoras's*,
much about the same time, little distant
one from the other. One a Crotoniate,

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a Person addicted to Tyranny. The Second a *Phliasian*, an Exerciser and Anointer of the Wrestlers. A Third of *Zacynthus*, who is said to be the Author of the Mysteries of Philosophy, and Master to the Rest, from whom the Proverb of *Ipse dixit*, first deriv'd it's Original. And the Fourth the Person whose Life we write. Others make mention of another *Pythagoras*, who was a Statuary of *Rhegium*, and seems to have been the first Inventor of Proportion and Symmetry. A Second who was a Statuary of *Samos*; another an Impertinent Rhetorician; one more who was a Physician, who wrote of Tumours in the *Scrotum* and *Burstness*, and some Exercitations upon *Homer*; and a Fourth who made use of the *Doric Dialect* altogether, as *Dionysius* reports. And this Person as *Eratoſthenes* relates (by the Testimony of *Favorinus*, in his eighth Book of *Varicus's* History,) was the First that box'd with Skill and Art, a great Cherisher of his Hair, which was long and bushy, and always apparell'd in Purple. Being rejected and derided by the Boys, he betook himself to the Company of Men, and prov'd Victorious. There is extant a plain Epigram which was made upon him by *Theætetus*, as follows,

If

If't be thy Lot, Kind Friend, to entertain

*Pythagoras, I mean a certain Man
So call'd, with Bushy hair and dangling
locks,*

*The famous He, whom no Man could out-
box,*

*I'me that Pythagoras; ask Elis Town,
They'l tell ye Stories past belief, well
known,*

*Of Teeth and Head-akes cur'd by my
strong Fist,*

*That Brains or Teeth at one blow never
mist.*

This Man, as *Favorinus* reports, made use of Definitions fetch'd from Mathematical Subjects; tho *Socrates*, and they that follow'd his Footsteps after him did it more frequently. Afterwards *Aristotle* and the *Stoics* did the same. The same Author also tells us, that this *Pythagoras* was the first that gave the name of *Kosmos* to the whole Circumference of the Universe, to signify the Ornamental structure of it; and who asserted, that the Earth was round. Tho *Theophrastus* ascribes all this to *Parmenides*; and *Zeno* to *Hesiod*.

'Tis also said, that *Cydon* fought against his Man, as *Andidocus* contended against

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Socrates:

Socrates: And therefore there was this Epigram made upon *Pythagoras* the Wrestler.

*Pythagoras, of Samos I'le, the Son
Of Crateus, soon the Boxing Trade begun,
For ere the Hair appear'd upon his chin
He at th' Olympics with the Boys fell
in :
And from the Scholars little Prizes won.*

There is also extant an Epistle written by the Philosopher in these words.

* *Pythagoras to Anaximenes.*

* See l. 3. in
the Life of
Anaximenes.

AND thou, O Best of Men, didst thou not exceed *Pythagoras* in Birth and Fame, travelling from *Miletum* thou wouldst have given me a Visit. But thy splendor deriv'd from thy Father, now detains thee; and it would have detain'd me also, had I bin like *Anaximenes*. For if you useful Men desert the Citys, they loose their Grace and Ornament; and you give the *Meades* an opportunity to fall upon 'em more impetuously. 'Tis not always so proper for a Man, to abandon himself to the Stars and their Motions, 'tis sometimes more noble to employ himself for the Good of his Country. Neither do I spend my whole

whole Time in my Studies, but sometimes in the Wars, that set the *Italians* at Variance one with another.

Having thus discours'd of *Pythagoras*, there is something to be said concerning the most Illustrious *Pythagoreans*: Which done, we shall speak of some things which others have left disorderly related here and there. And by this means pursue in order the Succession of memorable Persons to *Epicurus*, as we propos'd to our selves before. As for *Theano*, and *Telauges* we have already said sufficient: Now therefore we shall begin with *Empedocles*; for that, as some report, He was a Hearer of *Pythagoras*.

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E M P E D O C L E S.

Translated from the Greek by the
same H A N D.

E*Mpedocles*, as *Hippobotus* relates, was the Son of *Meto*, the Son of *Empedocles*, of the City of *Agrigentum*. The same Thing *Timæus* also testifies in the 15th. Book of his Histories, that *Empedocles*, the Grand-Father of the Poet, was a Person of Note. *Hermippus* also gives us very near the same Account. In like manner, *Heraclides* in his Book of Discrepancies, declares, that the Grand-father of *Empedocles*, was descended of a Noble Family, and that he kept a Breed of Hor-

ses.

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sec. *Eratosthenes* likewise in his *Olympionics*, assures us, that in the 71st. *Olympiad*, *Meto's* Father won a Horse-race, for which he brings the Testimony of *Aristotle*. *Apollodorus* the Grammarian, in his *Chronicles* affirms, that he was indeed the Son of *Meto*; however *Glaucus* reports, that he went and dwelt among the *Thurij*, a Colony of the *Athenians* newly remov'd to *Sybaris*: And a little lower in the same Book, they who report, that *Empedocles* fled from his own Home to *Syracuse*, and with them fought against the *Athenians*, seem to me to be altogether ignorant of the Time: For either he was already dead, or else he was extremely Old; which is not probable. For *Aristotle* says, that both he and *Heraclitus* dy'd in the sixtieth year of their Age. The reason of which difference may proceed from hence, because that *Empedocles*, who won the Race-match in the 71. *Olympiad* was of the same Name, and thus *Apollodorus* tells us, the Time must be distinguish'd. All this while, *Satyrus* in his Book of Lives, tells us that *Empedocles* was the Son of *Exenetus*, and that he left a Son, whose Name was *Exenetus*; moreover, that in the same *Olympiad* he won a Horse-race, and that his Son came off Victor in a Wrestling-match, or as *Heraclides*

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in his Epitome relates, in a Foot-Race, Nevertheless I find in *Favorinus's* Commentaries, how that *Empedocles* after his Victory made a Bull of Myrrh, Frankincense and other costly Gums, and Sacrific'd it with Meal and Honey before all the Spectators; and that he had a Brother whose Name was *Callicratides*. *Telauges* also, the Son of *Pythagoras*, in an Epistle to *Philolaus*, reports, that *Empedocles* was the Son of *Archinomus*. But that he was a Native of *Agrigentum* in *Sicily*, he likewise testifies at the Beginning of his Lustrations.

*O Friends, Inhabitants of those vast
Towers,
Where flows the Tellow Agragas bedeck'd
with Flowers.*

And thus much concerning his Parentage.

Now that he was a Hearer of *Pythagoras*, is asserted by *Timæus* in his Ninth Book, where, he says, that being found tardy in stealing an Oration, which *Plato* also confirms, he was prohibited from being a Partaker of their Discourses. He himself also makes mention of *Pythagoras* in the following Lines.

Highly

*Highly accomplish'd one among the Rest,
With Learning's Wealth was to a wonder
blest.*

Others are of Opinion, that he gave this Encomium to *Parmenides*.

Neanthis reports, that till the Time of *Phylolaus* and *Empedocles*, the *Pythagoreans* were accusom'd to impart their Discourses in Common. But because he made 'em Public in his Poems, they made a Law among themselves, to Admit no more Poets into their private Communications, A Severity, which *Plato* by report was forc'd to endure: For that he was prohibited from partaking of their Serious Confabulations; But of which of 'em *Empedocles* was a Hearer, he does not say. For *Telauges's* Epistle, publickly spread abroad, wherein it is said, that he was a Hearer of *Hippasus* and *Brontinus*, is not acknowledg'd to be Authentic. *Theophrastes*, therefore says, that he was an Admirer of *Parmenides*, and that he affected to Imitate him in his Poems. For that He also wrote a Discourse in Verse concerning Nature. On the other side, *Hermippus* affirms, that he was not an Admirer of *Parmenides* but of *Xenophanes*, with whom he liv'd, and imitated his strain of Poetry; but that at

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at last he fell in among the *Pythagoreans*. Nevertheless, *Alcidamus* in his Book of Physics, reports that *Zeno* the *Eleate* and *Empedocles* were both at the same time Hearers of *Parmenides*; that afterwards they parted; *Zeno* to set up for a Philosopher by himself; the other, to hear *Anaxagoras* and *Pythagoras*, with a Purpose to Imitate the Gravity of Life and Deportment of the One, and the Other in his Study of Nature.

Aristotle in his *Sophistes* tells us, that *Empedocles* was the First Inventor of Rhetoric, and *Zeno* of Logic: And in his Book of the Poets he asserts, that *Empedocles* affected *Homer's* Graces, and that he was very accurate in his Expressions, full of Metaphors, and other Poetical Figures. And therefore when he had wrote several other Poems, and the March of *Xerxes* into Greece, a Hymn to *Apollo*, either a Sister or a Daughter of his burnt the Latter; as *Hieronymus* reports; The Hymn, by accident and unwillingly; but the *Persian* Poem, willingly; because it was left imperfect. In short, he is also said to have wrote several Tragedys, and a Treatise of Politics: Tho' *Heracledes* affirms, that the Tragedies were Written by another; and that *Heracledes* asserts, that he lit upon Thirty Three.

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Three. However *Neanthes* says, that he wrote his Tragedys when he was a Young Man; and after that, they fell into his Hands. *Satyrus* in his Lives observes, that he was a Physician, and an Extraordinary Rhetorician; in which Science *Gorgias Leontinus* was his Master, a Person excelling in Rhetoric, and who left a System of Rhetoric behind him: And moreover, as *Apollodorus* testifies in his Chronicles, liv'd a Hundred and Nine Years. This Man, according to the Relation of *Satyrus*, was wont to say, that he us'd to be present at *Empedocles's* Magical Exercises: As, he himself declares in his Poems, together with many other Things, as may be seen by the following Verses.

*The Remedys that strength to Age grown
Old
Restore, and our insulting Pains subdue,
These Things to thee alone will I unfold.
Thou when the Restless Winds their
Force renew,
Tear up the Conn, and gloomy Woods
lay bare,
Shalt cease their Fury and enjoyn 'em
Fear.*

Wouldst

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*Wouldst Thou excite their Rage, their
 Rage Command,
 And let 'em then disorder Sea and
 Land;
 Black Rain thou shalt remove, and clear
 the Sky,
 While the Dark Clouds rebuk'd, before
 thee Fly;
 If wanted more, Thou shalt from Heav'n
 bring down
 Kind Showers of Dew to coole the Sultry
 Sun:
 Thy Powerful Charms shall reach In-
 fernal Night,
 And Souls long since deceas'd bring back
 to Light.*

Timæus also in his 18th. Book of
 History says, that this Great Man was ad-
 mired for many things; for that one time
 among the rest, the *Etesian* Winds blow-
 ing so very hard, that they much endam-
 ag'd the Fruits of the Earth; he com-
 manded several Asses to be flea'd, and
 causing Bags to be made of their Skins,
 he order'd 'em to be lay'd upon the Hills
 and Tops of the Mountains to receive
 the Impetuous Gusts of the Wind; up-
 on which the Wind ceasing, he was call'd
Καλιανέμας, or the *Wind-Layer*. *Heracli-*
des also in his Book of Diseases,
 asserts,

Book VIII. of EMPEDOCLES.

asserts, That he dictated to *Pausanias* the
 Book which he set forth concerning the
 Man, that liv'd thirty Days without
 Respiration. Now he had an extraordi-
 nary Affection for this *Pausanias*, to whom
 he therefore dedicated his Treatise of
 Nature, in these words;

*Give Ear Pausanias, to my Sayings, Thou
 The Worthy Son of Prudent Anchytas.*

He also made the following Epigram up-
 on him;

*Pausanias here, the Great Physician lyes,
 The Noble Son of Anchytas the Wise;
 Whom Phœbus taught his Art, and
 taught so well,*

That Time long spent would not suffice * Some Greek
 Copies made
 to tell *ἄλλοι* instead

*How many Men by tedious Pains subdu'd of downy sleep,
 His Skill preserv'd from early Servitude and ἀσπουσίῳ
 To Proserpine, and from untimely Fate; without Pul-
 Such his Experience, and so Fortunate. Commentator
 judges*

Now *Heraclides* tells us, that this ἀσπουσίῳ to
 breathless Person was one who kept his *be the best, tho*
 Body free from * Corruption without Pul- *he does not res-*
 ses, and without Respiration for thirty *jest ἀσπ-*
 Days: For which Reason, he call'd him *without Vis-*
 both *cles,*

both a Priest and a Prophet: Which he grounds upon the following Verses;

O Friends, Inhabitants of those High Towers,

Where flows the Yellow Agragas, bedeckt with Flowers;

Who in applauded Works prolong your Days,

All Haile and Prosper, still acquiring Praise.

I an Immortal God, my self behold Circl'd with Honour, as 'tis fit I should; I walk your Streets rever'd, and highly Fam'd,

With Crowns and Summer Garlands Diadem'd.

Women and Men with Acclamation Loud Follow my Footsteps and about me Crowd; Inquisitive some to know their future Fate

Whether unlucky, whether Fortunate: While Others by their Lingring Pains distressed

My certain Aid implore to be releast. Thus Interest drives 'em to adore the Man

That all their wants Supplys, rejecting gain.

Potamilla

Potamilla also relates, that he might well call *Agrigentum*, a great City; for that it contain'd 800000 Inhabitants. Of whom *Empedocles* was wont to say, that the *Agrigentines* liv'd so luxuriously and voluptuously, as if they were to dy to Morrow; but that they built their Houses, as if they were to live for ever. As for his Expiations, themselves, compil'd in a Book together. *Cleomenes*, the Singer of Rhapsodies is said to have sung 'em at *Olympia*, as *Phavorinus* testifies in his Commentaries. *Aristotle* says of him, that he was a great Lover of Liberty, and free from all Ambition of Rule; seeing that he refus'd the Kingdom, which was offer'd him, as *Xanthus* witnesses in his Applauses of him, loving Frugality and a private Life much better. The same thing *Timæus* testifies of him, withal alledging for the Cause of his being too popular, the following Story: For, he says, that being once invited to a Feast by one of the Rulers, when Supper time was come, there appear'd no Preparation for it; upon which, when others were quiet and said nothing, he not enduring such an ill favour'd Action, commanded Supper to be brought in; thereupon the Master of the House told him, that he stay'd for an Officer of the Court; who, when he came, was consti-

constituted Prince of the Feast, the Master of the House being desirous it should be so, who so behav'd himself, that the Guests began to suspect him of affecting the Tyrannical Government. For he commanded the Guests to drink their Wine unmixt, or else to powre it upon the Refusers Head. *Empedocles* said nothing at that time. However calling a Court the next day, he condemn'd and put to Death both the Master and Prince of the Feast. And this was the occasion of his writing concerning Politics.

* Signifying a high Tower, or the Top of a high Tower. Another time * *Acro* the Physitian petitioning the Senate for a Place, wherein to build his Fathers Monument, by reason of his topping Excellency in Physic, *Empedocles*, entering into the Assembly, forbid it; and after he had spoken many things to him about Equality, Pray, Sir, said he, what Inscription shall we write upon your Father's Monument? what think you of this?

*This towering Tomb, high as the towering Walls;
Where Towns in Physic spent his sedulous Hours,
Secures the Bones of towering Doctor Towns.*

Some

Some affirm these Verses to have bin made by *Simonides*.

Moreover, *Empedocles* dissolv'd that Throng of a thousand Rulers, constituting a Magistracy, that held from three Years, to three Years; so that he made Room not only for the Wealthy, but for such as should take care of the Plebeians. *Timæus* also in his first and second Book, (for he frequently makes mention of him) says, that he seem'd to have an Opinion Contrary to a Republican Government: And indeed he was a great Boaster and Lover of Himself, as any Man may perceive in his Poetry, where he says.

*All Haile, and prosper, still acquiring Praise,
I, like a God, no mortal Man, behold
Myself by you rever'd, as fit I should;
&c.*

But at what time he was present at the Olympic Games, he drew the Eyes of all Men so intently, that there was mention made of no body so much as of *Empedocles*, among the People, in their Familiar Discourses. Lastly, when *Agrigentum* was rebuilt, the Posterity of his Enemies so violently withstood his Return, that retiring into the *Peloponnesus*, He there dy'd.

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Neither

Neither did *Timæus* pass him by, but girds him in the following manner.

*Empedocles, who overflow'd with words,
Such as the loud litigious Bar affords,
As if he had had a Rupture in his Jaws,
Where he prevail'd still overrul'd the
Laws;
And Chief in Power, sets up a sort of
Men,
That Others rather want to govern
Them.*

As to his Death, the reports are various. For *Heraclides* explaining the Story of the breathless Woman, and what Fame *Empedocles* acquir'd by restoring the dead Woman from Death to Life, tells us, That he offer'd a Sacrifice in in the Field of *Peisianax*, to which certain of his Friends were invited, and *Pausanias* among the rest. After the Feast was over, some walk'd one way, some another to repose themselves, some under the Trees of a neighbouring Meadow, others, where they thought most Convenient, only *Empedocles* remain'd in the same place where he lay down to eat. The next Morning when they met again, *Empedocles* alone was missing: Thereupon a strict Inquiry was made after him, and

and all the Servants answer'd, they knew not where he was, excepting one, who said, that about Midnight he heard a very loud Voice call *Empedocles*; then getting up, he saw a Celestial Brightness, and the light of many Flambeaux, but nothing else. While his Friends stood all astonish'd at this Accident, *Pausanias* comes down and hearing the Relation, sends away several People to see what was become of him; but being restrain'd by some inward awe of Religion, and, as it were, commanded not to busie himself, 'Tis worthily said he fallen out, as he was wont to boast of himself, and therefore he was to be worshipt with Sacrifices, as being become a God.

Hermippus relates, that he cur'd one *Panthea*, a Woman of *Agrigentum*, whose Life was despair'd of by the Physicians; and that, for that Reason, he offer'd the Sacrifice, to which he invited about eighty Guests. *Hippobotus* affirms, that when he got up the next morning, he went to the Mountain *Ætna*; where when he arriv'd, he flung himself into one of the gaping fiery Orifices of that Mountain, and was never seen more: Desirous to confirm the Report that was spread abroad concerning him, that he was become a God. But that afterwards it was

The LIFE Book VIII.

known what Fate befel him, one of his Shoes being thrown up again by the force of the Flames: For that in those days they were wont to make their shoes of Copper. This Report was contradicted by *Pausanias*. *Diodorus* also the *Ephesian*, writing of *Anaximander*, tells us, that he was an Imitator of Him, practising a *Tragic Ostentation*, and always sumptuously apparell'd. There is also this farther Story recited of him, That the *Selinuntines* being distressed with frequent Pestilences, by reason of the noisom Vapours ascending from the River which environs it, and causing not only great Mortality among the Men, but carrying off the Women with difficult Labours, *Empedocles* bethought himself of a Remedy, by cutting and letting into the said River at his own charges, several other not far distant Rivulets, in hopes by the intermixture of their Streams to dulcify and attenuate the infectious viscosity of the greater and more stagnant Flood. Which prov'd so successful, that the Pestilence ceas'd: At what time the *Selinuntines* being abroad and banqueting upon the banks of the River, *Empedocles* appear'd to 'em immediately, but then, so soon as they beheld him, they all rose up, and paid him Divine Ho-

nours

Book VIII. of EMPEDOCLES.

nours of Adoration and Prayers as to a Deity: And he being willing to confirm this Opinion, threw himself into the Flames.

But *Timæus* contradicts all this, positively asserting, that he retir'd into *Peloponnesus*, and never afterwards return'd: So that the Place and manner of his Death are very uncertain. Moreover, he contradicts *Heraclides* by Name in his fourth Book, affirming, *Peisianax* to be a Village belonging to *Syracuse*, and that *Empedocles* never had any Land nere *Agri-gentum*; only a Monument, which *Pausanias* erected in his memory. For he having given out the Report of his *Apotheosis*, made him a little Image and built him a Chappel which he consecrated to him as a God; for he was very wealthy. I would fain know then, says *Timæus*, how he should come to throw himself into the *Orifices* of *Ætna*, of which he never made the least mention, tho he liv'd so near 'em? He dy'd therefore in *Peloponnesus* ——— Nor is it such a wonder, that the Place of his Sepulcher should never be known: For the Sepulchers of many other great Men are unknown. *Timæus* having gi-

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ven

ven his reasons in this manner, farther adds, But 'tis the Custom of *Heraclides* to feign a Company of Miracles ; as when he talks of a Man that fell out of the Moon.

Hippobotus observes, that formerly the Statue of *Empedocles* stood cover'd with a Vail in *Agrigentum*, but that afterwards, it was set up uncover'd before the Senate House in *Rome*, the *Romans* having remov'd it thither : And there are some Copys of it Engraven, which are now carry'd about and put to Sale. *Neanthes* tells us, that when *Meto* dy'd, Tyranny first began to shew its Head : And that then it was, that *Empedocles* perswaded the *Agragentines* to embrace a *Republican* Equality. And therefore, as it were, to share his own Estate among 'em, he devided his wealth among several of his fellow Citizens Daughters, giving Portions in Marriage to several of those that had none. For which reason he assum'd to himself the Priviledge of wearing a Purple Robe, and a Gold Shash upon his Head, as *Favorinus* witnesses in the first of his Commentaries. He also wore Copper Buskins and a Delphic Garland : He was attended by Boys, for his Lacquies ; but as for himself he always appear'd with a grave morose Coun-

Countenance, and always observ'd one Gate, which he never alter'd ; so that when his fellow Citizens met him in this Posture and Habit, they look't upon it as a Mark of Royalty, and pay'd him a Respect accordingly. At length, going to some solemn Assembly held at *Messana*, in his Chariot, he got a fall and broke his Thigh ; which casting him into a Fever, he dy'd in the 77th. year of his Age, and had a Tomb erected for him in *Megara*.

But *Aristotle* differs as to his Age ; for, he says, that he dy'd in his 60th. year : Tho there be some, who will have him to have liv'd a Hunder'd and Nine Years. He was in his Prime about the 84th. Olympiad : Nevertheless, *Demetrius* the *Troizenian* gives this account of him in his Book against the Sophister, in *Homers* Verses, as follows,

*A Rope he fasten'd to a Dog-berry Tree,
So crackt his Neck and down to Hell went
He.*

Yet, in the foremention'd Epistle of *Telauges*, 'tis said, that being weaken'd with old Age and his foot slipping he fell into the Sea, and was drown'd : And so let this suffice for his Death.

We shall here insert a joking Epigram or two of our own, set forth in our *Pammeters*. The first runs thus,

*I cannot say, what ail'd Empedocles,
He in a firey Bagno seeks his Ease ;
To purge his Soul, for there is dross in
Souls,
He quaffs moist fire from deep immortal
Bowls.
I'll not report, that he for want of Wit,
Did plunge himself in Ætna's burning
Pit ;
But this I'll say, that willing to lye hid,
Unwillingly he Hid himself indeed.*

Another runs in these Words.

*Fame tells us that Empedocles did dye,
After his Chariot wheel had broke his
Thigh ;
His right Thigh too, the Poet so
exact,
Tho' twas no matter which, so one were
crackt ;
For, if he leapt into the Fire, and there
Drank Brimmers of Life's Elements I
fear,
They Lye, who shew his Tomb, and say he
dy'd,
When every Inch of him was deify'd.*

Among

Among the rest of his Opinions, these were some: That there were four Elements of all things ; *Fire, Water, Earth,* and *Air* ; that Friendship and Concord united 'em together, and that Enmity and Discord kept 'em from Association. For thus he sings ;

*Jupiter Whire, and Juno giving Life,
Next Sooty Pluto, he the God Strife ;
And Nestis she that with corroding
Tears
Fills mortal Eyes, and still augments our
Cares.*

Meaning thereby, that *Jupiter* is *Fire*, *Juno* the *Earth* ; *Pluto* the *Air* ; and *Nestis* the *Water* : Which are always circling in continual Changes, and never lye still, the Government and Interchangeable Order of all things being sempiternal.

*By Friendship all Things thus sometimes
cement,
Sometimes by Discord and Confusion rent.*

The Sun he held to be a vast Heap or Conglomeration of Fire, but the Body of the Moon lesser, and made in the Form of a Dish ; and that the Heavens were of

a Christal Substance. Moreover, that the Soul enliven'd all manner of Animals and Plants. And therefore it is, that he says,

*I knew the several Times, when I became
A Youth, a Maid, and a Fruit bearing
Tree,
And when confin'd to the unruly Sea;
A living Dolphin in the Deep I
Swam.*

What he wrote of Nature and of Expiations amounts to no less than five thousand Verses: What of Physic to six Hundred. Of his Tragedys we have already spoken.

THE

THE
LIFE
OF
EMPICCHARMUS.

*Translated from the Greek by the
same HAND.*

EMPICCHARMUS the Son of Helothales, was a Native of * Cos, and a Hea-^{*Now Lange,} rer of Pythagoras. When he was but three months Old, he was carry'd to Megara in Sicily, and from thence to Syracuse, as he testifies himself in his Writings: And there is also this Inscription upon his Statue, ^{formerly under the jurisdiction of the Knights of Rhodes, after that taken by the Turks.}

So

*So much as Phaeton the Stars out shines,
And th' Ocean Rivers far surmounts in
fame,
So much my Wisdom and my charming
Lines
Ore Epicharmus high Advantage claim's.
Great Epicharm, who for his learned
Muse
Was crown'd of old in Native Syracuse.*

He has left Commentaries behind him, wherein he treats of Nature, and Physics, and some Gnomonic Instructions; and has prefix'd Contents to the most of his Commentaries, by which it plainly appears, that he was the Author. He dy'd in the fourscore and tenth Year of his Age.

THE

THE
LIFE
OF

ARCHYTAS.

*Translated from the Greek by the
same H A N D.*

A Rchyas, the Son of Mnesagoras, a Native of Tarentum; but as Aristoxenus says, the Son of Hestæus was of the Number also of the Pythagoreans. This is he, who prevail'd so far with Dionysius by means of an Epistle, that the Tyrant set Plato, whom he design'd to have put to death, at liberty: For he was admir'd by most People for all manner of Virtues. He was seven times chosen General of the Army in his

his own Country, whereas others could never be elected but once, the Law prohibiting. To this Man *Plato* wrote two Epistles; for that he had written first to *Plato* in these words.

Archytas to Plato, Health.

THOU dost well to let me know by an Epistle from thy self of thy recover'd Health, which *Damefcus* also inform'd me off. As for the Commentaries we have taken care of 'em; to which purpose, we took a Journey to the *Lucans*, in order to meet the Grand-Children of *Ocellus*. We have several excellent Treatises of Law, of Regal Government, of Piety, and the Generation of all things; some of which we have sent; the rest cannot as yet be found: So soon as we meet with 'em, they shall be convey'd to thee.

Thus *Archytas*; to whom *Plato* return'd this Answer.

Plato to Archytas, Prosperity.

IT is not to be express'd in words, how joyfully we accepted the Commentaries sent from thy hands; nor could I forbear admiring in the first place, the
Exactness

Exactness of him that wrote 'em. For assur'dly the Author shews himself most worthy of his ancient Progenitors, all Men of worth and excelling Parts, Natives of *Myræ* in *Lycia*, and descended from those *Trojans* who chang'd their Habitations following *Laomedon*, according to the common Tradition. As for the Commentaries which I have by me, and concerning which you wrote to me, I have not yet put my last polishing hand to 'em; however, though as they are, I have sent 'em to y^e. As to the keeping of the Commentaries we both agree: Therefore there is no need of saying any more concerning that matter: Farewel.

Such were the Epistles which they wrote one to another.

Now there were *Four* Persons, who were call'd by the Name of *Archytas*. The *First* was He of whom we have already given a brief Account; the *Second*, by Birth a *Mytelenæan*, and a Musitian; the *Third*, who wrote of Husbandry; the *Fourth* a Poet, a Writer of Epigrams. And some also reckon a *First* who was an Architect, under whose Name there is a Book that goes about which Treats of *Macheens*, beginning Thus, *These things I heard from Teucer the Car-*

Carthaginian. As for the Musitian, there is this reported also of him, that being upbraided, because he could not be heard, he answer'd, *The Instrument speaks contending for me.* Aristoxemus relates, that the *Pythagorean*, when he lead the Army, was never vanquish'd. But being envy'd by his Fellow-Citizens, he voluntary quitted his Command, and then they were beaten.

He was the First, who brought Mechanics into a Method by the use of Mechanic Principles: And the First who apply'd Organic Motions to Geometrical Figures; seeking to take the two Halves according to Proportion by dividing the Semi-Cylinder in two, by that means to double the Cube: And was the First, who found out the doubling of the Cube in Geometry.

THE

THE
LIFE
OF

ALCMÆON.

*Translated from the Greek by the
same HAND.*

ALCMÆON, a Native of Crotona, was also a Hearer of Plato, tho' his Cheifest Study was Physic. However he sometimes treats of Nature, affirming, That the number Two comprehends the greatest part of Human Things. He also seems to have bin the First, who wrote of the Reason of Nature, as *Favonius* testifies in his Various History, asserting

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asserting, that the Sempiternal Administration of all Nature, depended upon the Moon. He was the Son of *Pirithus*, as he says himself at the beginning of his work. *Alcmæon of Crotona, the Son of Pirithus, wrote these things to Brontinus, Leo, and Bathyllus. As for things Invisible and Immortal, the Gods have a perfect knowledg of 'em; but they are only hinted to Men by Conjecture, &c.* He also held the Soul to be Immortal, and that it was in perpetual Motion like the Sun.

T H E

T H E
L I F E
O F
H I P P A S U S.

Translated from the Greek by the
same H A N D.

HIPPASUS of *Metapontum* was a *Pythagorean* also. He held that there was a perfix'd time for the Change of the World, and that the Whole was Finite and in perpetual Motion: He left no Works behind him, as *Demetrius* testifies in his *Equivocals*. However, there were two of the Name; this Man, and another, who wrote of the Republic of the *Lacedemonians* in five Books, He himself being a *Spartan*.

F 2

T H E

THE
LIFE
OF
PHILOLAUS.

Translated from the Greek by the
same HAND.

PHILOLAUS of Crotona, was another Pythagorean; and Plato wrote to Dio, that he would take care to purchase Pythagoras's Works of this Man. He was suspected of a design to have invaded the Liberties of his Fellow Citizens; which cost him his Life. Which gave us an occasion to make the following Epigram upon him.

*Suspition is a dangerous thing, neglected,
For tho' thou didst not act, if once suspected,
'Tis still the same as if the Thing were don.
Crotona thus afraid and jealous grown,*

Fain'd

*Fain'd Philolaus in her anger flew,
As one that did Tyrannic Rule pursue.
Not that the Thing was true, but her
Mistrust
Lay'd Harmless Philolaus in the Dust.*

He was of Opinion, that the Causes of all things were Necessity and Harmony; and was the First, who taught, that the Earth mov'd in a Circular Motion: Tho' others affirm *Hicetas*, the *Syracusian*, to have bin the Author of this Paradox. He wrote one Book, which, as *Hermippus* says, upon the Authority of a certain Author, *Plato* going into *Sicily* to wait upon *Dionysius*, purchas'd of *Philolaus's* relations for *Forty Silver ^{400 Ger-} Mina's of *Alexandria*, and from thence ^{man Crown} transcrib'd his *Timæus*. Tho' others say, ^{in Gold.} that *Plato* got those Writings of a young Man who was one of *Philolaus's* Disciples, whose Pardon he obtain'd of *Dionysius*, after he had receiv'd Sentence of Death, and was carry'd away to Execution. *Demetrius* also testifies in his Equivocals, that *Philolaus* was the First, who publish'd the Writings of *Pythagoras* concerning Nature, which begin thus, Nature was fram'd in the World by the Copulation of things Infinite and Finite, as were also the whole World, and all things therein contain'd.

T H E
L I F E
O F
E U D O X U S.

Translated from the Greek by the
same H A N D.

EUDOXUS, the Son of *Æschines*, a *Knidian*, was an Astrologer, a Geometrician, a Physician, and a Legislator. He learnt his Geometry from *Archytas*, his Physic from *Philistio* the *Sicilian*, as *Callimachus* witnesses in his Tables. But *Sotion* in his *Successions* tells us, that he was a Hearer of *Plato*. For that being about three and twenty years of Age, and in a very low Condition, yet excited by the Fame of the *Socratic* Phi-

Phi

losophers, he took shipping for *Athens* with *Theomedon* a Physician, who maintain'd him, and lov'd him, as some reported, more intimately then became him; and being lodg'd in the *Pyreum*, or Wapping of *Athens*, he went every day to the City, and after he had heard the Sophisters discourse, return'd to his Lodging.

In this manner, after he had spent his time at *Athens* for two Months, he return'd home to his Native Country; from thence being farther assisted by his Friends, he sail'd into *Ægypt* with *Chrysipus* the Physician, who carry'd Letters of Recommendation from *Agésilas* King of *Lacedæmon* to *Nectanabis* King of *Ægypt*, who recommended him to the Priests, with whom he stay'd one Year and four Months, keeping his Beard and his Eyebrows shav'd all the while: during which time, he wrote a History including the Transactions of eight Years, as some Authors testify. Which done, away he went for *Cizicum* and *Propontis*, where he profess'd and taught both Rhetoric and Philosophy. After which, he betook himself to *Mausolus* King of *Caria*; and leaving him, he return'd to *Athens*, carrying along with him a great many Scholars, on purpose, as it was said, to vex

F 4

Plato,

Plato, who, it seems, had formerly slighted him, and dismiss'd him his Service. Others say, that coming to *Plato*, when he had a great Feast at his House and many Guests, he introduc'd a Semicircular manner of Lying at the Table to avoid Disgusts about Precedency.

Nicomachus the Son of *Aristotle* reports of *Eudoxus*, that he held Pleasure to be the Supream Good. His Country therefore gave him a most splendid Reception, as the Decree that was made in his Favour makes manifest, nor, was he less Famous among the *Greeks* then among his own fellow Citizens, to whom he prescrib'd Laws, as *Hermippus* observes in his Seventh Book of the Seven Wise Men, besides what he wrote of Astrology and Geometry, and several other excellent Treatises upon sundry other Subjects.

Eratosthenes, in his Books dedicated to *Hecato*, tell us that he wrote certain Dialogues, which were call'd the Dialogues of the *Cynics* (the Text has it Dialogues of the *Doggs*) tho others say, that the *Aegyptians* wrote those Dialogues in their own Language, but that, he both translated and publish'd 'em in *Greece*. *Chrysippus* the Son of *Erineus*, a *Cnidian* also, was one of his Hearers, as to those things

things which he taught of the Gods of the World, and *Meteors*; but for his Instructions in *Physic*, he made use of *Philistio* the *Sicilian* for his Master: And he left most lovely Commentaries behind him, and one Son, whose Name was *Aristagoras*, whose Disciple was *Chrysippus*, the Son of *Aethlius*; and under whose Name are publish'd abroad several Remedys for the Eyes, according as Natural Theorems came into his thoughts.

He had also three Daughters, *Actis*, *Philtis* and *Delphis*. We also find, that there were Three *Eudoxus's* all at the same time. One the Person already mention'd: The other a Native of *Rhodes* and a Historiographer: The Third, a *Sicylian*, the Son of *Agathocles*, a Comic Poet, who won the Prizes propos'd in the City thrice, and prov'd five times Victorious at the *Lenaic* Festivals, which are consecrated to *Bacchus*; as *Apollodorus* testifies in his Chronicles. We also meet with another, who was Physician of *Cnidos*, who, as *Eudoxus* witnesses in his Treatise of the Compass of the Earth, was wont to advise all People continually to stir the joints by all manner of Exercises, as also the Sences in like manner upon all sorts of Objects. The same Person tells us, That the *Cnidian Eudoxus* flou-

flourish'd about the Hunder'd and Third
Olimpiad, and that he was the first, who
found out the Doctrin of crooked Lines.

He dy'd in the 53^d. year of his Age:
and when he abode with *Ichonuphis* of
Heliopolis, this was particularly related
of him, that the God *Apis* lickt his
Garment, upon which the Priests made
this Observation, that he should be very
Famous, but not long Liv'd; as *Favori-
nus* reports in his Commentaries. Which
being an extraordinary Accident pro-
duc'd the following Epigram of our own.

*In Memphis when Eudoxus went to
know,
What Fate his Life attended here
below,
Apis he asks, the Bull with Silver'd
Horns,
Which he with Rose Garlands and fresh
Flowers Adorns.
But then the Calf stood mute; a silly
Gaffer,
T' expect an Answer from a Speechless
Heifer;
For Nature nere taught Ox Poetic
Song,
Nor ere endu'd with Words his huge
Neats Tongue.*

How

*How're the well bred Beast, so gaily
trickt,
As he stood by, th' Adorers Garment
lickt;
Then Priests that knew what th' Ox's
licking meant,
Eudoxus told, his Days were almost
spent.
He liv'd till Fifty three, and one Lick
more,
'Tis thought, had lickt away his Life
before.*

This Man, instead of *Eudoxus*, was
call'd *Endoxus*, which signifies Illustrious,
by reason of the Splendors of his cele-
brated Fame and Renown. And having
spoken of the most remarkable *Pytha-
goreans*, we are to say something briefly
of those who are mention'd dispersedly,
and at random, as adhering to no parti-
cular Sect; and First of *Heraclitus*.

The end of the Eight Book.

Dio-

Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings
Of the most Famous Ancient

PHILOSOPHERS.

The Ninth Book.

T H E

L I F E

O F

H E R A C L I T U S.

Translated from the *Greek* by *P. A. Esq.*

H *Eraclitus*, the Son of *Blyso*, or, as some say, of *Heracion*, was by Birth an *Ephesian*, who flourished about the sixty ninth *Olympiad*. He was beyond all others, of a most arrogant Spirit, despising all Men in

in comparison of himself, as may be observ'd in his own Book, wherein he affirms, that *Much Learning cannot inform the Mind*, for thus, says he, would it have inform'd the Minds of *Hesiod*, and of *Pythagoras*, as also of *Xenophanes* and *Hecataeus*: But there is one wise Lesson to be Learnt, How all things are govern'd by all. Of *Homer* he also said, that he deserved to be thrown out of the Schools, and soundly beaten; and the like of *Archilochus*.

He was accusom'd to say, that we should be more careful to suppress Wrong and Injustice, then to extinguish the most devouring Fires. And that the People ought as much to stand up for Preservation of their Laws, as they would in Defence of their City Walls. He would often inveigh against the *Ephesians*, for having expell'd his Friend *Hermodorus* from amongst them; declaring that the *Ephesians* deserv'd to dye young, and to leave their City to Novices; because they had driven *Hermodorus*, the most worthy Person they had, into Exile; only with this Expression; We must not, said they, suffer any one amongst us, that endeavours to be more excellent then his Fellows; for if such there be, let him go to some other Place, and live with other People.

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When he was desired by the Citizens, to undertake the Government of them; He scornfully told them, that the City had now degenerated into very ill Methods of Administration, and refused it. And walking to the celebrated Temple of *Diana*, which was there; he entred into Play with the Boys; where observing the *Ephesians* to gather about him, What, said he, do ye wonder at, the worst of Men, is it not better to spend my time here than with you to be governing the Affairs of the Commonwealth?

At the last growing into an obstinate Hatred of Mankind, he withdrew from their Society to the Mountains, where he liv'd on Roots and Herbs; by which ill Diet, he was seized with a watry Distemper, or Dropsy, that forced him to return to the City; were he, of the Physicians, demanded ænigmatically, if they of a Shower were able to make a Drought? This Question they not understanding; he shut up himself in an Ox-Stall, hoping that the Heat of their Dung, in which he rowled himself, might probably draw from him that hurtful Moisture: But he found no Benefit by the Tryal, and ended his Life in the Sixtyeth Year of his Age. And we find this Epitaph made on him.

At

*At Heraclytus Fate I oft adm'r'd,
Who liv'd in Misery, and in Pain expir'd,
A lingring Dropsy clos'd at last his Eyes,
And like his Works, he now in Darknes
lyes.*

But *Hermippus* tells us, that he plainly asked his Physicians, If they could force out the Water that lay within his Body, and they acknowledging, they could not; He laid himself down in the Sun, bidding the Boys to daub him over with Cow-dung, and lying in this Condition, he dyed the Day following. From whence he was carryed into the *Forum*, and there buried.

And yet *Neanches*, the *Cyzicenian* relates, that not being able to get off the Cow-dung; he was left there, and no Body minding him in his Disguise, he was torn in pieces and devoured by Dogs.

He was admired for his Pregnancy of Wit and Parts from his very Childhood; and whilst he was young it was his common Saying, *That he knew Nothing*; But when grown up to be a Man, he boasted, *There was not any thing that he was ignorant of*. He attended not the Readings of Philosophers, but used to say, that he enquired of himself, and from himself had

had learnt all Things. But *Sotion* tells us, that some have affirm'd, he was a frequent Auditor of *Xenophanes*. *Ariston*, in his Discourse of *Heraclitus*, assures us, he was cur'd of that Hydropic Distemper, and afterwards ended his Life by some other Sicknes; which thing *Hippobotus* also testifies.

He that Reads his Work will find, it chiefly treats of Nature, and that it is divided into Three Parts; in the *First*, of which he Speaks of the Universe; In the *Second*, of Policy, or Government; And in the *Third*, of Theology. This Book, he deposited in *Diana's Temple*, and as some Suggest, he, of meer design, writ it obscurely, that none but such as were Learned, might be able to Read it, lest it being seen by the Vulgar, it might by them be dispis'd. Which *Timon* has confirm'd, where he says,

*With these the Ill-Tongu'd Heraclitus
fate,
Who Darknes lov'd, as he the Croud did
bate.*

Theophrastus relates, that by reason of his Melancholly Temper, he left some of his Peices imperfect; and that others of them were contradictory to his first

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After-

Assertions. *Antisthenes*, in his Book of Successions, gives this, as another Instance, of the Greatness of his Mind, That he resign'd his Station in the Government to his Brother. And so great Honour, did he by his Writings obtain in the World, That his Followers were from him, call'd *Ἡρακλειτικοί*, *Heraclitists*, or *Heraclitians*.

These following are the most Eminent Notions, or Principles, which he taught. That all Things are made by Fire, and into Fire shall be all resolv'd again. That every Thing is order'd by Fate, and what Things soever are contrary, yet by Conversion, they are made to Agree and Submit to it. That all Places are fill'd with *Souls*, and *Dæmons*, or *Spirits*. And of such Things, as are subject to Various Mutations, he said to this purpose. The Sun is of that very Bigness, which to one's Sight it seems to be. And this was his Opinion of the Nature of the *Soul*, that its Reason was so profound, it was not possible to fathom the Depth of it. He would often call Honour and Reputation a Sacred Disease; and affirm'd, that the Face was deceitful, and not to be credited. He was obscure, but would, many times, Express himself so clearly in his Writings, That any Man of an ordinary Capacity,

ty, might easily understand him, and admire the Greatness of his *Soul*: But for the most Part, his Brevity and Weightiness of his *Stile* was incomparable.

To Speak more particularly of his Opinions: He taught that Fire was the *Element*, and that the Vicissitude of Fire consisted in it's Rarefaction, and it's Condensation, whereby all Things were made. But he omits to Explain these Assertions. He further says, That all Things were made by Contrariety; That they all run on in a Course like a River; & that this Great *τὸ πᾶν*, this whole Universe have an End. He affirms, there is but one World, which World was generated by Fire, and shall again be set on Fire, and then, after certain Periods, shall be totally consum'd, for all Ages: But this is to be brought to pass by Fate.

Now concerning those Things which are Contraries, he tells us, That that which conduceth to Generation, is term'd, War and Contention: And that which tends to Combustion, is Unity and Peace. Likewise, That Mutation is a Way leading up and down, by which it may be suppos'd the World was made. That Fire when condensed becometh Liquid or Humid, and afterward dissolves into Water. That Waters when it is made Concrete, is

turn'd into Earth: And this is the way downward. Again this very Earth is also dissolv'd, and thereof is the Water made, and from Water are almost all other Things produced. In this he alludes to the Evaporations, or Exhalations made out of the Sea: And this is the Way upward. There are also certain Exhalations, drawn as well out of the Earth, as out of the Sea; of which some are Perspicuous and Liquid, others are Thick and Obscure: The Fire receives Nourishment and Increase from the Thing that is Liquid, and the Water from the others which are not.

What his Notion of the Air is, which includes all these, he tells us not, but adds, that there are many *Scaphæ*, Things like Boats or Tubs, with their Concave Sides turn'd downward towards us, wherein are certain bright Exhalations contain'd, sending forth Flames of Light, which, says he, are Stars. Of all which Flames, That of the Sun is the most Ardent, and most Bright and Glorious. For those other Lights, the Stars being more Remote, and not so near the Earth, do therefore Shine less and yeild but little Warmth. That the Moon, which is nearest the Earth is not carried about in so pure a Sphere: But that the Sun

moving

moving in a clearer Air, being Obnoxious to no dull Mixture, and keeping in a more due Proportion of Distance from the Earth, for that Reason, Heats and Shines more than the Moon. That the Sun, as also the Moon are Eclipsed, when the Concave Parts of their *Ἐνάρται* or Tubs are turned upwards, and the Convex is downward towards us. That the various monthly Figures of the Moon, in her Increase and Decrease, are so fashion'd by the gradual Turnings of her Boat or Tub.

That Day, Night, Months, Hours and Years, also Rains, Wind and the like, are so made and distinguish'd, by the different Exhalations from the Earth: For a Bright Exhalation, flaming in the Circle of the Sun, maketh Day, and when the Contrary obtains the Place, it causeth Night. That the Heat, being augmented by the Flame, makes the Summer; and the Moisture, from Darkness abounding, is the Cause of Winter. And on this manner he gives his Opinion of other Causes. But concerning the Earth, what it's Nature is, and what these *Scaphæ*, he is altogether Silent: Such as these, I say, were his Notions.

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As

As to *Socrates* his Opinion of *Heraclitus*, when he had Read his Book, that was brought to him by *Euripides*, as *Aristo* relates, we have already told it in *Socrates's* Life, but shall repeat here. The Things, said he, which I understand in it, are very Excellent, and so far as I can Conjecture, are those, which I understand not, for they require a *Delian* Expounder of *Oracles*, to dive into the Meaning of them.

But *Seleucus* the Grammarian Speaks of a certain Writer call'd *Crato*, who in his Treatise, Entitled *Catacolymbite*, affirms, that it was one *Crates*, who, First brought the Works of *Heraclitus* into *Greece*, and that he should say, the Book wanted a *Delian* Expofitor, lest he that should dive into it's Obscure Notions, should be drowned amongst them. Some have given it the Title of *THE MUSES*; Others of *NATURE*; but *Diodotus* nams it, *A Sure and Infallible Direction to Stear the Course of Life by*; And many have call'd it, *The Standard of Manners*; and the Ornament of an Institution excelling all others.

They report of him, that, being ask'd in Company, Why he was so Silent? That you, answer'd he, might Talk.

Darius King of *Perfia* was very desirous of his Conversation, and Writ the fol-

following Letter, inviting him to his Court.

*King Darius Son of Hyftafpes, to that Wise Man
Heraclitus the Ephesian, wifbeth Health.*

YOU have publish'd a Work concerning Nature, which, in Some Places, is very Obscure and Difficult to be understood; but by so far as one may pry into the Subject of it, it seems by the Words to contain, a Theory of the whole World; and of all the Things appertaining to it, constituted in their Divine Order and Motion. At the Reading of which, many have been extremely puzzl'd, and others have run into Error; when perchance the whole, by your self, may be made out very plain. For this Reason, King *Darius* Son of *Hyftafpes*, desires to be your Auditor, and by your Assistance be made to partake of the *Greek* Learning. Come therefore as soon as you can, to my Presence and to my Royal Palace: Since the *Greeks*, for the most part, do not only set a slight Value on Wise Men, but despise the Writings, which they take Pains to Publish to the World, altho' they want not their due Erudition and Wisdom. Here with me, you shall have the highest Honors, be

placed in the first Rank about me, and have all due Respect paid you daily; so that your Manner of Living shall be made as Delightful to you, as your Learning will be Grateful to me.

To which he returned this Answer.

Heraclitus, the Ephesian, *Saluteth*
King Darius Son of Hystaspes.

ALL Men, living in this World, abstain from Truth and Justice, and most insatiably pursue Avarice and vain Glory, which Disposition proceeds from the Folly and Madness of their Nature. But I, having now laid aside the Thoughts of Wickedness, and avoiding all Ambition, with the Domestic Envy and Emulation which are wont to accompany Greatness, shall never travel to the Court of *Persia*, being resolved to content my self with a Little, that is managed after my own Fancy.

This is what passed betwixt the King and Him.

Demetrius, in his Book of *Æquivocs*, assures us, that the *Athenians*, who had a great Opinion of his Wisdom, were also slighted on this Manner by him. And he adds, that when he himself became Disrespected, and was held in Contempt by

by the *Ephesians*, he never more cared to converse with any of them.

Demetrius Phalerius also, in his Defence of *Socrates*, takes Notice of him, and says, there were many, who undertook to write Glosses or Commentaries on his Works, of whom were *Antisthenes*, also *Heraclides* and *Cleanthes* both of *Pontus*, and *Sphærus* the *Stoic*, likewise *Pausanias*, who is called the *Heraclitist*, with *Nichomedes* and *Dionysius*: And of the Grammarians, *Diodotus*, who affirms that the Subject of his Book, was not *περὶ φύσεως*, Of Nature, but *περὶ Πολιτείας*, Of Government, and alledges, that what he said of Nature in it, was only inserted by way of Example.

Hieronymus saith, that one *Scythinus*, an Iambic Poet, has wittily abused him in his Book of Poems.

There were many Epigrams made on him, of which were these following.

I'me Heraclitus, Go ye senceless Crew;
My Works are for the Learned, not
made for you.
Amongst Wise Men to croud you should
not dare,
One's of more Worth than Thousand
Blockheads are;

Which

The LIFE Book IX.

*Which Truth 'tis fit Persephone should
know,
And I'll declare it to the Shades below.*

And another Poet Writ on to this Effect.

*Proceed with Leasure, make not too much
hast,
Dark Heraclitus, is not Read so fast.
His Thoughts are weighty, but obscure
as Night;
To find him, needs a more than common
Light:
If solid Learning guide thee in the
Way,
That will the Beautys of his Work
Display.*

We find Five Persons, who had this Name of *Heraclitus*. The *First*, was this our Philosopher; the *Second*, a Lyric Poet, Author of the *Encomium* upon the twelve Gods; the *Third* was an *Elegiac* Poet of the City *Halicarnassus* in *Caria*, on whom his Friend *Callimachus* writ this Epigram,

*When, Heraclytus, Men thy Death re-
late,
I grieve my Loss, and thy untimely Fate:
Then*

Book IX. of HERACLITUS.

*Then call to Mind the Days and Nights
we spent,
Mixing our serious Talk with Merriment:
But from the Grave, thou wilt return no
more;
Leaving for thee all *Caria* to deplore,
Pluto alone rejoices at his Price,
Yet lives thy Muse, and Pluto's Rage de-
fyes.*

The *Fourth* was of the Isle *Lesbos*, and the same who writ the *Macedonian History*: And the *Fifth* a witty Mymic, delighting in ridiculous Postures.

This *Heraclitus* our Philosopher was always troubled to consider the Wicked Lives of Men, and as often as, he came abroad amongst them, would fall a weeping to behold their Extravagancies and the Miseries to which they reduced themselves by their Madness and Folly; and from hence was called *The Weeping Philosopher*.

THE

T H E
L I F E
O F
X E N O P H A N E S.

Done out of the Greek by P. A. Esq.

X*Enophanes* the Son of *Dexius*, or (as *Apollodorus* says) of *Orthomenes*, was Native of the City *Colophon* in *Ionia*; He is mentioned by *Timon*, who stiles him,

———*Xenophanes the Wise,*
Censurer of proud Homer's Vanities.

Being banished his own Country, he went into *Sicilia*, and there resided sometime in the City *Xancla*, but afterwards in *Catania*.

tania. Some Writers will not allow him to have been the Disciple of any Man, but many affirm, that he was an Auditor of *Boton* the *Athenian*, and others say of *Archelaus*. And *Sotion* tells us, he was contemporary with the Philosopher *Anaximander* of *Miletum*. He writ in both *Elegiac* and *Iambic Verse* against *Homer* and *Hesiod*, deriding all the Fables, which they relate of the Gods; and afterwards he revised and polished those his Poems. He is also reported to have taught certain Notions in Philosophy, opposite to those of *Thales* the *Miletian*, and of *Pythagoras* the *Samian*, and to have censured the Writings of *Epimenides*. He lived to a very great Age, as in his Works he expresses, where he says,

*No less than seven and seventy Tears I
strive,
Here in a foreign Soyl with Care to live,
When I enjoy'd my own, but twenty five.*

His Opinions were, That there are four Elements of all Things, and Worlds without Number, which are unchangable, That the Clouds consisted of Vapours, exhal'd from the Earth, by the Sun's Heat, and carry'd up into the Air, That the Substance or Figure of God was Spherical, ha-

having nothing in him of the Similitude of a Man ; yet, That he beheld and heard all things, but did not breath. That he was in himself all Things, Soul, Wisdom and Eternity. He was the first, who taught, that what thing soever was created, was subject to corruption, He also defined the Soul to be a Spirit, and said, that there were many Things worse than the Soul, He advised us to be careful to keep out of the reach of *Tyrants* as much as we could ; but when, not to be avoided, that we should be flexible to their Humours. When *Empedocles* told him, it was a difficult thing to find out a *Wise Man*. 'Tis true (answered he) for he himself must be very Wise, who is able to distinguish the proper Character of a Wise Man. *Sotion* affirms him the first, who declared, that all things were incomprehensible ; but he is mistaken in him.

He writ a Poem of near Two Thousand Verses, declaring the Original of the City *Colophon* ; and of the sending a Colony into *Elea* in *Italy* ; and flourish'd about the Sixtyeth *Olympiad*.

Demetrius Phalerius in his Treatise, *περὶ γήρας* of Old Age, and *Panætius* the Stoic in his Book entituled, *περὶ εὐθυμίας*, Of Tranquility, say, That he buried his Sons with his own Hands ; after the Ex-
ample

ample of the Philosopher *Anaxagoras* of *Clazomene*. He seemed to have quitted the Opinions of the two *Pythagoreans* *Parmeniscus* and *Orestades*, as *Phavorinus* in the first Book of his Commentaries says of him.

There was also another *Xenophanes* an Iambic Poet of the Isle of *Lesbos* ; and some others likewise of the same Name, of whom we have on occasion made mention in several Places of this Work.

THE

T H E
L I F E
O F
P A R M E N I D E S.

Done out of the Greek by P. A. Esq.

Parmenides the Son of Pyrrhetes of the City Elea, in that Part of Italy called *Magna Grecia*, was an Auditor of *Xenophanes*. And yet *Theophrastus*, in his Epitome, tells us, That he attended the Philosophic Lectures of *Anaximander*. But altho he was *Xenophanes's* Scholar, yet did he not maintain his Opinions. For he adher'd to one *Amineias* (and as *Sotion* relates, with *Diocætes* the *Pythagorean*) This *Amineias* was a poor Man indeed, but very good and vertuous, for which reason

Parmenides

Parmenides chose to follow him, and when he dyed, built a Temple to him as to a Hero. And notwithstanding our Philosopher was descended of an Honourable Family; and was very wealthy, yet he would not be induced to a retired Philosophic Life, by the Arguments of *Xenophanes*, but of *Amineias*.

Parmenides was the first who affirmed, that the Earth was round, and that it was placed in the Middle of the World, That there were two Elements, namely of Fire and of Earth; and that the one was, as it were, the Workman, and the other the Matter, That the Generation of Men was first made by the Influence of the Sun, which is both hot and cold; and that of those two Qualities or Principles all Things were made, That the Soul and the Mind were the same Thing, as *Theophrastus* also asserts in his Physics, where he has exposed the Opinions of most of the Philosophers. He also taught, That there was a twofold Philosophy, one of which was according to Truth, and the other according to Fancy. Therefore in his Book, he says,

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*A general Knowledg we should still pursue,
As well of Things, which Truth it self
doth shew,
As vulgar Fancies which are seldom true.*

He writ of Philosophy in a Poem, as
Hesiod had done before, as also *Xeno-
phanes* and *Empedocles*. He was accus-
tomed to say, that Reason was the true
Judge, and that the Senses were not so
exact, and so fit to judge aright. And he
expresses himself thus;

*Let not thy Sense misguide thee; for thy
Eyes
And Ears do oft delude by Falacies,
And nothing's so unruly as the Tongue,
But Reason chooses Right, and shuns the
Wrong.*

And hence it is, That *Timon* gives this
Character of him.

*Wisdom in all his Life and Honour shone,
No Fancies could his Reason 'ere dethrone.*

To

To his Name did *Plato* inscribe one of
his Dialogues, and call'd it, Παρμενίδης, ἢ περὶ
ἰδεῶν *Parmenides*, or, Of *Ideas*. He flou-
rish'd about the Sixty Ninth Olympiad;
and seems to have been the first, who ob-
served, that the Morning-Star, called
Φωσφῆρ or *Lucifer*, and Ἑσπερῆρ, *Hesperus*;
the Evening-Star were the same; as *Pha-
vorinus* says of him in the *Fifth* Book of
his Commentaries: Tho some ascribe this
to *Pythagoras*: And *Callimachus* denies
the Poem to be his. He is reported to
have made Laws for his Countrymen; as
Speucippus relates in his History of Philo-
sophers: And is said to have been the
first, who introduced that Method of
Argument called *Achilles*, as *Phavorinus*
tells us in his various History.

There was also another *Parmenides*, an
Orator, who writ a Treatise of Ora-
tory.

H 2

THE

THE
LIFE

OF

M E L I S S U S.

Done out of the Greek by P. A. Esq.

Melissus, the Son of *Ithagene*s, was Native of the City *Samos* in the Isle of *Samos*. He was the Scholar of *Permenides*, and came also to *Heraclytus* to hear and to confer with him, and at that time he presented him to the ignorant *Ephesians*, who were insensible of his worth; in the same manner, as *Hippocrates* had been recommended by *Democritus* to the Citizens of *Abdera*.

He

He was a Man well experienced in State-Government, and very much beloved and respected by his Fellow Citizens; for which reason he was by them chosen to command their Fleet at Sea, where he gave admirable Proofs of his Valour.

His Opinions were, That the Universe was without Beginning or End; that it was unchangable and immovable; was entire only like it self, and full; that it had no Motion, and that it only seemed so to move. He declared, there was no Definition to be given of the Gods, because he said we had no certain Knowledge of them.

Apollodorus relates, That he flourish'd about the *EightyFourth Olympiad*.

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THE

THE
LIFE
OF
ZENO ELEATES.

Done out of the Greek by P. A. Esq.

ZENO Eleates, or of the Eleatic Sect of Philosophers, was of the City Elea in Italy, whence that Sect took it's Denomination; as *Apollodorus* affirms in his Chronicle; and was the Son of *Pyrrhetus*; But some Authors say, that he was by Nature the Son of *Teletagoras*, and only by Adoption *Pyrrhetus's* Son. Of this Philosopher, and of *Melissus*, *Timon* gives this Character, which he had from *Plato*.

11

Book IX. of ZENO ELEATES.

*In two fam'd Languages had Zeno Skill,
Both which he understood and Spake at Will.
Scoffing Melissus many Fancies knew,
Did most reject, and entertain but few.*

This Zeno was the Schollar of *Parmenides*, and is taxed by some Writers with being his Catamite. He was a comly Person, as *Plato* describes him in his Dialogue intituled *Parmenides*; and in his *Sophista*, he calls him, for the Subtilty of his Wit, the *Elean Palamedes*. *Aristotle* tells us, That he was the first Inventor of *Logic*, as *Empedocles* was of *Rhetoric*. He was a Man of great Abilitys both in *Philosophy*, and in *Policy* or *Government*. And his Books have gain'd the Reputation of being full fraught with Wisdom and Learning.

He having laid a design of seizing the Tyrant *Nearchus* (some will have it to be *Diomedon*,) was himself discover'd and taken by him; as *Heraclides* gives the Account in his Epitome of *Satyrus*. And when he was examined about his Accomplices, and concerning the Arms, which he had prepared at *Lipara*; He, willing to make the Tyrant imagin himself hated and forsaken by all, gave him

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the Names of his own most intimate Friends, as if they were concerned in the Conspiracy. Afterwards, pretending to whisper with the Tyrant, he caught him by the Ear, and would not let go his hold, till he had bit it quite through with his Teeth: In this, imitating *Aristogiton*, who slew the Tyrant *Hipparchus* at *Athens*. But *Demetrius* in his Book of Equivocal Sayings, will have it, that it was the Tyrant's Nose which he so bit off. And *Antisthenes* in his Treatise of Successions, tells us, That after he had thus nominated the Tyrant's own Friends, when he pressed him to discover, if there were no other Traitor concerned? Yes, answered *Zeno*, 'tis thou thy self, that art the greatest Traitor and Plague to this City. And turning to the By-standers, I wonder, said he, at your Cowardize, that for fear of what you now see me suffer, can truckle so basely to this Tyrant. At last, biting off his own Tongue, he spit it into the Tyrant's Face. Whereupon the Citizens setting furiously upon the Tyrant, stoned him to Death. This Account do most Authors give of the Thing. But *Hermippus* relates it, that he by the Tyrant was thrown into a Stone-Mortar, and there pounded to death. Upon whom I have made this Epigram;

Zeno

*Zeno thou thought'st a Tyrant to destroy;
And to have gain'd thy Country's Liberty,
But failing, thou thy self wert overcome,
And from that Tyrant did'st receive thy
Doom;
He, in a Mortar bruis'd thee for the
same,
Yet only kill'd thy Body, not thy Fame.*

This Philosopher *Zeno* was excellent in many things, but was of a haughty Spirit, much like to *Heraclytus*, always despising his Superiors: For he dwelt at that which had been antient *Hyle*, called afterwards *Elea*, being at first a Colony of the *Phoceans*, and the Place of his Birth; An inconsiderable City indeed, but accustomed to produce many Wise and Brave Men. Here he more contented himself, than amidst all the Grandeur and Magnificence of *Athens*, to which City, he very seldom travelled, choosing rather to stay at home.

He first invented that Way of laying an Argument called *Achilles*, altho *Phavorinus* tells this of *Parmenides*, and of some others.

His Opinions are reported to have been, that there were many Worlds, that there was no *Vacuum*, or Vacuity, That the Nature of all things proceeded from Heat

Heat and Cold, from Driness and Moisture, being interchangably mixt one with another, That Man was made of the Earth, and That the Soul was a Mixture of the several Elements afore-mentioned; no one of them prevailing above the other.

They reported of him, That he would be provoked to Anger, when any one spake ill of him; for which, when he was reproved by some of his Acquaintance, he answered, should I patiently suffer ill Language, then should I not be sensible of Men's Praises of me.

There were *Eight Zeno's*, as we have observed before, when we spake of *Citizens*. This *Zeno* flourish'd about the *Seventy Ninth Olympiad*,

THE

THE LIFE

OF

LEUCIPPUS.

Translated from the Greek, by
S. White, M. D.

L *Eucippus*, a Native of *Elea*, as others will have it, an *Abderite*, or, according to others, a *Milesian*, some say a *Melian* was a Hearer of *Zeno*.

His Opinions were, That all things were Infinite, and Interchangeable one into another, That the Universe was a vast Vacuity, fill'd up with Bodies; and, That the Worlds were compos'd of Bodies, meeting together and lighting into the Vacuity, where they interclasp'd and grabl'd

grap'd one with another, That the Nature of the Stars proceeded from Motion, according to the Increase and Access of Matter, That the Sun mov'd about the Moon in a larger Circle, That the Earth is carry'd as it were in a Charriot, and moves about the Center of it; in shape resembling the Form of a Drum. He was also the First, who held Atoms to be the Principles of all things. Thus much in General, his more particular Opinions were as follow;

He held the whole to be infinite, as has bin said before: But he held moreover that one Part of it was Empty, the other Full. He allows the Elements, out of which, he says that Infinite Worlds are generated, and redissolv'd into the same: That the Worlds were generated after this Manner. He affirms, that many Bodys being cut off from the Infinite Whole, of all sorts and forms, tumble too and fro, in the vast Vacuity, which being crouded and heap'd confusedly into one Mass, make one Rotation; by which means meeting altogether, and being variously agitated, their tumultuary Motions become regulated, by the separation of like to like. But in regard, the substances equally poiz'd, and which have the same tendency, cannot be whirl'd about

bout, the small and slender Bodys skip forth to the outermost Vacuum; the rest remain, and being enter'd and jumbld one within another, in the *First* Place, constitute a Spherical Body, which stands off at a distance, like a Membrane, and encloses within it all sorts of Bodys; the Circumvolution of which, according to the Resistance of the Middle, forms the Thin Circumambient Membrane, while the Contiguous Bodys rush together, as the Motion causes 'em to touch one another: And thus the Earth is made while those things that remain together, are carry'd to the Center, or Middle. Then again, the Circumambient Membrane, is encreas'd according to the Expulsion of the Bodys outward; for that being whirl'd about with a swift Motion, whatever that Motion causes it to touch, those things stick, as new Acquisitions to it. Some of which things being interjumbld and confounded one within another, make a Coagulation or Consistency, first of all, moist and slimy but afterwards being dry'd and carry'd about with the Circumvolution of the whole, and then set on Fire, compleats the Composition of the Stars.

He holds, That the Circle of the Sun is the outermost, That the Circle of the Moon

Moon is the nearest to us, and that the Spheres of the rest are between those two. That the Stars are kindl'd by the swiftness of their Motion, and the Sun by the Motion of the Stars ; of which Fire, the Moon partakes some small share. That the Sun and Moon were Ecclips'd, by the Declination of the Sun to the South, That the most Northern Parts are always very Cold, and cover'd with Ice and Snow: That the Sun was rarely Ecclips'd, the Moon continually, because of the Inequality of their Circles. That as there were Generations of the World, so there were Growths, Increases, Diminutions and Corruptions of it ; according to the Laws of a certain Necessity, which what it is, he does not explain.

THE

THE
LIFE
OF
DEMOCRITUS.

Translated from the Greek, by
S. White, M. D.

Democritus the Son of Hegesistratus ; as others say of Athenocritus ; or as some will have it, of Damaspippus, was a Native of Abdera, or else a Milesian, as some affirm. He was a Healer of the Magi or Chaldeans ; Xerxes leaving Governours, to look after him with his Father, at what time he resided in his Court (as Herodotus relates,) by them, when he was but a Child, he was taught Theology and Astrology. At length he apply'd himself to Leucippus and

DEMOCRITUS. Book IX

and *Anaxagoras*, being as yet under Forty Years of Age. *Favorinus* in his Various History, relates, that *Democritus* should say concerning *Anaxagoras*, That the Opinions which he wrought concerning the Sun and Moon, were none of His, but far more Ancient and consequently stolen. He also detracted from what he wrote concerning the Constitution of the World, and the Mind, as having an Enmity against him, because he refus'd to admit him into his Company. How then, as some report, should he be said to be a Hearer of his.

But *Demetrius* in his *Equivocals*, and *Antisthenes* in his *Successions*, both assert, That he Travell'd also into *Aegypt*, to learn Geometry of the Priests there: Moreover that he went into *Persia*, to converse with the *Chaldeans*, and that he also went as far as the *Red-Sea*. Some assert also, That he undertook a long Journey into *India*, to be acquainted with the *Gymnosophists*, and that he visited *Ethiopia* also.

Having two Brothers more besides himself, when the Estate came to be divided, most People say, That he chose the least Share, which was in ready Money, as being most useful to him, designing
as

Book IX. of DEMOCRITUS.

as he did to Travel; which made his other Brothers suspect he had some Knavery in his Thoughts. However *Demetrius* tells us, that his share came to above a hunder'd Talents, and that he spent it all. He says further, that he was so great a Lover of his Studys, That he confin'd himself to a little Lodge in the Garden, where he kept himself lockt up. Insomuch, that his Father having prepar'd an Ox for a Sacrifice, and having ty'd the Ox to his little Apartment, he knew nothing of it for a long Time, till his Father rowling him out of his Meditations, told him of the Sacrifice, and shew'd him the *Victim* ready for the Altar. Certain it is, says the foremention'd *Demetrius*, that coming to *Athens*, he would not make himself known, because he contemn'd Honour; and that he saw *Socrates*, but that *Socrates* knew not him. For, says he, of himself, I went to *Athens*, where no Body knew me.

Yet, if the *Rivals* are one of *Plato's* Dialogues, says *Thrasylus*, this must be the Anonymous Person, and not *Oenopides*, nor *Anaxagoras*, who disputes with *Socrates* about Friendship. Of which Philosopher *Plato* says, That he was like an Olympic Gamester, That was a Master of

I

Five

Five Sorts of Exercises. For indeed he was a Philosopher, who might well be nam'd *πυθαγόρας*, or a Master of Five sorts of Exercises. For he was well exercis'd in Natural Philosophy, and Ethics, understood the Mathematics, the Liberal, and all other Arts and Sciences. And he was the Author of this Saying, *Speech is the shadow of Deeds.*

On the other side, *Demetrius Phalereus*, in his Defence of *Socrates*, affirms, That *Democritus*, never so much as went to Athens. And this, indeed, looks so much the greater, that he should despise so Famous a City; not in refusing to accept of Honour from it, but rather in Scorning to confer an Honour upon it.

'Tis manifest also by his Writings, what sort of Person he was: *Thrasylus* also declares, that he seem'd to be an Emulator of the *Pythagoreans*; for that he himself makes mention of *Pythagoras*, admiring him in his Treatise of *Equivocals*; from which he seems to have borrow'd all Things, from One End to the Other: and to have bin his Hearer, if the Order of Time did not Contradict it. But *Glaucus* of *Rhegium* affirms, That he was altogether a Hearer of some One of the *Pythagoreans*; and he was one of

of his Contemporaries. *Apollodorus* also of *Cyzicum* observes, that he was acquainted with *Philolaus*. And *Antisthenes* reports, That he exercis'd himself very much in the Examination of Imaginations and Ideas, secluding himself from all Company, and shutting himself up in Tombs and Monuments, Writing and Composing day and night.

When he return'd from his Travels, 'tis reported, that he liv'd very meanly, as having spent all his Estate; so that he was kept by his Brother *Damastes*. At what time having foretold some Things that came to pass, he grew into such Credit, That he was by most People deem'd worthy of Divine Honour. But there being a Law, That he who spent his Paternal Substance, should not be thought to deserve a Burying Place in his own Country, *Antisthenes* tells, that *Democritus* not being ignorant of this Law, that he might not be obnoxious to his Detractors, and those that bore him a Spleen, Read to 'em his Book, which he call'd *Μεγαν Διακόσμον*, or *Grand Order of the World*, which is the most Excellent of all his Works; and for this he was not only honour'd with * Five Hunder'd * 310000 Talents, but with Statues of Brass; and when he dy'd, was adjudg'd worthy of a

Public Funeral, after he had liv'd abo
a hunder'd Years. Tho *Demetrius* ...
firms, that his Kindred were they who
read his *Great Diacosmon*, and judg'd him
to deserve no more then a Hunder'd Ta-
lents; which is also confirm'd by *Hippo-
botus*.

Moreover *Aristoxenus*, in his Historical
Memoirs relates, That *Plato* would have
burnt all *Democritus's* Writings; as many
as he could get together, but was hin-
der'd by *Amyclas* and *Clinias*, Both *Py-
thagoreans*, who told him he would get
no Advantage by it: For that the Books
were already in several hands. And
this, there is great Reason to believe:
For that *Plato*, who makes mention of
almost all the rest of the Ancient
Authors, never speaks one Word of *De-
mocritus*, No, not in those Places, where
it behov'd him to have Contradicted him:
Well knowing, that thereby he should
Engage himself in a Contest with the
Best of *Philosophers*: Against whom, even
Timon himself has nothing to say but in
his Praise, in these words;

— — — Such was Democritus,

The Witty and Wise, and Grace of Elis City
Delightfully Austere, austerely Witty;
Whose

Whose words obey'd the Fancies of his
Wit,
As to their Shepherd willing Sheep
Submit;
Where Grave and Pleasant kept so true
a Poyse,
That Each to other proud reciprocal
Alloys.
The First that e're I read who could at
once Supply,
Serious Delight and Sportive Gravity.

He was a Youth, as he says himself
in his *Grand Diacosm*, when *Anaxago-
ras* was stricken in Years; being forty
years Younger then He. But he Com-
pos'd his *Lesser Diacosm*, as he himself
testifies, Seven Hunder'd and Thirty Years
after the Destruction of *Troy*. He was
therefore born, as *Apollodorus* witnesses
in his *Chronicles*, in the Fourscorth *Olym-
piad*: But as *Thrasyllus*, writes in his
Treatise Entitl'd, *Of those Things which are
to be Read before the Reading of Demo-
critus's Books*, he came into the World,
in the Third Year of the Seventy Se-
venth *Olympiad*; so that he was one
Year Older then *Socrates*. He was
therefore much about the Age of *Arche-
laus*, the Disciple of *Anaxagoras*, and
the Disciples of *Oenopides*, of whom he
makes

makes Mention. He also speaks of the Opinion concerning One, held by *Pythagoras* and *Zeno*, as being the most Celebrated Persons in his Time: And by *Protagoras* of *Abdera*, who is acknowledged to have bin Contemporary with *Socrates*.

Athenodorus in his Eight Book of *Dialogues*, recounts, That *Hippocrates* coming to him, when he was Sick, order'd some Milk to be fetch'd: Which when *Hippocrates* saw, This Milk, said He, is the Milk of a Black Goat, That has had no more then her First Kiddy: Which *Hippocrates* admir'd, as an extraordinary Piece of Accurateness in him. At the same Time, he Saluted the Young Maid that came along with *Hippocrates*, the First Day thus, *Good Morrow Virgin*, the next that she came again, *Good Morrow Woman*: For she had bin Deflower'd the Night before.

He dy'd as *Hermippus* relates, after the following manner. When he was now grown very Old, and every moment in Expectation of Death, he perceiv'd his Sister bewailing his being so near his End, and that he was like to dye in the Middle of the Solemn Festivals Celebrated in Honour of *Ceres*; so that she should not be able to perform

her Duty to the Goddess. Thereupon bid her be of good Comfort, & bring him hot Bread every day, which he held to his Nostrils, and by that means prolong'd his Life, till the Conclusion of the Festival, which lasted three days: At the End of which, he peaceably and quietly surrender'd his Life, as *Hipparchus* says, in the Hundred and ninth Year of his Age, which gave us an occasion, to make the following Epigram upon him;

Where shall we find so Great a Man? or
who
For wonders could Democritus out-do?
Death came resolv'd to make a speedy
Seizure,
But he cry'd, Hold, I am not yet at
Leisure;
Till *Ceres* Feast be over, thou must
stay;
Death staid accordingly, and every
day
By morning Light the Old Man gave
the Sloven,
Hot Rowles and white Loaves reaking
from the Oven;
Now was not he Profoundly Wise and
Able,
That knew so well to Please th' Inexorable?
I 4 Thus

Thus he Liv'd, and thus he Dy'd.

His Tenents and Opinions were these. That *Atoms* and *Vacuums*, were the First Principles of all Things, and that we are to beleive all other Things, to be made out of them: That there were Infinite Worlds, subject to Generation and Corruption. That Nothing can be Created out of Nothing, nor be redissolv'd into Nothing; That *Atoms* are Infinite, both in Bigness and Number, and that their Motion is swift, like that of a Whirlpool. That all Coagulations, Jumbings and Concurrences of Various Bodys, Generate in the same Manner, *Fire, Water, Air* and *Earth*; which are Consistences out of *Atoms*, yet not subject to Passion nor Change by reason of their Solidity: That the Sun and Moon were compounded of these Masses, whirl'd about by a swift Rotation; and the Soul in like Manner also; which is the same thing with *us*, or the Mind: That we see by the falling of Images into the Eyes, and their Reception there: That all things are produc'd by Necessity: Whirlings, Circumrotation, being the Cause of the Generation of all Things. That the End

is Tranquillity of Mind, not the same thing with Pleasure, as some have maintain'd by mistake, but that which blesses the Soul with Serenity and Security, neither disturb'd with fear, nor superstition, nor any other Passions. This he calls *evera* a calm and quiet State or Condition of Mind; tho' he gives it also several other Names. Moreover, he held, that *Atoms* and *Vacuums*, had a real Existence according to Truth. And thus much for his Tenents,

As for his Writings, *Thrasylus* Enumerates 'em in the same Order, and after the same Method, as he does those of *Plato*, dividing 'em into four Sorts of Discourses, upon four several Subjects. The First Moral, his *Pythagoras*, treating of the Affections and Inclinations of a Wise Man. His Book entituled, *Of the Things in Hell*. His *Tritogenia*, or *Pallas*, (because from Her, proceed the three Things that comprehend all human Actions) Thinking, Speaking, and Doing Well. His Treatise of *Vertue*; *Amaltheas Horn*; of *Tranquility of Mind*; *Memoirs* concerning *Family-Discipline*; For, as for his Book Entitul'd *Evera* it is not to be found. These were his Ethical Discourses. His *Philosophical Treatises* were these. His *Grand Diacosm*, which

which *Theophrastus* attributes to *Leucippus*. His *Lesser Diacosm*; his *Cosmographic*; his *Treatise of the Planets*. One Book, of *Nature*; of *Human Nature*; or of the *Flesh*, Two Books *Of the Mind*; of the *Senses*; which some joyn together, under the Title, of the *Soul*. *Of Humours*; of *Colours*; of *Different Forms*, and *Figures*. *Of the Alteration of Figures*. *Cratunteria*, or *Critics* upon the foremention'd Book. *Of Images*, or of *Providence*. Three Rules concerning *Pestilences*, or *Pestilential Diseases*. *Of Secrets*: And these were his Books of *Philosophical Works*. His *Undigested Works* are these: His *Cælestial Causes*; *Aereal Causes*; *Causes* relating to the *Superficies* of the *Earth*; *Causes* relating to *Fire*, and *Things* in the *Fire*; *Causes* relating to *Sounds*; *Causes* relating to *Seeds*, *Plants*, and *Fruit*. *Causes* relating to *Animals* in three Books: *Mixt Causes*; of the *Touchstone*: These were his *Undigested Writings*. His *Mathematical Writings* were these. *Of the Difference of Sentences*; of the *Tangency* of the *Circle* and *Sphere*: *Of Geometry*. His *Geometritian*. His *Numbers*. *Of Absurd*, and *Solid Lines*, in two Books. His *Ecpetasmata*, or *Explication of Mathematical Terms*. His *Great Tear*, or *Astronomic*. His *Parapema*,

pegma, or *Tables* containing the *Risings* and *Settings* of the *Planets*, the *Ecclipses* of the *Sun* and *Moon*, &c. which he *Compos'd* on purpose to be fix'd up for *Public Use*. His *Examinations* of the *Clepsydra*, with the *Motion* of the *Heaven*. His *Uranography*. His *Geography*, *Polography*, and *Aëtiography*. These were his *Mathematical Treatises*. His *Musical Writings* were as follow. *Of Measures* and *Harmony*: *Of Poetry*: *Of the Neatness of Words*. *Of Concords*, and *Discords*. *Of Homer*; or of right *Elocution*, and *diversity of Dialects*. *Of Singing*. *Of Words*. A *Vocabulary*. Thus much for his *Musical Writings*. His *Treatises of Arts and Sciences*, were these. One Book of *Prenotion*, or *Prejudgment of Diseases*. *Of Diet* or *Dietetics*, or the *Method of Cure*. *Of Husbandry*, or *Georgics*. *Causes* referring to *Things Seasonable*, and out of *Season*. *Of Painting*. *Tactic*, and the *Use of Arms*. There are also some *Persons*, who set a Part the following *Peices*, from the rest of his *Works*. *Of the Sacred Letter in Babylon*. *Of the Sacred Letter in Meroe*. *Of History*. A *Chaldaic*, and *Phrygian Discourse*. *Of a Fever*; and of those who are troubl'd with *Coughing*. *Causes* relating to the *Law*, *Chirocmeta*, *Experiments*

riments try'd and seal'd with his o
Seal, together with *Problems*. And some
Others, which are attributed to him;
of which some are taken out of his Works:
Others acknowledg'd to be none of
his. Thus much concerning his Books.

Now there were no less than *Six* of
the same Name. The *First*, the Person
here mention'd: The *Second*, a *Musici-
an* of *Chius*. The *Third* a *Statuary*, of
whom *Antigonus* takes Notice: A *Fourth*,
who wrote of the Temple of *Ephesus*,
and the City *Samothracia*: The *Fifth* a
Famous and Florid *Epigrammic* Poet:
The *Sixth*, a *Pergamenian* Orator,

THE

THE LIFE

OF

PROTAGORAS.

Translated from the Greek, by
S. White, M. D.

Protagoras, the Son of *Artemon*, or
(as *Apollodorus* and *Dio*, in his *Per-
sian* History) of *Meander*, was a Na-
tive of *Abdera*, as *Heraclides* of *Pontus*
asserts, in his Treatises of Law, who
says, That he prescrib'd Laws to the
Thurians. But *Eupolis*, in his *Sycophants*,
will have him to be a *Teian*, where he
says.

Protagoras

Protagoras the *Teian* is now within.

THIS *Eupholis*, and *Prodicus* the *Cean*, got a lively-hood by Reading of Books, and intruding themselves to Teach young Gentlemen. *Plato* also in *Protagoras*, says, that *Prodicus* had a deep and unpleasant Voice. As for *Protagoras*, he was a Hearer of *Democritus*, as *Phavorinus* says, in his Various History. He was the First, who held, That there were two Reasons of every thing, Opposite one to another: And which Argument or Question he first propounded, That he went on with. And therefore in some Place or other, he began thus. *Man is the Measure of all Things; of Things in Being, as they are; of Things not in Being, as they are not.* He held that the Soul was nothing else but the Sences (as *Plato* witnesses in his *Theætetus*), and that all things were true; That is, whatever seem'd to a Man to be true, was Truth. And in another Place, he began after this Manner. *As for the Gods I have nothing to say, neither do I know whether they are, or whether they are not; for there are many Impediments of our Knowledge, the Obscurity of the Matter, and the Shortness of Man's Life.* For this

Begin-

Beginning of his Book, he was expell'd out of *Athens*, and his Books being publicly demanded by the Cryer of those that had purchas'd 'em, were burnt in the Market Place.

He was the First, who Exacted a Reward of a Hunder'd *Minas* for Teaching; he was also the First, who distinguish'd the Parts of Time, and explain'd the Power of Time; and the First, who set up Combats of Words, or Contentious Disputes; and furnish'd those that lov'd Wrangling with Sophisms: To which purpose he would leave the Material Sence of the Matter, and jangle about a Word; which begat that same superficial way of Disputing now in fashion: As *Timon* says of him,

*Protagoras, that Mixture of a Man,
Whose Business 'tis, to Puzzle all he
can;
And of two Friends to make embitter'd
Foes,
About the meaning of a Word in
Prose.*

He was also the First, that mov'd the Socratic manner of Discourse, and the Argument of *Antisthenes*, by which he endeavours to shew, That no Man ought to Contradict

tradict another; as *Plato* testifies, in *l Euthydemus*. He was the First th shew'd the Proper Arguments for Logical *Thesis*'s, as *Artemidorus* the Logician testifies, in his Book against *Chrysis*. He was the First, who Invented the Circle, or Hoop, that Women put upon their Heads, for the more easie Carriage of Burdens, call'd *τῶλαν*, as *Aristotle* affirms, in his Book of *Education*. For he was a Porter, as *Epicurus* tells us. And in that Equipage, he was rais'd and taken in by *Democritus*, who saw him binding up a Bundle of Wood.

He divided *Oration* into four Parts; the Prayers, the Interrogation, the Answer, and the Precept. Others say, That he divided it into seven Parts. The Explanation, the Question, the Answers, the Precept, the Enunciation, the Prayer, or Wish, and the Appeal; which he call'd the Bottoms of *Orations*. *Alcidamas* made but four Parts of *Oration*, The Affirmation, Negation, Question and the Salutation. The First *Oration*, which he recited was that concerning the Gods, the Beginning of which, we repeated above. This he recited at *Athens* in *Euripides*'s House; or, as others say, in *Megacledes*'s. Others affirm, That it

was

was rehears'd in the *Lycæum* by *Archagoras*, the Son of *Theodorus*; his Disciple, who lent him his Voice. But the Person that accus'd him, was *Pythodorus*, the Son of *Polyzelus*, one of the Four Hundred; though *Aristotle* says, it was *Euathlus*.

His Writings that were sav'd are these, *The Art of Contentious Disputes*. Of *Wrestling*. Of the *Mathematicks*. Of the *Government of a Common-wealth*. Of *Ambition*. Of the *Vertues*. Of the *State of Things at the Beginning*. Of *what is done in Hell*. Of *things not rightly acted by Men*. *Prostackicks*. Of the *Justice of Rewarding*. Of *Contradictions*, in Two Books. These were all his * Works. *Plato* also

wrote a Dialogue under his Name. *Philochorus* affirms, that being bound for *Sicily*, the Ship wherein he was, unfortunately sunk; and this *Euripides* seems to intimate in his *Ixion*. Others say, that he died by the way, after he had liv'd about Ninety Years; or as *Apollodorus* witnesses, about Seventy. However, he was a Professor and Teacher of *Sophistry* for Forty Years together, and flourish'd about the Seventy Fourth *Olympiad*. We also bestow'd the following Epitaph upon him.

* Laertius o-
mits his *Tred-*
use, De Ente,
which was ex-
tant in the
time of Por-
phyrius.

K

Tis

'Tis the Report of Fame, Protagoras
 And Fame thou know'st is Mistress Prae-
 apace,
 That leaving Athens, old and nothing fleet,
 Pursuing Death o'ertook thy stumbling Feet.
 'Twas boldly done, Cecropian Walls to
 slight,
 Tho they conniv'd in pity at thy Flight :
 But since thou hadst Minerva's Towers
 escap'd,
 'Twas too severe by Pluto to be snapp'd.

'Tis reported of him, that upon his
 suing his Scholar *Euathlus*, for the Re-
 mainder of his Bargain, for teaching him
 Oratory, he was foil'd by his Disciple
 at his own Weapon. For he having bargain'd
 with his Scholar for one half of
 a very considerable Sum of Money down,
 and the other upon his getting the first
 Cause when he came to plead at the Bar;
 and finding that the Scholar made no
 haste, *Protagoras* eager after his Money,
 summon'd him before the Judges, and
 put this Dilemma upon him: *Foolish*
Young Man, said he, *I shall be paid this*
Money whether the Cause go for me or a-
gainst me; for if the Court pronounce for
me, then the Law gives me the Money;
if it give Sentence against me, then thou
 art

art bound to pay me by thy Contract, be-
 cause thou hast got the better. To which
 the Scholar answer'd, *Most Wise Master*,
 neither way shall I be forc'd to pay this
 Money; for if the Court pronounce for me,
 then I am discharg'd, because I have got
 the better; if against me, then the Contract
 is void, because I have not got the better.
 Which so puzzl'd the Judges, that they
 left the Cause undetermin'd

This Story is intricately hinted at by
Laertius; that I thought it requisite to
 abbreviate it out of *Gellius*, by the Di-
 rections of *Menagius*, for the better un-
 derstanding of the Reader.

There was another *Protagoras*, an A-
 strologer, upon whom *Euphorion* wrote
 a Funeral Oration; and a Third who was
 a Stoick Philosopher.

THE
LIFE

OF

Diogenes Apolloniates.

Translated from the Greek, by
S. White, M. D.

Diogenes the Son of *Apollothemis*, a Native of *Apollonias*, was a Natural Philosopher, and very Famous. *An-tisthenes* also tells us, that he was a Hearer of *Anaximenes*, and that he liv'd in *Anaxagoras's* time. *Demetrius Phale-reus* moreover relates in his Defence of *Socrates*, that he was in some Danger at *Athens*, as being very much envy'd in that City.

His

His Tenents were these, That the Air was an Element; that there were infinite Worlds; and that there was an infinite Vacuum; that the Air, as it was condens'd or rarify'd, was the Generative Matter of the Worlds; but that Nothing could be generated out of Nothing, nor be dissolv'd again into Nothing. That the Earth was Round, fix'd upon its Basis in the middle, receiving Coag-mentation and Solidity from the Cold, and Subsistence from the Heat that envi-rons it. He begins his Treatise thus, *It seems necessary to me, that whoever un-dertakes to publish any considerable Work to the World, should lay such a Foundation, as should not admit of any Doubt or Contra-diction; and that his Stile should be plain and Majestick.*

K 3

THE

THE
LIFE
OF
ANAXARCHUS.

Translated from the Greek, by
S. White, M. D.

A Naxarchus of Abdera, was a Hearer of Diomenes the Smyræan, tho others say of Metrodorus of Chios, whose Saying it was, that he knew not whether he knew any thing or no. Metrodorus tells us, that he was a Hearer of Nissus of Chios, others of Democritus. He was contemporary with Alexander, and flourish'd in the Hundred and Tenth Olympiad: At what time Nicocreon the Tyrant

Tyrant of Cyprus was his Mortal Enemy. And therefore, one time among the rest, Alexander at a splendid Entertainment, asking him what he thought of the Supper: *All things*, said he, *O King, are most Sumptuous and Magnificent, only there wants the Head of a certain great Ruler to be brought to the Table*; meaning the Head of Nicocreon. Which the Tyrant laying up in his Breast, after the Death of the King, when Anaxarchus was unwillingly driv'd by a Tempest into Cyprus, he caus'd him to be apprehended, and throwing him into a Mortar, commanded him to be pounded to death with Iron Pestles: At what time the Philosopher is reported to have uttered this Saying, now common in the Mouths of all People; *Pound Anaxarchus's Bag; thou pound'st not Anaxarchus.* And at the same time Nicocreon commanding his Tongue to be cut out, 'tis reported that he bit it off himself, and spit it in the Tyrant's Face. Upon which occasion we made the following Epigram.

*Pound on, pound harder yet the Bag of
Skin,
He's gone to Jove, that was wrapt up
within.*

But Tyrant be assur'd the Time will come,
 When Horrid Fiends shall thy distended
 Back,
 Stretch farth on Proserpine's Infernal
 Rack,
 And the Relentless Queen pronounce thy
 Doom;
 And cry, Go cruel Paunder go,
 Where thou shalt soon the painful dis-
 ference know,
 Twixt pounding upon Earth, and pound-
 ing here below.

This Man by reason of his Contempt
 of Torment, and for his sedate and fa-
 cile manner of Living, was surnam'd
 Εὐδαίμωνος, or *Happy*; and this same ea-
 siness and evenness of his own Temper,
 gave him a great authority and priviledge
 to correct the exorbitant manners of o-
 thers. Insomuch, that when nothing
 would serve *Alexander* but to be thought
 a God, he turn'd him from that vain
 Presumption, shewing him his Blood that
 trickl'd from a Wound which he had new-
 ly receiv'd.

*This, this is Blood, he cry'd, and turns
 to Matter,
 The Gods breed Balsam, ne'er the worse
 for Slaughter.*

Yet

Yet *Plutarch* reports, that *Alexander*
 spoke this himself to his Friends that
 stood by. Another time *Alexander* throw-
 ing Apples at *Anaxarchus* toward the lat-
 ter end of a Banquet, the Philosopher
 drinking to him, and then shewing him
 the Cup, repeated out of *Euripides*'s
Orestes,

*He shall be wounded by the Mortal
 Hand
 Of God's Immortal; who can them with-
 stand?*

THE

T H E
L I F E
O F
P Y R R H Ō.

*Translated from the Greek, by
S. White, M. D.*

P*yrrho*, a Native of *Elis*, was the Son of *Plistarchus*, as *Drocles* relates. This Man, as *Diodorus* tells us in his *Chronicles*, was a Painter at first, and a Hearer of *Druso*, the Son of *Stilpo*, by the Testimony of *Alexander* in his Successions; then following *Anaxarchus* where e're he went, he came at length to converse with the *Gymnosophists* in *India*, and the *Magi*; and by this means he

he became a most notable Philosopher, introducing a Sect which denied the certainty of Understanding, and questioned every thing: For he denied that there was any thing Honest or Ignominious, nothing Just or Unjust. In like manner, as to all other things, that there was nothing really true, but that all things were true or false, according to Law and Custom, for that there was not any thing which was more This than it was That. His manner of Life also was agreeable to his Opinions; for he never turn'd out of the way, never avoided any Danger, neither Carts, Precipices, Dogs, nor any thing of that nature, entrusting nothing to the care of his Senses; only as *Antigonus* the *Carystian* reports of him, he was still preserv'd by the kindness of his Friends that follow'd him. *Ainesidemus* also tells us, that his Philosophical Discourses were all upon refraining from giving our Assent to the Dictates of our Senses; yet was he not so imprudent, as to do things without consideration.

He liv'd till very near Ninety Years of Age; and *Antigonus* the *Carystian*, in his Life of *Pyrrho*, relates these things concerning him; That at first he was unknown to the World, Poor, and a Painter;

Painter ; and that there are some Pieces of his still preserv'd in the Exercising place at *Elis*, call'd the *Lampadistæ*, or the *Torch-bearers*, indifferently well done. However, that he wander'd about, avoiding Company, and seldom appearing to his Family at Home. And this he did, upon a Reprimand which an *Indian* gave *Anaxarchus*, that he could never teach another to be a good Man, who was himself always haunting the Courts of Princes. He always continu'd also in the same Posture, so that if any body left him in the middle of his Discourse, he went on to the end of what he had to say, even in his Youth, when he was more active and airy. Many times when he travell'd into Foreign Countries, he never told any body whether he went, nor was he cautious with whom he travell'd. One time among the rest, *Anaxarchus* falling into a Quagmire, he pass'd by, without ever offering to lend him his Hand ; for which, when some blam'd him, *Anaxarchus* himself commended his Carelessness and want of Civility. Being once surpris'd, Discoursing to himself, and being ask'd the Reason, he made answer, *that he was practising to be good*. In the stating of Questions, there was no Body who would not gladly repair

repair to him ; for that his Answers were always plain, and to the Matter. In-
somuch that *Nausiphanes* was extreemly taken with him, and was wont to say, *that we were to imitate the Qualities of Pyrrho, but his own Words*. And often declar'd, that *Epicurus* admiring *Pyrrho's* Institutes, as odd and preposterous as they were, would often enquire after him. Moreover, he was so highly esteem'd and honour'd in his own Country, that they made him their High Priest, and for his sake, decreed Immunity from paying any Taxes to all the Philosophers. Yet there were many that emulated his Tranquility of Mind, and Contempt of outward things. For which reason *Timon* speaks wonderful kindly of him, both in his *Pytho* and his *Silli*.

*Rever'd Old Pyrrho, how cam'st thou
to scape
The pride of Dogmatizing Fool and
Ape ?
How shun the Charms of Flustering So-
phisters,
That mount their Ostentation to the Stars
How camst thou to display the hidden
Cheat,
Of all that this fond World admires as
great ?*

Nor

Nor dost thou make it thy Design or
Care,
To dive into these Pests of Grecian
Air;
Thou know'st how all their Sights are
carried on,
To fool the Country, and cajole the Town.

And again in his *Idalmi*,

And this, O Pyrrho, I desire to know,
By what strange Art, with so much ease
of Mind,
Thou, th'only Man, 'mong Mortals here
below,
So like a God surmountest all Mankind.

The *Athenians* honour'd him with the
freedom of their City, as *Drocles* relates,

* *Menagius* will not allow
this to be true, either in
Laertius or *Diocles*, but be-
lieves it's a mistake in both,
occasion'd by the nearness of
sound between *Pyrrho* and
Pytho, who is by *Plutarch*
made the Author of that
Assassination.

because he * kill'd *Cotys* the
Tyrant of *Thrace*. He liv'd
very religiously and ver-
tuously with his Sister, who
was a Midwife, as *Eras-
sthenes* relates in his Book of
Wealth and Poverty; at
what time he was wont to
carry Chickens and Pigs to
sell in the Market, while
things at Home were but indifferently
cleanly; of which he was so careless,
that

that he is reported to have often wash'd
the Sow himself. Being vex'd about the
Breach of a Promise which had been
made his Sister, to him that reprehend-
ed him for acting contrary to the Lessons
which he taught, and unbecomming his
Doctrine of Indifferency, he made an-
swer, that a poor Silly Woman was not
a proper subject for Trials of Indifferen-
cy. Another time *Pyrrho* being pursu'd
by a Dog, he fled for Refuge to a Tree;
for which being laugh'd at by his Friends,
he reply'd, 'Twas a difficult thing quite
and clean to put off Man. For we must
first of all, as much as in us lies, strive
and contend by Deeds; and if that will
not do, by Reason, against things. It is al-
so reported of him, that upon the appli-
cation of any suppurating Plaister or
Caustic, or upon any Incision, he never so
much as knit his Brow. And *Timon* describes
his noble Inclinations in his Verses to
Pytho. *Philo* also the *Athenian*, an Ac-
quaintance of his reports, that he was an
Admirer of *Democritus* in the first Place,
and of *Homer* in the next; repeating fre-
quently that Verse of his,

As Leaves shoot forth, such is the Birth
of Man;
For they shoot forth and blossom, and then
fall again. And

And lov'd him, because he compares Men to Flies and Birds, and would frequently have the following Verses of the same Poet in his Mouth,

Iliad 19. v. 106 Come Friend, Dye also thou, why all these Tears,
These Lamentations and Complaints in vain?
Patrocles fell, by far the Braver Man.

and many other Places, wherein the Author inveighs against the Inconstancy, Vanity and Childish Imprudence of Men.

Pofidonius also relates a Story of him much to this purpose: That being on Board a Vessel bound to some place or other; and his Friends beginning to be very much cast down, out of an Apprehension that a Storm was coming, he still kept his usual Serenity of Countenance, and shewing them a little Pig that was at the same time feeding in the Ship, not at all minding any thing of a Tempest, Look ye, said he, a Wise Man ought to have the same Assurance and quiet in his Mind as that Pig.

As for his Tenents, *Numenius* is the only Person that says he ever held any.

But

But among many other Celebrated Disciples which he had, *Eurylochus* was one; of whom there is this reported to his Disparagement, that he suffer'd himself once to be provok'd into such a Passion, that he took the Spit, Meat and all from the Fire, and ran with it after the Cook into the Market-place. Another time, being tir'd by those People that came to put him Questions, he threw off his Garment, and swam cross the River *Alphoeus*. He was therefore a profess'd Enemy of the Sophisters, as *Timon* witnesses. But as for *Philo*, he was much more frequent at their Disputes; For which *Timon* says thus of him,

*From Noise and all Society remote,
Still with himself in Disputation hot;
Contemning Fame by loud Contention won,
This Philo was; that Man of true Renown.*

Moreover *Hecataeus* the *Abderite*, and *Timon* the *Phliafian* Author of the *Sylli*, were both Hearers of *Pyrrho*; as also *Nausiphanes* the *Teian*, who was likewise a Hearer of *Epicurus*. All these were *Pyrrhoneans*, so call'd from the Name of their Master, *Doubters* and *Sceptics*,

L

as

as also *Ephectics* or *Hesitators*, *Zetetics*, or *Seekers*, from this same sort of Tenent, if it may be so call'd, which they held. It was also call'd *Zetetic* Philosophy, as being always busi'd in search of Truth; and *Skeptic*, because it was always enquiring after, but never found it. *Ephectic*, because after Enquiry made, they suspended their Judgment; and *Aporetic*, because the Professors of this Philosophy were always in doubt, and never certain of any thing. Lastly, *Pyrrhonic*, from *Pyrrho*. However *Theodosius* in his *Sceptic* Chapters asserts, that a *Pyrrhonean* ought not to be call'd a *Sceptic*: For if the motion of the Mind either way be not to be understood, we shall never be able to know *Pyrrho's* meaning; which if we are ignorant of, we cannot be call'd *Pyrrhoneans*: Besides, that *Pyrrho* was never the first Inventor of *Scepticism*; nor has he any Precept for the Foundation of his Doctrine. A *Pyrrhonean* therefore may be said to be like the *Sceptic*; of which Sect *Homer* was the Founder, as some say, because he speaks of the same things variously in several places, but determines nothing definitely of any thing. Moreover the Sayings of the Seven Wise Men, seem to be *Sceptic*, as *Nothing to Excess*

Excess. *Mischief attends Suretiship*. By which it is certainly confirm'd, that *Mischief* follows the heels of him that becomes bound for another. Nay, it appears, that *Archilochus* and *Euripides* were in some measure *Sceptics*; *Archilochus*, by the following Lines,

*Believe me, Glaucus, Great Leptinous
Son,
Such as the Day encircling Jove's bright
Throne,
Such is the Mind, the Lamp of Human
Wit,
For from that Day this Lamp receives
its Light.*

And *Euripides*, where he says,

*Oh Jupiter, why do Men vainly boast,
Poor wretched Animals, that they are
Wise?
For we on thee depend, to Reason lost,
And as thy Pleasure is, we fall or rise.*

And it may be said, that *Xenophanes*, and *Zeno of Elea*, together with *Democritus*, were *Sceptics*; for, says *Zenophanes*

*To know the Truth, in vain we undertake,
Nor lives the Man who shall that great
Discovery make.*

Zeno also denies Motion, where he asserts, that the thing mov'd, is neither in the place where it is mov'd, nor in the Place where it is not. *Democritus* also we find excluding Qualities, where he says, *By Custom Hot, by Custom Cold.* Sometimes he ascribes the Causes of things to *Atoms* and *Vacuum*; sometimes he says, *We know nothing of the Causes; for Truth lies in deep Concealment.* *Plato* also yields the knowledge of the Truth, to the Gods, and the Children of the Gods, hunting only after the Probable Reason. And *Euripides* farther says,

*Who knows, whither that thing we dying
call,
May not be Living term'd, and what
we all
Call Dying, may not Life be rather
thought?
So vainly is the Truth by Mortals sought.*

Even *Empedocles* in like manner, *Since
they can neither be express'd by Man, nor
heard,*

heard, nor conceived in the Mind. And a little before, *Men are only to be persuaded to that which approaches nearest to their Fancies and particular Opinions.* *Heraclitus* also further adds, *Let us not rashly conclude concerning the greatest Things.* *Hippocrates* also expresses himself dubiously, and after the manner of *Men.* And before him, *Homer*:

*Most voluble the Tongues of Mortals
are,
And many Fables utter——*

And again,

*For from the Lips of Men so talkative
Words in abundance flow——*

And again,

*Speak ne're so much of great or little
weight,
Thou shalt receive a ready Answer straight,*

Intimating thereby the equal Force and Opposition of Words and Arguments in Discourse.

Thus the *Scepticks* still overturn'd the Tenents of all Sects, but asserted nothing Dogmatically themselves. Nay, they

produc'd the Opinions of others, and sifted them in their Disputations, but concluded nothing; not so much as that they would not conclude any thing: For they suppress'd their *determining any thing*, by saying, *we determine nothing*; alledging, that the one was as uncertain to them as the other; (and yet in truth, they did determine something, in concluding that they *determin'd nothing*;) however, say they, *we propose the Sentences of others, to shew our own Infirmary*: As if it were possible to comprehend what they mean by intimating this. So that by this Saying, *We determine nothing*, they manifest that they have no propensity either one way or other. In like manner by that Saying, *Nothing more then another*; and by that other, *There is no Reason which has not a Reason contrary to it*, they signify the same thing. Now, *nothing more then another*, is spoken positively, as of such things as these, *A Pyrate is no more wicked then a Lyar*. But by the *Scepticks*, it is not spoken Positively but Negatively; *There was never a Scylla, any more then a Chymera*; which more is sometimes pronounc'd by way of Comparifon; as when we say, *nothing more sweet then Honey or a Grape*. Sometimes positively and Negatively, *Vertue*
does

does more good then harm; by which we signifie that Vertue does Good, but no Harm. But the *Scepticks* deny that Saying, *Nothing more then another*: As for Example, Providence is no more than it is not; so that *Nothing more then another, is no more then it is not*. Therefore as *Timon* has it in his *Pytho*, that Expression implies a *defining nothing*, but a being still in doubt. And that other, that every Reason has its Contradiction, hinders a Man from giving his Assent to any thing.

Now if there be a disagreement and difference between things, though the Words be of equal force, ignorance of the Truth must of necessity follow; and yet there is a Reason which opposes this Reason it self; which after it has confounded the other Reasons, is tripp'd up, and confounded by it self. Like Purging Remedies, which after they have carry'd off the Peccant Matter, are themselves by the force of Nature, expell'd and quite evacuated.

Otherwise, like the *Dogmatics*, they must affirm that they do not only take away Reason, but strengthen and confirm it; who therefore only make use of Reasons. For it were impossible but that Reason must be taken away by

Reason, according as we usually say, *that there is no place*, and yet we must still be forc'd to speak the word *Place*; though not Dogmatically, but by way of Demonstration. And then again, to assert, that *nothing comes to pass by Necessity*, and yet make use of the Word *Necessity*. They also made use of such a manner of Expression, *That things are not such as they appear by Nature, only they appear to be so*. And they say besides, that they do not enquire after what they understand (for what they understand is apparent) but after what is imparted to their Senses.

Pyrrhonism therefore is a certain remembrance of things appearing, or understood after a manner, according to which all things are compar'd with all things; and being compar'd, are found to be very troublesom and useles; as *Aenesimus* says in his Description of *Pyrrhonism*.

As for the Oppositions or Antitheses's in Speculation, after they have in the first place, shewn by what means they perswade things, by the same ways they suppress all Belief concerning 'em. Now they perswade us to those things which appear always after the same manner to the Senses, or to such as never, or very rarely

rarely fall out otherwise; to such things as are customary; to such things as are ordain'd by the Law; to things delightful or wonderful. On the other side, they endeavour to keep the Balance of Perswasion equal between these perswasive Reasons and their Contraries.

But the Doubts which they started, according to the Agreements of things appearing or understood, were after Ten Manners, according to which the different Subjects appear. The first of these Ten Manners proceeds from the different Dispositions and Sentiments of Men concerning the Creatures, as to Pleasure, Pain, Mischief or Profit. Whence it is collected, that they have not the same Fancies of the same things, and therefore that Doubt and Uncertainty must needs be the Consequence of this Contention. For of the Creatures, some are generated without Coition; such are those Creatures that are generated in the Fire, the *Arabian* Phoenix, and Worms that breed in the Body. Some by Copulation, as Men and other Creatures; and all these consist of great variety of Mixtures. And therefore Hawks are most quick sighted; Dogs have the most exquisite Scent, Therefore 'tis most consentaneous to Reason,

Reason, that our Fancies should differ according to the variety of Objects that present themselves to the Eyes. Thus a Goat will eat green Boughs and Leaves which are bitter to Human Taste; and Hemlock nourishes a Quail, which is poyson to a Man; and Swine will eat Human Excrement, which a Horse will not touch.

The Second way is deduc'd from the Natures of Men, according to their several Nations and Temperaments. Thus *Demophon* who was *Alexander's* Gentleman Sewer, was hot in the Shade, and cold in the Sun. And *Andro* of *Argos*, as *Aristotle* relates, travell'd through the Adust Deserts of *Lybia* without Drinking. Thus one Man applies himself to Physick, another to Husbandry, another to Merchandizing; and the same things that are baneful to some, are useful to others; which causes restraint of our Assent.

The Third way is drawn from the Difference of the Sensitive Pores: Thus an Apple that looks pale, shall be sweet to the Taste, and fragrant to the Smell. The same form also shall be varied by the variety of Glasses; whence it appears, that what appears in one Glass, is no truer than what appears in another.

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The Fourth is taken from the common Mutability of the Affections of this Life; as Health, Sicknes, Sleep, Watchfulness, Joy, Sorrow, Youth, Old Age, Courage, Fear, Want, Fulness, Friendship, Hatred, Heat and Cold; from the exhaling or contraction of the Pores. Various also are those things that happen from certain Dispositions of the Mind. Thus Madmen are in a preternatural Disorder; yet wherein are they more out of order than we? seeing that when we both gaze upon the Sun, we think it stands still as well as they. *Theo*, the *Tithorean*, a Stoic, walk'd in his Sleep; and the Servant of *Pericles* in the same Condition, upon the Top of the Tiles.

A Fifth is taken from Education, Laws, Customs, Fabulous Perswasions, Artificial Contracts, and Dogmatical Opinions. Under this Head are comprehended all Disputes about Honest and Dishonest, Truth and Falshood, Good and Bad, concerning the Gods, of Generation and Corruption; and the several Phænomena's concerning these things. That which some believe Just, others think unjust; whom others think Good, others believe to be Bad. The *Persians* deem it not unlawful to copulate with

with their Sisters ; the *Greeks* look upon it as a Hainous Crime. The *Messagetæ* (as *Eudoxus* relates in his First Book, entitul'd *Periodus*) make use of their Wives in common ; the *Greeks* abominate the Custom. The *Cilicians* delight in Robbing and Thievery, but not the *Grecians*. Some think one thing, others another of the Gods ; some acknowledge, others deny their Providence. The *Egyptians* Embalm and Bury their Dead, the *Romans* burn 'em : The *Paones* throw their Dead into Lakes. From whence a Hesitation which is the Truth.

The Sixth proceeds from Mixture and Participation, which is the reason that nothing appears pure and Simple of it self, but is subject to the Alterations of Air, Light, Moisture, Solid, Hot, Cold, Motion, Exhalation, and other Virtual Qualities. Thus Purple appears a different Colour by the Light of the Sun, from what it shews by Moon-light or Candle-light : Our own Colour varies from what it is in the North, or the Southern parts of the World ; for that the Sun rising after another manner, and not the same at Noon, the same Body appears of one colour in an Aduft Air, and of another in an Air that's Cold and Bleak. A Body also surrounded with
Water,

Water, is Light, but surrounded with Air, Heavy : Whither it be, that being Heavy, it is made Light by the Water ; or being Light, it is made heavy by the Air. For we are as ignorant of what is contained in several things, as what Oyls are mixt in Oyntments.

The Seventh is drawn from the variety of Substances, their Positions, their Places, and what those Places contain. According to this Manner, those things which appear to be great, are little ; that which is Four Square, seems to be round ; those things which are smooth and plain, appear with Gibbosities ; those things which are streight, appear Crooked and Broken ; those things which are Pale, seem of another Colour. Thus the Sun by reason of its great distance, looks like a small Body ; and vast Mountains at a vast distance, look like little Loaves, and smooth ; but near at hand, Monstrous and Craggy. The Sun appears in one form when it rises ; of another form at high Noon ; and the same Body in a Wood, varies from what it seems to be in open and plain Ground ; and a Statue varies according to its Position, like the Neck of a Dove, as it turns this or that way, to the stronger Light. Nor are we able to judge of these things in
our

our absence from the Places and Positions, and therefore we are ignorant of the Nature of 'em.

The Eighth is deriv'd from the Quality of things; their Heat or Cold, Swiftneſs or Slowneſs, or the Variety of their Colours. Thus Wine moderately taken, Corroborates; immoderately drank, Enervates the Body. The ſame is to be ſaid of Nouriſhment, and the like.

The Ninth refers to Continuance, Novelty, or Caſualty. Thus Earthquakes, where they frequently happen, cauſe nothing of Admiration; nor do we wonder at the Sun which is ſeen every Day.

The Ninth is by *Favorinus* made the Eighth; but *Sextus Empiricus* and *Aenesimus*, the Tenth. *Sextus* alſo makes the Tenth to be the Eighth, and *Favorinus* the Ninth.

But the Tenth refers to the comparing of things one with another; as Light with Heavy, Strong and Weak, Great and Small, Higher and Lower. Thus the Right Side, is not the Right Side naturally, but as it is conſider'd in reference to another Situation; which being chang'd, it is no longer the Right Side. Thus Father and Son are conſider'd

der'd as * $\alpha\epsilon\delta\varsigma\ \tau\iota$, Day, as it relates to the Son; and all things as they relate to the Underſtanding: And therefore thoſe things which are ſaid to be $\alpha\epsilon\delta\varsigma\ \tau\iota$, are unknown in reference to themſelves. And theſe are the Ten Foundations of *Pyrrhonism*.

But *Agrippa* has added Five more to theſe; one ariſing from Diſagreement; the next from the Progreſs from one Queſtion to another, in *Infini-tum*; a Third from things conſidered, $\alpha\epsilon\delta\varsigma\ \tau\iota$; a Fourth from Suppoſition; and the laſt from the mutual Connexion of one Reaſon with another. That which is taken from Diſſonances, comprehends all Queſtions that have been debated time out of Mind among the Philoſophers, with extraordinary Contention and Trouble. But that which proceeds in *Infini-tum*, will not ſuffer the Queſtion fought for, to be confirm'd, becauſe one thing receives its Proof from another, and ſo they run on *ad Infini-tum*. But the manner, call'd $\alpha\epsilon\delta\varsigma\ \tau\iota$, will admit nothing to be perceiv'd of it ſelf, but with another; for which Reaſon they are unknown.

But

* This Word ſignifies, that there is not any thing which conſiſts of it ſelf, or that has its proper Nature and Vertue, but that all things are referr'd to ſomething, and appear ſuch as their Species is while they are ſeen, and as they are created in our Senſes, whether they arrive, not in themſelves from whence they iſſu'd forth. Thus *Gellius* expounds the Word.

But the manner founded upon Supposition, is when certain People believe there are certain Principles that ought to be taken for granted, and not to be question'd; which is impertinent; for a Man may suppose quite the Contrary. But the manner that proceeds from the mutual connexion of one Reason with another, consists in this, when that which ought to be the confirmation of the Thing sought for, has need of a Proof that is fetch'd from the Question; as if any one should assert there are Pores, because there are Evaporations; he takes it for granted that there are Evaporations, to confirm that there are Pores.

Now these People took away all Demonstration, and Instrument of Judgment, all manner of Signs and Causes, all Motion, and possibility of Instruction in Arts and Sciences, all Generation, and deny'd that there was any thing Good or Evil by Nature: For say they, all Demonstration either proceeds from the things demonstrated, or from things that are not to be demonstrated: If from things that are demonstrated, they will also want some Demonstration, and so in *Infinitum*. If from things that are not demonstrated, if either all, or some, or but one only disagree, the whole wants Demon-

Demonstration. If, say they, there be some things that seem to want no Demonstration, their Opinion is to be admir'd, if they do not understand that this very thing which they believe in the first place, wants Demonstration. For we are not to assert that there are Four Elements, because there are Four Elements. Besides, if particular Demonstration be deny'd, the general Demonstration must of necessity be taken away. Now that we may know there is Demonstration, 'tis requisite we should have Judgment; and that we may know there is Judgment, we have need of Demonstration. So that if neither be to be apprehended, when they are refer'd one to another, how shall things that are obscure, be made manifest, when the Demonstration is unknown? For the Question is not whether such things appear, but whether they are such as in their Substance they seem to be. Therefore they said the *Dogmaticks* were Fools; for then Men might argue after the same manner about Impossibles. But as for those that believe that we must not judge of Truth by Reasons drawn from Circumstances, nor affirm any thing from that which seems to be according to Nature, such People, they said, limited the

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measure of all things in themselves, never minding, that whatever appears, is manifest by its proper affection, and by the Antiperistasis of True and False. Therefore either all things are True, or all things are False; but if some things are True, how shall we discern 'em to be so? Not Sensible things by the Senses, since all things appear equally subject to the Sense: Nor are Intelligible things to be discern'd by the Understanding, for the same Reason. Now these Two ways of discerning being exploded, there are no other ways of judging besides these: He that will make out any Assertion in reference to any thing, either Sensible or Intelligible, must in the first place produce all the Opinions concerning it; for some have asserted the thing, others have deny'd it. Now the thing must be judg'd either by the Sense, or by the Understanding; but there is a Contest about both. Therefore 'tis impossible to judge of Opinions touching things Sensitive or Intelligible. If then by reason of the Contention in the Understanding, we must renounce the Measure by which every thing is regulated, we must believe that all things are equally doubtful. Moreover, say they, a Man puts the Question to us, whither that which appears, be

be to be believ'd or not? To which we answer, that if the thing seems credible to any, the same Person shall have no Reason to contradict him, to whom the contrary appears. For as he may be probably in the right, who affirms the thing to be perspicuous, so may be his Adversary, who affirms the contrary. If the thing be not Credible, neither shall he be believ'd, who affirms it to be clear and manifest. For the same thing does not convince all Men, nor are they who are convinc'd, always constant to their Opinion. For there are many things that give a Being to perswasion; that is to say, things that influence the Understanding from without, the Authority of him that speaks, the pains which he takes to sollicit, his aptness and fitness to Expound, the sweetness of Delivery, Custom or the Affection of the Hearer.

Now they exterminate Judgment by this way of arguing; either Judgment is to be judg'd, or not to be judg'd; if it be not to be judg'd, it remains improbable, and strays both from Truth and Falshood: If it be to be judg'd, it shall be one of those things that are judg'd by parts. So that 'tis the same thing to judge, and to be judg'd, and the Judg-

ment which has adjudg'd the thing, shall be judg'd by another, and that by another, and so *ad infinitum*. Besides, that the Judgment, given, does not agree; while some Men say the Senses, others that Reason, and some that Apprehensive Imagination are Judges. And Man disagrees both with himself and with other Men, as is manifest from their different Laws and Customs. Now the Senses are fallacious, and Reason differs; and Apprehensive Imagination is judg'd by the Understanding, and the Understanding is subject to various motions. Therefore Judgment is an unknown thing, and consequently Truth.

They also deny that there is any Mark or Sign. For every Sign, say they, is either Sensible or Intelligible: But it is not sensible, seeing Sensible is common, but the Sign is peculiar. Sensible, according to the difference of various Species; the Sign of things *αἰσθητὸν*, or relating one to another. It is not Intelligible; for if Intelligible, it would be the Manifest thing of a Manifest thing, or the Occult of an Occult; or the Occult of a Manifest thing, or the Manifest of an Occult thing. But it is none of these, therefore it is no Sign. It is not the Manifest thing of a Manifest thing, for

a Manifest thing needs no Sign. It is not the Occult of an Occult thing, for that nothing can discover a thing which is hidden it self. Nor can it be the Occult of a Manifest thing, because the one cannot declare the other being hidden, nor the other be declar'd being discover'd. Nor is it the manifest thing of an Occult thing, because the Sign being of things *σημειωτικόν*, ought to be apprehended by the thing of which it is a Sign; but this is not so to be apprehended. Whence it follows, that nothing uncertain can be apprehended; since all obscure and uncertain things are said to be apprehended by Signs.

They abolish the Cause in this manner: The Cause, is of things that have relation to others; as the Causes have relation to the Effect. Now that which refers to another, is only consider'd in the Mind, but has no real being; therefore the Cause being only consider'd in the Mind, as relating to its effect, has no existence. Seeing that if it be a Cause, it ought to have the thing of which it is the Cause; otherwise it is not the Cause: As a Father when there is no such thing as a Son, cannot be said to be a Father, so is it with the Cause. For there is neither Generation nor Cor-

ruption, nor any thing else present with that which is said to be the Cause; therefore it is no Cause. For if it were a Cause, it would be a Body, or Incorporeal, or the Incorporeal of an Incorporeal: But it is neither of these, therefore it is no Cause. A Body is not the Cause of a Body, seeing that both have the same Nature; for if the one be the Cause of that which follows, because it is a Body, the other shall be the Cause of that which preceded for the same Reason. Again, if both be Causes in common, there shall be no *Patient*. Moreover, Incorporeal cannot be the Cause of Incorporeal, because that nothing Incorporeal produces a Body. Nor can a Body be the Cause of Incorporeal, that which is begot, not being made out of any Matter subject to the Action of the Body: Therefore it is not the Cause. Whence it is to be infer'd, that the Principles of things have no subsistence: For there ought to be that which acts and makes, and that which is made.

Nor is there any Motion: For that which is mov'd, is mov'd either in the place where it is, or in the place where it is not; but it is not mov'd in the place where it is; nor can it be mov'd in the place

place where it is not; therefore there is no Motion.

They destroy the Act of Learning in this manner: If any thing be taught, say they, that which is, is taught by Being, and that which is not, by not Being. But that which is, is not taught by Being, seeing the Nature of all things that are, is open and known to all: Nor that which is not, by not Being; for that nothing happens to that which is not. So that nothing is to be taught.

Nor is there any Generation: For, say they, that which is, is not Generated, because it is already; nor that which is not, because it never was. For how should that that never was, and is not, ever happen to be Generated?

They say that there is neither Good nor Evil by Nature: For if there were either Good or Evil by Nature, the same ought to be Good or Evil to all Men; as Snow is cold to all Men. But there is no Good or Evil which is commonly so reputed by all Men; therefore there is no Good or Evil by nature: For either what is so esteem'd by every Body, ought to be call'd good, or quite the contrary. Now all People do not

think the same thing to be Good ; as Pleasure is by *Epicurus* said to be Good, but is accounted Evil by *Antisthenes*. That therefore would happen, which cannot be, that the same thing should be Good and Evil. If then we cannot call that Good, which is so esteem'd by some one Man, it behoves us to distinguish between Opinions which are Good, and which are Bad, which it is impossible to do, while there is an equal strength of Argument on both sides. Therefore we know not what is Good or Evil by Nature.

By the Monuments which they have left behind, we may see how they proceeded to their Conclusions against the *Dogmatics*. For *Pyrrho* himself left no Writings behind him ; only his Disciples and Familiar Friends, *Timon*, *Aenesimus*, *Numenius*, *Nausiphanes*, and some others, wrote several things, against whom the *Dogmatics* cry out and say, that they apprehend and determine positively of all things, while they pretend to know nothing : For by Confuting and Contradicting, they would seem to apprehend all things, while they set up Opinions of their own, and endeavour to maintain 'em. For it is not enough to say that they Determine nothing,

nothing, and that there is no Opinion but may be Contradicted, in regard they both Affirm and positively Determine those things. To which they answer, That as to those things which they suffer as Men, they acknowledge and submit : For we know it is Day, that we Live, and many other things that appear in this Life ; but as to those things which the *Dogmatics* endeavour to establish by reason, affirming that they understand 'em, we cannot assent to 'em, as being things obscure and uncertain. We acknowledge the Passions only. We acknowledge that we See, and that we Understand, but how we See, or how we Understand, we are altogether ignorant. We say by way of Discourse, that this is white, but we do not understand whither it be really so or no. As to that Saying, *I determine nothing*, and the like, we do not speak it as a Definitive Sentence. For this is not like to what they assert ; as for Example, that the Earth is round ; for that's uncertain : But ours are a kind of Concessions. Therefore when we say, *We determine nothing*, neither do we utter that Definitively.

Then

Then again the *Dogmatics* cry, that we overthrow Life, because we doubt of those things of which Life consists. But we say they do us wrong; for we do not deny that we see, but we say we are ignorant how we see. Thus we assert that which appears, but deny that it is such as it appears to be; and so we feel that the Fire burns, but we are not so rash to assert it has a Burning Quality. We also see that such a one moves, and that he perishes, but how this comes to pass, we know not. Therefore, say they, we only gainsay those Obscurities which accompany manifest Appearances. Thus when we say that a Statue has Knobs and Risings, we explain what appears. But when we say it has no Knobs nor Risings, we do not speak of what we see, but of another thing. Wherefore *Timon* in his *Pitho* says, that he never contradicted Custom: And in his *Idalmi*,

*Appearances where e're they be,
Are still Appearances to me.*

And again, in his Book of *Senses*, I do not aver that this is Sweet, but I grant what it seems to be. *Ænesidemus* also,

also, in his First Book of *Pyrrhonian Arguments*, *Pyrrho*, says he, *affirms nothing Dogmatically, on purpose to contradict, but still goes according to Appearances.* He says the same thing in his Treatise against Philosophy, and his Book of Enquiry. But *Zouxis*, *Ænesidemus's* Familiar Friend, in his Book of double Reasons, as also *Antiochus* of *Laodicea*, and *Apelles* in his *Agrippa*, affirm only those things that are seen as we see 'em. Therefore outward Appearances is the *Sceptics* Judge, as *Ænesidemus* observes; and of the same Opinion was *Epicurus*. But *Democritus* affirms, that he knew nothing of these things that appear; and moreover that some of those things were not in Being.

Against this Judgment upon Appearances, the *Dogmatics* urge, that then it may so fall out, that the *Sceptics* may have a double Imagination of the same thing, as when at a distance, a Round appears Square, and a Square Round; and then if they prefer neither, they will be never the better: But they adhere to the one or the other, they deprive the Appearances of their Equal Efficacy upon the Judgment. To which the *Sceptics* answer, that when different Fancies

Fancies happen, we say that both appear, and therefore we allow them to be the Appearances of what seem to be.

Moreover the *Sceptics* aver, that Reserv'dness in giving their Assent to things, is the end of their Doctrine; which Reserv'dness is attended by Tranquillity of Mind, as the Shadow follows the Body; as *Timon* and *Ænesidemus* both assert. Neither is there any trouble in choosing or refusing those things which are in the power of Deliberation of Human Prudence to choose or refuse. But we cannot avoid those things which Necessity imposes upon us, as Eating, Drinking, Grieving, or the like; nor can they be subverted by Reason. And whereas the *Dogmatics* put the Question how a *Sceptic* can live without avoiding, should he be commanded, to kill his Father; the *Sceptics* return 'em this Answer, that they only seek to Live, and be exempt from the Curious Questions of the *Dogmatics*, not from things that are to be observ'd in the Conduct of Life, and in Civil Society: So that we choose or shun, according to Custom, and go according to the Laws.

Others

Others will have a Quiet State of Mind to be the *Sceptic's* End; and some will have it to be Mildness, or Tame-ness of Disposition.

THE

THE
LIFE
OF
TIMON.

Translated from the Greek, by
S. White, M. D.

A Pollonides the Nicaean, who liv'd in the Age preceding ours, in his First Book of his Commentaries upon the *Sylli*, which he dedicates to *Tiberius Cæsar*, assures us, that *Timarchus* was the Father of *Timon*, and that he was a *Phliasian* by Birth. In his Youth he was a Dancer upon the Public Theaters; but afterwards not liking that way of living,

living, he went to *Megara*; and after he had liv'd with *Stilpo* for some time, return'd Home again and Marri'd. Then away he went to *Elis*, together with his Wife to *Pyrrho*, where he liv'd till he had several Children, of which the Eldest was call'd *Xanthus*, whom he taught Physic, and left his Heir. As for *Timon*, he was noted for his Eloquence, as *Sotion* witnesses in his Eleventh Book; but being pinch'd by Necessity, and hardly able to get his Bread at *Elis*, away he went to the *Hellespont* and *Propontis*, and professing Sophistry and Rhetoric at *Chalcedon*, he won Applause and Reputation. However he would not fix there, but departing from *Athens*, he there spent the remainder of his Days, only that he made a short Excursion to *Thebes*. He was also well known to King *Antigonus*, and *Ptolomy Philadelphus*; by both which Princes he was highly caressed, as he testifies himself in his *Iambics*. By the report of *Antigonus* the *Carystian*, he was a good Companion, and lov'd Drinking; but not caring for the Philosophers, wrote many things that displeas'd 'em. For he wrote Poems, Verses, Satyrs, Thirty Comedies, and Sixty Satyrs, his *Sylli* also, and his *Cinædi*.

And

And indeed we meet with many of his Works which are Extant, and amount to above Twenty Thousand Verses, as *Antigonus* the *Carystian* who writes his *Life*, assures us. There are Three Books entitul'd *Sylli*, wherein as a *Sceptic*, he most terribly lashes and inveighs against all the *Dogmatics*. The first of these is plain and perspicuous like a Relation: The Second and Third are written by way of Dialogue between himself, putting the Question, and *Xenophanes* the *Colophonion* Answering. In the Second, he handles the more ancient Philosophers; in the Third, the more Modern. For which Reason some gave it the Title of an Epilogue. His First also is upon the same Subjects, only there he spake altogether in his own Person, and it begins thus

*Come hither all you cursed Sophisters,
A plaguy Race, that all the World ran-
verse.*

He died very near Ninety Years of Age, as *Antigonus* and *Sotion*, in his Eleventh Book Both testifie. I have heard say, that he was blind of one Eye, and that he himself was wont to call himself *Cyclops*.

There

There was also another *Timon*, *Sirnam'd* the *Man-hater*; but this *Timon* the Philosopher, was a great Lover of Gardens, and one that liv'd privately, never caring to meddle with any Bodies Concerns but his own, as *Antigonus* the *Carystian* observes. 'Tis also reported, that *Hieronimus* the *Peripatetic* said of him, *that as the Scythian shoot their Arrows flying, as well as pursuing, so among the Philosophers, some get Scholars hunting after 'em, others avoiding 'em, as Timon did.* He was acute in his Understanding, and sharp in his Jeers and Gibes. He was a lover of Learning, and excellent at composing Fables and Plots for the Dramatic Poets: And he lov'd to associate *Alexander* and *Homer* into the Arguments of his Tragedies, being both his Intimate Friends, the one the Son of *Myro*, the other a Grammarian. When the Dogs bark'd, or the Maid-Servants scolded, he was never disturb'd at their noise, studying nothing so much as to live quietly, and at ease. 'Tis reported of him, that when *Aratus* ask'd him how he might get *Homer's* Poems well corrected, he made answer, *If he could light upon any of the Ancient Copies, and not those that were lately Corrected.* This he spoke to *Aratus*, as pretending him-

N

him-

himself to be one of the Correctors of *Homer*. He was so careless of his own Poems, that they lay up and down in Holes half eaten by the Mice. So that one day, when he was reading one of his Compositions to *Zopyrus* the Rhetorician, as he was turning over the Leaves, he skip'd over several Pages that had been either eaten or torn out, and still read on, without ever minding the Incoherence of the Sense; as one that never did any thing seriously, but always one thing, as if he had been doing something else at the same time. He was so Laxative, that he would rise to ease himself in the midst of his Dinner. 'Tis said of him, that seeing *Arcefilaus* stalking in the midst of a Company of Knavish Sycophants, he cry'd to him, *What business hast thou here among us that are Free-men*. He was wont to say of those that made the Senses equal Judges of Things, with the Testimony of Reason, Like to Like, the *Curliu* and the *Godwit*. He was also much given to joking; and therefore to one that was always wondring at every thing, *Why don't you wonder as well*, said he, *that we being here Three Men together, should have but Four Eyes*? For himself and his Scholar *Dioscorides*, had each of 'em but one Eye.

Eye. Being ask'd by *Arcefilaus* why he left *Thebes*, *To the end, that seeing you fluttring Abroad; I might laugh the more heartily*. However, though he derided *Arcefilaus* in his *Sylli*, he prais'd him in his Book entitul'd *Arcefilaus's Suppers*.

He had no Successors, as *Menodotus* affirms; so that his Manner of Institution ceas'd, 'till *Ptolomy* the Cyrenæan reviv'd it. However as *Hippobatus* and *Sotion* relate, *Dioscorides* the Cyprian, and *Nicholaus* of *Rhodes*, *Euphranor* of *Seleucia*, and *Prailus* from *Troas*, were his Hearers: The last of which was so obstinately stout, that he suffer'd himself to be unjustly Condemn'd, and put to Death by his Fellow Citizens, as a Traytor, because he scorn'd to petition 'em for his Life. *Eubulus* of *Alexandria*, was a Hearer of *Euphranor*, and *Ptolomy* was *Eubulus's* Disciple; and *Ptolomy's* Hearers were *Sarpedon* and *Heraclides*, whose Scholar was *Ænesidemus* the *Gnossian*, who wrote Eight Books of *Pyrrhonian* Arguments. His Scholar was *Zeuxipus*, of *Polis*, whose Disciple was *Zeuxis*, surnam'd *Goniopus*. He heard *Antiochus*, the *Laodicean* from *Lycus*, whose Hearers were *Menodotus* the *Laodicean*, an *Empyric*, and *Theodas* of the same place. *Menodotus's* Scholar was *Herodotus* of

Tarsus, the Son of *Arieus*. *Sextus Empiricus* was *Herodotus*'s Hearer, and he wrote Ten Books of the *Sceptics*, besides several other excellent Pieces. Lastly, *Saturninus*, surnam'd *Cythenas*, was the Hearer of *Sextus*, and was also an Empiric.

Diogenes

Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings
Of the most Famous Ancient

PHILOSOPHERS.

The Tenth Book.

T H E

L I F E

O F

E P I C U R . U S .

Translated from the Greek, by
R. Kippax, M. A.

E *Picurus*, was the Son of *Neocles* and *Chærestrata*, an *Athenian*, born in the City of *Gargettus*, of the Family of the *Philaidæ*, as *Metrodorus* asserts in his Treatise of Nobility.

lity. Others assert, & *Heraclides* among the rest, in his Epitome of *Sotio*, that when the *Athenians* took Possession of *Samos*, he was bred up there, and came to *Athens*, in the Eighteenth Year of his Age; at what time *Xenocrates* taught in the Academy, and *Aristotle* resid'd at *Chalcis*. But *Alexander* of *Macedon* being Dead, and the *Athenians* being reduc'd to a low Condition under *Perdiccas*, he betook himself to his Father, then at *Colophon*; where after he had stay'd some time, and got together a good number of Scholars, he return'd again to *Athens*, *Anaxicrates* being *Archon*, and for some time profess'd Philosophy with others: After which, apart by himself, he set up that Sect which was afterwards call'd by his own Name. However he is said to have applied himself to Philosophy at Fourteen Years of Age.

Nevertheless *Apollodorus* the *Epicurean*, in his First Book of the Life of *Epicurus*, observes that he fell to the Study of Philosophy, out of a detestation of the Sophisters and Grammarians, because they could not unfold to him the meaning of *Hesiod's* Chaos. Though *Hermippus* says, that he was a Teacher of Grammar; but then lighting upon *Democritus's* Books, he fell with a most

eager

eager desire to the study of Philosophy. Which gave *Timon* an occasion to say as follows of him,

*The last of the Philosophizing Crew,
And the most Impudent from Samos
came,
A thread-bare Pedant, yet so petulant too,
That nothing could his Petulancy tame.*

At the same time, his Three Brothers, *Neocles*, *Chæredemus* and *Aristobulus*, upon his Perswasions, profess'd Philosophy with him, as *Philodemus* testifies in his Tenth Book of the History of the Philosophers; as does also his Servant, *Mus*, by Name, as *Myronianus* witnesses in his Historical Chapters. But *Diotemus* the Stoic, being an Enemy of his, most terribly bespatter'd him, by publishing Fifty Lascivious Epistles, as written by *Epicurus*, besides ascribing to him several others of the same stamp, pretended to be written to *Chrysippus* by the same Author. *Posidonius* also the Stoic, *Nicolaus* and *Sotio*, in his Twelfth of those Volumes, which are entitl'd *Diocles's* Arguments, for they are Four and Twenty in all, and *Dionysius Halicarnassensis*; all these labour to throw

Dirt upon him likewise, by reporting, that he went about with his Mother from House to House among the poor People, to read *Lustration* Songs, and strow'd about with his Father at the same rate, to teach Children their Letters, for a Penny or Two Pence a time. That one of his Brothers was the *Pandar*, while he lay with the Strumpet *Leontium*. That he challeng'd *Democritus's* Book of *Atomes*, and *Aristippus's* Treatise of Pleasure to be his own. That he was no Legitimate Citizen, as *Timocrates* says, and *Herodotus*, in his Treatise of the Adolecency of *Epicurus*, and that he most shamefully flatter'd *Mithra*, *Lyfmachus's* Steward, in his Epistles, calling him *Pæan* and *King*. The same Flatteries and Encomiums he us'd to *Idomeneus*, *Herodotus* and *Timocrates*, who explain'd the more abstruse Mysteries of his Philosophy. Writing also to *Leontium*, Blessed Apollo! Says he, my Dear *Leontikin*, with how much joy beyond Expression, didst thou fill us when we read thy short Epistle? But when he wrote to *Themista* the Wife of *Leon*, In what a condition shall I be, if you came not to me? otherwise most ready to fly, wherever you and *Themista* shall send for me. At another time to *Pythocles*, being Beautiful,

and

and in his Prime, *I stay here in expectation of thy Divine and Lovely Company*. And at another time, writing to *Themista*, as *Theodotus* observes in his Fourth Book against *Epicurus*, he seems to exhort her to something that all the World was not to take notice of. He also wrote to several other Courtésans, but chiefly to *Leontium*, with whom *Metrodorus* was in love. And in his Treatise of the End, he is upbraided to have written thus: *I have nothing which I can imagine Good, if I deprive my self the Pleasure of Tasts, The Delights of Venereal Sports, those Harmonies that charm the Ear, and the pleasing Objects of Form and Beauty that bewitch the Sight*. In his Epistle also to *Pythocles*, he writes; *Avoid, my Fortunate Lads, all sorts of Arts and Sciences*. *Epictetus* also calls him foul-mouth'd Beast, and chiefly upbraids him for the Obscenity of his Tongue. And *Timocrates* also the Brother of *Metrodorus*, his Scholar, when he left his School, in his Treatises of Gladness, tells us, that *Epicurus* was wont to vomit twice a Day to discharge the Surfeits of his Delicious Feeding; and farther declares, that he himself could hardly escape those Noturnal Customs of Philosophizing, and Mystical Clubbing. Moreover that *Epi-*
curus

curus was ignorant of many things that serv'd to polish Discourse, and much more of what conduc'd to well-living; and that his Body was in such a miserable condition, that he was not able for many Years to rise from the Seat in which he was carri'd up and down; and that his Table stood him in a *Mina*, (or the value of * Sixteen Ounces of Silver) every day; as he writes himself to *Leontium*, in his Epistles to the Philosophers at *Mytelene*. Moreover, that *Metrodorus* and he, kept Company also with other Curtesians, as *Marmarion*, *Hedia*, *Erotion*, and *Elikidion*. Others there were, who inserted into his Thirty Eight Books concerning Nature, many ridiculous things, to render him odious and contemptible. In other Books they make him write scurrilously of many Men, but more especially of *Nausiphanes*, in these very Words; *But certainly, if ever any Man were troubled with 'em, this Man was always in the pains of Child-bed, till his Chaps were deliver'd of his Sophistical vauntings, like several others of the same slavish Humour as himself.* Though *Epicurus* himself in his Epistles concerning *Nausiphanes*, is reported to have said thus much of him; *These things made him so mad, that he revil'd me, and call'd him-*

* As others
reckon 2 l. 15 s.

himself my Master. Therefore *Epicurus* in requital call'd him * *αἰσχρογῶνα*, Illiterate, * *Which signifies a Senseless sort of Sea-fish, that when it appears, always betokens Stormy Weather.* Imposter, and *Catamite*. *Plato*, he nick-nam'd the *Golden*, and his Followers, *Dionysius's Sycophants*. *Aristotle*, he call'd Luxurious Prodigal; and reported of him, that after he had waisted his Paternal Estate, he went to the Wars; but not prospering there, he fell to selling of Love Potions and Cosmeticks. *Protagoras* he said was a Porter, and *Democritus's* Hackney Scribler, and more then that, taught Children their Horn-books in the Street. *Heraclitus* he said was * a * *Unless this may not be rather said to be a Common Disturber.* Suck-Spicket, and *Democritus* a Judge of Trifles. *Antidorus*, a Fawning Spaniel, and the *Cyreniac* Philosophers, Enemies of *Greece*. The *Logicians*, he said, were made up of Envy and Malice; and that *Pyrrho* was a Dunce, that had neither Wit nor Breeding.

But these Backbiters of *Epicurus* were all mad; for there are sufficient Testimonies of this Man's undeniable and his exceeding Candor and Civility toward all Persons. His Country, that honour'd him with Statues of Brass. His Friends also, so vastly numerous, that whole Cities were not able to contain 'em. In like manner, the Crowds of his Scholars, that all of 'em suffer'd themselves to be fetter'd

fetter'd in the Chains of his Charming Discourses and Opinions, unless it were *Metrodorus* of *Stratonica*, who betook himself to *Carneades*, perhaps disgusted at the Incomparable Goodness and Humanity of the Person, and his School still upheld by a permanent Succession of Masters and Scholars, Men of Fame and Vertue, when all the Schools of other Sects were almost quite extinct.

His Gratitude to his Parents; his Beneficence to his Brothers; his Clemency and Mildness toward his Servants, as is manifest from his Last Will and Testament, and for that some of 'em study'd Philosophy with him, of which the chiefest was his afore-mention'd *Mys*. In a word, his incredible Humanity and Generosity toward all Men, is sufficient to convince the World, that he was not a Person of that scurrilous Nature as his ill Willers were desirous to make People believe. For as for his inclinations of Piety toward the Gods, and Love for his Country, they were beyond Expression; and out of an Exuberancy of Justice and Moderation, he would never take upon him to meddle with the publick Administration of Government. And though *Greece* at that time labour'd under the severe Oppression of most terrible

rible times, yet he still continu'd there, setting only Two or Three times aside that he went into *Ionia* to visit his Friends, who repair'd to him from all Parts, and liv'd with him in a Garden which he purchas'd for Fourscore * *Mina's*, * Five Hundred Crowns as *Apollodorus* testifies.

in Gold.

Diocles also, in his Third Book, entitled *Epidrome Philosophorum*, tells us, that they dieted very sparingly and frugally, contenting themselves with a small measure of Wine, and quenching their Thirst with Water only. As for *Epicurus* himself, he never requir'd from his Followers to deposit their Estates in Common, as did *Pythagoras*, whose Opinion it was, that all things were to be Common among Friends. For said *Epicurus*, that was more proper to be done among People that mistrusted one another than among Persons that were in real amity. He himself also testifies in his Epistles, that he contented himself with Water and Household Bread: Only, says he, send me a little *Cytherian Cheese*, that when I have a mind, I may be able to Banquet. Such was the Man, who taught that Pleasure was the end of Human Desire; whom *Athenæus* thus extols in the following Epigram.

Why,

*Why, Foolish Men, transported thus to
 Arms,
 While the Insatiate Lust of Gain your
 Fury warms
 To Blood and Slaughter, and these dis-
 mal Toys,
 That feed your Avarice with ill-got
 Spoils?
 Nature to Wealth has narrow Limits
 set,
 Content with Water, and a little Wheat;
 Only Ambition in the midst of Store,
 Vainly desires that idle thing call'd
 More:
 And to obtain the World's mistaken
 Good,
 Plows up the Earth, and wades through
 Seas of Blood.
 Such Thoughts ne're vex'd great Epicu-
 rus Soul,
 He could his Passions curb, and Vice
 controul:
 So free to him the Muses, or so kind
 The Pythian Tripos, to enrich his Mind.*

And this we shall see more plainly
 made out in the Series of this Discourse,
 as well from his Opinions, as from his
 Sayings.

Among

Among all the Ancient Philosophers,
 he approv'd *Anaxagoras*, in the First
 place, as *Diocles* testifies, though in some
 things he contradicted him; and *Arche-
 laus*, who was *Socrates's* Master. The
 same Author also says, that he was wont
 to exercise his Scholars, to get his Wri-
 tings by Heart. *Apolodorus*, likewise tells
 us, in his Chronicles, that he was a
 Hearer of *Lyfiphanes* and *Paxiphanes*.
 Nevertheless *Epicurus* does not say this
 himself, as in his Epistle to *Eurydicus*;
 nor does he say there was any such Phi-
 losopher as *Leucippus*; neither he nor
Hermachus, who by some, and by *Apolo-
 dorus* the Epicurean among the rest, is
 said to have been the Master of *Democ-
 ritus*. Though *Demetrius*, the *Magnesian*,
 affirms *Epicurus* to have been a Hearer
 of *Xenocrates* also. He made use of his
 own familiar way of expressing himself,
 which because it was very *Plebeian*, *A-
 ristophanes* reproves him for it. But by this
 means, he was clear, and easily under-
 stood, as in his Book of Rhetoric, there
 is nothing which he presses the Reader
 to be more mindful of then Perspicuity.
 In his Epistles also, instead of *χαλεπὸν* and
εὖ περὶ τὸν, he made use of *εὖ διαγινώσκον*, and
σπουδαίως ζῆν, instead of *All hale, and do
 well, Live well, and live honestly.*

Others

Others, in the Life of *Epicurus* tell us, that he wrote down a Rule from a certain Treatise call'd the *Tripes*, written by *Nausiphanes*, of whom they likewise say he was a Hearer; as also of *Pamphilus* the *Platonic* in *Samos*; and that he began to apply himself to Philosophy at Twelve Years of Age; and that he first presided in his School, when he came to be Two and Thirty. He was born, as *Apollonius* affirms in his Chronicles, in the Third Year of the Hundred and Ninth Olympiad, *Sosigenes* being then *Archon* of *Athens*, upon the Seventh Day of the Month *Gamelion*, or *January*, Seven Years after the Death of *Plato*. Being Two and Thirty Years old, he first set up a School at *Mitylene* and *Lampsacus*, for Five Years together; from whence he remov'd to *Athens*, and dy'd in the Second Year of the Hundred and Twenty Second Olympiad, after he had liv'd Seventy Two Years, *Pytharatus* being *Archon*; at what time *Hermachus* the Son of *Agemarchus*, a *Mitelenæan*, succeeded him in his School. He died of a Stoppage of his Urine, occasion'd by the Stone, after he had lain under the Torment Fourteen Days, as *Hermachus* testifies in his Epistles. *Hermippus* farther adds, that he went into a Brazen Vessel

Vessel full of Hot Water; and calling at the same time for a Draught of Unmix'd Wine, drank it up; and then admonishing his Friends to be mindful of his Precepts, expir'd as he was speaking. Which gave us an occasion to make the following Epigram upon him.

*Bow'd by his pain, when Epicurus fell,
Remember, Friends, said he, and so
farewell,*

*Remember the deep Lessons of my Ripest
Tears,
That have, so oft repeated, charm'd your
Ears.*

*Then entering Furnace fill'd with luke-
warm Water,
In hopes to stop a while departing Nature,
He call'd for Wine unmix'd, and drank
it pure;*

*But Death who better understood his Cure,
In pity to that Man who ill so long had lain,
Drench'd him in Lethe, till he quite for-
got his pain.*

Thus liv'd this Great Man, and thus he dy'd. He made his Will in the Form as follows,

I Bequeath whatever belongs to me, to *Amynomachus*, the Son of *Philocrates*, of the Town of *Bate*, and to *Timo-
crates*, the Son of *Demetrius*, of *Pota-
mos*,

mos, in the Tribe of Leontis, according to the Donation made to each, and remaining in the Temple of the Mother of the Gods, upon condition that they shall grant the Possession of the Garden, with the Appurtenances, to be enjoy'd by Hermachus the Mitylenæan for Life, and those that shall study Philosophy with him, and to those whom Hermachus shall leave his Successors in Philosophy. And I also ordain and constitute, that the Philosophers who shall call themselves by my Name, together with Amynomachus and Timocrates, shall do all that lies in their power to keep possession of the said Garden, and preserve the said School in Repair. And I farther Ordain, that their Heirs, by the best and securest means they can, shall also preserve the said Garden, and the Possession thereof, to those that my Followers shall appoint for successive Teachers in the said School. As for the House in Melite, Amynomachus and Timocrates shall give it to Hermachus to live in together, with such others as shall be desirous to study with him, so long as Hermachus lives. As for the Revenues of the Bequests given to Amynomachus and Timocrates, let them as equally as may be, be divided by them, together with Hermachus my Overseer, first for the Parentalia, or Sacrifices to the

Manes

Manes of my Father, Mother, and Brothers; then, for the solemnizing the Day of our Nativity, according to custom, annually upon the first Tenth day of January. Another share to keep up the usual meeting and society of those that studi'd Philosophy with us, which was appointed to be upon the Twentieth Day of every Month, to preserve the Memory of Metrodorus and my self. Let the Day of the Nativity of my Brothers be also observ'd, upon the usual Day of the Month of January, as I was wont to do. Let 'em take care also of the Birth-day of Polyænus, in July. Let Amynomachus and Timocrates, take into their farther Care, Epicurus, the Son of Metrodorus, and the Son of Polyænus, both studying Philosophy, and living with Hermachus. In like manner, let 'em take care of the Daughter of Metrodorus, and when she comes to be ripe for Marriage, let 'em endow her well, to be dispos'd of by Hermachus to such a Person as he shall approve among his Scholars, provided she prove a modest orderly Virgin, and obedient to his Orders. Let Amynomachus and Timocrates, with the approbation of Hermachus, give farther out of our Revenues to the Persons abovesaid, what they shall think proper for their Support, in Meat, Drink and Cloths, every Year yearly. Let

O 2

'em

'em also make Hermachus Administrator of the Revenues in conjunction with themselves, that all things may be done with his Consent and Approbation, who waxed old with us in Philosophy, and is left Director of those who follow our Philosophy. And for the Maidens Portion when she comes of Age, let Amynomachus and Timocrates give her out of the Revenues what they think convenient for her, having first advised with Hermachus. Let 'em take care of Nicanor as we did, that so as many as studied our Philosophy, and became profitable to us out of their own proper Stocks, and serv'd us with all imaginable Friendship, and chose to spend their Days with us in Philosophy, may not want any thing that is necessary for 'em, to the utmost of our Power: And as for our Books, let 'em be deliver'd all to Hermachus; to whom if any thing should fall out otherwise then well, before the Children of Metrodorus come of Age, let Amynomachus and Timocrates take care, that while they behave themselves Civilly and Modestly, they may want nothing that is necessary out of the Revenues which we leave behind us: And as for all other things, let 'em act as we have constituted and ordain'd, so that the said Children may have my Books after the Death of Hermachus. Also to my Slaves,

Slaves, I give Mys, Nicias, and Lyco their Freedom: I also enfranchise Phædrion.

When he drew near his End, he wrote to * Idomeneus after the following manner. * Yet Cicero repeats this Letter as writ

Coming to the last and most blessed day of our Life, we wrote these Lines: to Hermachus.
But such was the violence of the Disease in my Bladder, that nothing could exceed the torment of it. Yet for all this Misery, the gladness of my Mind made full amends, when I call'd to mind our Discourses together, and our Inventions committed to Writing. Therefore, my dear Friend, I conjure thee by the Good Will which thou hast always born me, and by thy Love to Philosophy, which thou hast always manifested from thy Youth, to take care of Metrodorus's Children. And thus much concerning his Will.

He had several Disciples, Men of great Worth and Prudence; Metrodorus, and Athenæus, Timocrates and Sardes of Lampascus; among whom, Metrodorus from the time that he first was acquainted with Epicurus, never left him, unless it were only Six Months, that he went and staid at Home to take order about his

Household Affairs; which when he had settl'd, he return'd to him again. In a word, *Metrodorus* was every way a good Man, as *Epicurus* himself testifies in his Will before recited; and the same thing is also attested by him in his Third Book, entitul'd, *Timocrates*.

Now this *Metrodorus* being so great a Person himself, he married his Sister *Batis* to *Idomeneus*, and taking *Leontion* the *Athenian* Curtesan to himself, he kept her as his Concubine. He bore all Afflictions both of Body and Mind, with an undaunted Courage, nor could the Terrours of Death in the least affright him, as *Epicurus* in his First Book, entitul'd *Metrodorus*, testifies. He died about Seven Years before *Epicurus*, in the Fifty Third Year of his Age, as Authors report. And therefore we find, that *Epicurus* by his Will above-mention'd, takes care of his Children; besides, that it was no less apparent, that he had no less a kindness for *Metrodorus's* surviving Brother, *Timocrates*, his intimate Friend and Acquaintance also.

As for the Books that *Metrodorus* wrote, they were these. Three Books against the *Phisicians*: Concerning the *Senses*, to *Timocrates*: Of *Magnanimity*:

Of

Of *Epicurus's* Sickness: Against the *Logicians*: Nine Books against the *Sophisters*: Of the Road to Wisdom: Of Mutation: Of Riches: Against *Democritus*: Of Nobility.

As for *Polyænus*, the Son of *Athenodorus*, and a Native of *Lampsacus*, he was a moderate and friendly Man, as *Philodemus* reports, and his Successor *Hermachus* the Son of *Agemarchus*, and born in *Mirelene*, of poor Parents; he addict-ed himself first of all to Rhetorick. However he has left behind him most excellent Treatises, which are these that follow. Twenty Two Epistles concerning *Empedocles*. Concerning the *Mathematicks*; against *Plato*, and against *Aristotle*. At last he dy'd of a Palsey, a Man of Worth and Learning.

He had other Scholars besides, as *Leonteus*, a Native also of *Lampsacus*, and his Wife *Themista*, to whom *Epicurus* wrote an Epistle. Add to these *Kolotes* and *Idomenius*, both Natives of *Lampsacus*. All these were Men of Note and Quality, among whom was also *Polystratus*, who succeeded *Hermachus*. To *Polystratus*, succeeded *Dionysius*, and after him *Basilides*. *Apollodorus*, firnam'd the Garden-Tyrant, as one that carry'd all before him in *Epicurus's* Garden, was another

other famous Scholar of *Epicurus*, and wrote above Four Hundred Volumes. Besides these, there were also the Two *Ptolemæus's* of *Alexandria*; *Zeno*, the *Sidonian*, a Hearer also of *Apollodorus*, and a Man that wrote much. *Demetrius*, firnam'd *Laco*, *Diogenes* of *Tarsus*, who wrote a Book of Select Annotations; together with *Orion* and others, whom the Genuine *Epicureans* call *Sophisters*.

Now there were Three more *Epicurus's*; one the Son of *Leonteus* and *Themista*, another a *Magnesian*, and the Fourth a *Gladiator*.

Epicurus wrote an infinite number of Books, so that he exceeded all the Philosophers in the Multitude of his Volumes: Among which, there are above Three Hundred Rolls, that have no other Titles, but only, *These are Epicurus's Words*. However *Chrysippus* strove to out-do him in number of Volumes, as *Carneades* writes, calling him the Parasite of his Books. For if *Epicurus* wrote any thing, *Chrysippus* made it his business to write as much. For which reason he many times wrote the same things over and over again, because he never took a Second view of what he had written, and left his things imperfect, because he was always in haste to make

make an end; and he inserted still so many Quotations, that his Writings were stufft with 'em: A Vice which we shall find both *Zeno* and *Aristotle* very subject to.

As for *Epicurus's* Books, they were equal to *Chrysippus's* both in Number and Bulk; of which the Choicest were, Thirty Seven Books of *Nature*: Of *Atoms* and *Vacuum*: Of *Love*: An Epitome of those things which are written against the *Natural Philosophers*: Doubts against the *Megarenses*, κνεναι ἀδελφαι, or his Best Confirm'd Opinions: Of the making of *Choices*: Of *Plants*: Of the *Great End*: Of *Judgment*, or the *Rule*: *Chæredemus*, or of the *Gods*: Of *Sanctity*, or *Hegefanax*: Of *Lives*; Four Books: Of doing *Justice*; or of *Just Actions*: *Neocles* to *Themista*: *Symposium*. *Ewryloclus*. To *Metrodorus*: Of the *Sight*: Of the *Angle* in an *Atome*. Of *Feeling*, or *Tangibility* of *Atoms*: Of *Fate*: *Opinions* of the *Passions*: To *Timocrates*: *Prognosticks*: His *Exhortations*: Of *Images*: Of the *Fancy*, or of *Impressions* that appear in the knowing Faculty: *Aristobulus*: Of *Musick*: Of *Justice*: Of *Gifts* and *Friendship*: *Polymedes*: *Timocrates*, in Three Books: *Metrodorus*, Five Books: *Antidorus* Two: *Opinions* concerning *Diseases*:

seases. Exquisite Epistles to Mithres : Of Kingly Government : Anaximene's Epistles.

And now I shall endeavour to collect an Epitome of those things which are chiefly therein contain'd, producing Three Epistles of his, wherein he makes an Abstract of his whole Philosophy. I shall also set down his best approv'd Opinions, and whatever else he has made public, worthy of particular Observation, to the end it may be known how great a Person he was, and that others may judge whether I am a sufficient Judge or no.

To begin then, his First Epistle he wrote to *Herodotus*, concerning *Natural Things*. His Second to *Pythocles*, of *Celestial Bodies*; and the Third to *Menoeces*, concerning *Things necessary to Life*. But before we begin with the First, we are to say something briefly concerning the Division of his Philosophy; which he therefore divided into Three parts, *Fundamental, Natural and Moral*. *Fundamental*, explains the Grounds, and prepares the way to attain to the Understanding of the main Work. And this is comprehended in a Volume, which is Entitul'd *κανών*, or the *Rule*. *Natural*, treats of the whole Theory of *Nature*; which

which is comprehended in the Thirty Seven Books of *Nature*, and in his Epistles, wherein he explains the first Elements of Things. The Moral part treats of what we are to choose, and what to avoid: And those Lessons are contain'd in his Books, of what is necessary for the Conduct of our Lives, in his Epistles, and in his Book concerning the *Chief End*. And generally, his *Fundamental* and his *Natural Philosophy*, are wont to be bound both together; the first Volume usually going under these Three General Titles: Of the *Instrument of Judgment*: Of the *Beginning*, and concerning the Elements. And the Second, under the Titles of *Generation*, of *Corruption*, of *Nature*. And for the Ethical Volume, it is comprehended under the Titles of *Things to be chosen and avoided*: Of *things conducing to well-Living*, and of the *Chief End*. But as for *Logic*, the *Epicureans* reject it as Superfluous; for that it behov'd Natural Philosophers to go according to the Natural and Genuine signification of the Words. Therefore *Epicurus* asserts in his Canon, that the Senses, Prejudices and the Passions, are the Instruments by which we judge of Truth: To which the *Epicureans* add the Applications of *Ratiocination*.

nation. However, says *Epicurus*, in his Epitome to *Herodotus*, and in his *Approv'd Opinions*, All the Senses are void of Reason and Memory, for that either being mov'd by themselves, or by another, they neither add nor diminish any thing in reference to the Object that presents it self, neither is it possible to refute 'em by Arguments; for one Homogeneous Sense cannot confute another, because they are both of equal Force; nor a Dissimilar Sense, convince a Dissimilar, because they are not Judges of the same things. Nor can one Sense refute another, for we adhere to all alike. Neither can Reason give a judgment of things, because it depends upon the Senses. Only the subsisting of things as they are perceiv'd by the Senses, gives that Credit to the Senses, that we believe 'em to be true. The thing subsists in Nature, that we see and hear, and which affects us with Pain. So that from things that are apparent, we must make our Collections and Inferences concerning things uncertain and conceal'd. For all the Cogitations of the Mind proceed from the Senses, by falling first of all under the Senses by Proportion, by Similitude, by Comparison, Reason also contributing something toward it. The

Fancies

Fancies also of Mad-Men and Dreams are true, for they move; but that which is not, never moves. Precogitation or Anticipation, they call a certain kind of Comprehension, a Right Opinion, Understanding, or inherent General Knowledge; that is to say, the remembrance of that which frequently appears outwardly. As for Example, such a thing is a Man; presently according to precogitation, his Form is conceiv'd in the Mind, the Senses first concluding it to be so. Every thing therefore being subjected principally to the Name, becomes that way manifest. For we should not seek for what we inquire after, unless we knew it before: For Example, we enquire whether what we see at a distance be a Horse or an Ox; for according to Prenotion or Anticipation, we ought to be acquainted with the Form of a Horse or an Ox; therefore the Prenotions are manifest; and the Conclusion depends upon some former Evidence; to which referring, we speak our Thoughts. Thus, do we know whether that thing be a Man? This manner of Speaking they call Opinion or Doubting, and they say it is either true or false. If it be confirm'd by Testimony, or be refuted by contradictory Testimony, then it is true; if it be not confirm'd by

by Testimony, or if the contrary be made out by Testimony, then it is false; and this introduces Perseverance in the Certainty. Thus when we approach to a Tower, and view it near at hand, we become satisfied, and believe it to be of this or that Form.

As for the Passions, they hold 'em to be Two-fold, Pleasure and Pain, which are common to every Living Creature; the one Proper and Agreeable, the other Unnatural and Destructive; by which we distinguish of things to be made choice of, and of things to be avoided; and as for Questions and Enquiries some are concerning Things, others about the Bare Word. And thus much for the Division, and the Instrument of Judgment in an Elementary way. Let us now return to the Epistles.

Epicurus to Herodotus, Health.

IN regard there are some, O *Herodotus*, who are not able diligently to examine singly and particularly, all those things that we have written concerning Nature, nor perhaps have leisure to inspect and consider the bigger Volumes wherein those things are contain'd, I have prepar'd for such an Epitome of the whole

whole work, to the end they may retain a compleat knowledge of my Tenents, and yet not burden their Memories with all those Tenents of Mine, upon which I have taken time to enlarge: So that at all times it may be of use to 'em in the principal Points, so far as they shall apply themselves to the Speculation of Nature. And as for those who have already made Studious Progresses in contemplating the whole Body of my Volumes, they will more easily remember the Forms that comprehend the Principles and Elements of all Natural Philosophy. For many times we want intenseness of Mind, to consider the extended Bulk of Things, when we can be content to Meditate upon 'em severally, and contracted into pleasing Abbreviations. We must therefore have recourse to those things, and continually revolve in the Memory, so much as the principal Inclination and Bent of the Mind leads us to; and then according to the Enquiry into particulars, the whole will be found out, after the Universal Forms and Ideas shall be apprehended and committed to Memory. For this is the chief and most accurate dexterity of all Enquiry brought to perfection, to be able to make a quick use of the Speculations of the Mind,

every

even in the plain Compendiums, and Words of those who deliver themselves concisely. For 'tis impossible a Man should comprehend the Summary of the continued Series of the whole Body of Natural Philosophy, who cannot comprehend in short words, what is particularly and accurately deliver'd in the several parts. So that such a Method being useful to all that addict themselves to the study of Nature, at the Request, and upon the Encouragement of those who have given themselves up to this sedate manner of Living, we deem'd it convenient to make this Epitome and Elementary Systeme, comprehending the Sum of all our Sentiments and Opinions.

First then, O *Herodotus*, it behoves us to apprehend those things which are subjected to Words, to the end we may have either things adjudg'd, or sought for, or doubted of; by referring to which, we may be able to make a Judgment, so that all things may not run in *infinitum* undetermin'd; and we have nothing but empty and insignificant Words. For of necessity, the first Notion must be discover'd in every Word; nor will there need any farther Demonstration, if we have the thing sought for, or the thing doubted of, or the thing taken for granted, to

which

which we may refer; whether it be, that we ought to observe all things by the Senses, and by the bare Applications either of the Mind, or any other of the Instruments of Judgment.

In like manner are we to consider the Passions, to the end, we may have wherewithal to signify what we ought to abide by, or what is obscure and uncertain.

These things being premis'd and rightly apprehended, let us consider what is to be said concerning things uncertain.

First, this is a Maxim, that nothing is made out of nothing; otherwise all things would be made out of all things, without the help of Seed: And if what perishes, were dissolv'd into nothing, all things would have perish'd long since, there being nothing into which they could be dissolv'd. But the whole was always the same, as now it is, and will be the same for ever; Because there is nothing into which it can change. For that unless it be the Universe, there is nothing that can enter into it, to procure an Alteration. [*This he also says in his larger Epitome, at the Beginning, and in his first Book of Nature.*]

The Universe is a Body; now that Bodies exist, the Sense it self testifies in all things; according to which, there is

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a necessity of conjecturing what is uncertain by Reason, as I have said before: Were there not what we call *Vacuum*, and *Place*, and *Impalpable Nature*, Bodies would have no Room to be in, nor any thing whereby to be mov'd, as we see they are mov'd. But for these things, nothing could be imagin'd in thought, neither according to sensible nor intelligible Apprehension; as being diffus'd into all Natures, and not as their Conjuncts and Accidents." [*The same Words, he also set down in his First Book of Nature, as also in his Fourteenth and Fifteenth Book, and in his larger Epitome.*]

Now of Bodys, some there are which are compounded, others out of which those Compositions are made. Of the latter Sort, are those Bodys which are neither to be divided, neither are they subject to change, unless you would that all things should be dissolv'd into nothing. These Bodys subsist in their full Strength, after the Dissolution of the Compositions, entire in their Nature; there not being any thing, into which they can in any manner be dissolv'd: So that all things had their Beginning from Bodys by Nature Indivisible.

The Universe is Infinite; for that which is Finite, has an Extream: And that

that Extream joyns to something else. So that what has no Extream, has no Limits, and having no Limits, it must be Infinite, and not Finite. Now the Universe is Infinite in the multitude of Bodys, and the Vastness of the Vacuum. For if the Vacuum were Infinite and the Bodys Finite, the Bodys would never stand still, but be always in perpetual Motion, toss'd and hurry'd to and fro through the Infinite Vacuum, having no supports to fix 'em, nor repel the shoggs and jolts of a thousand Violences. But if the Vacuum were Finite and the Bodys Infinite, the Infinite Bodys would not have Room to subsist.

Moreover those indivisible, yet solid Bodys, out of which all Compositions are made, and into which they are dissolv'd, are Incomprehensible as to the vast Variety of their Forms. For it is impossible there should be such a Variety of Figures, if the Indivisible Bodys, out of which they are compounded, did not differ one from another. Even in their Figurations are Atoms simply Infinite; but in their differences not simply Infinite, only imperceptible." [For, says he, a little lower, *neither can Atoms be divided in Infinitum; but he says this, because the Quantities are chang'd, and for*

that, otherwise their Magnitudes would extend ad Infinitum.]'

Atoms are in continual Motion. "[And, a little lower, he says, *That they are mov'd with an equal Swiftnefs, the Vacuum afording the same Motion, for ever, as well to the Lightest as to the most Weighty.*" Some are also far distant from one another; others retain the same Agitation, when they are inclin'd of themselves to embrace each other, or detain'd by those that are violently hurry'd close together in order to some Composition. For the Nature of Vacuum, discriminating every Atom, does this; not being able to make any solid fixation. And the Solidness, which is in 'em, upon the connexion, causes this Concussion so much the greater; by how much, the force of the Dash, redoubles the repulse occasion'd by the Shogg. Now there was never any beginning of Atoms and Vacuum; both being Eternal, and themselves the Causes of all things!" [In another Place, he says, *That no other Qualities belong to Atoms, but Figure, Magnitude and Weight, for that the Collours change according to the Position of the Atoms. And in his Twelfth Book of Elements, he asserts, That Magnitude is not to be attributed to Atoms,* that

that an Atom was never preceptible to Sense, which are the Words of Epicurus himself. And all these things, being well remember'd, suggest to the Imagination, a sufficient Form of the Nature of Beings.]'

There is also an Infinity of Worlds, but whether like or unlike to this, is uncertain. For Atoms being Infinite, as already has bin shewn, they are carry'd far and neere. For such Atoms are not all consum'd in the Fabrick of this World, or in the making of more, tho' Infinite, and such as this is, or different from it. So that there is nothing that hinders the Infinity of such Worlds.

There are also Figures alike in their Forms to Solids, but in their Exilities far distant from those that appear. For neither is it impossible, but that there may be Separations from the Circumambient Surface, or Natures apt to admit of Tenuity proper for operation in the Concavitys, or Effluxes observing the outward Position and Basis which they had in Solids. Now these Forms we call Images.

As for the Motion which is made by means of the Vacuum, That Motion meeting with no Opposition, let the Space be as wide as the Mind can comprehend, is able to form Images

in a Moment of Time. For the slowness and swiftness of the Images is the same, whither they meet with Opposition or not. And indeed as we measure Time by Reason, it was never known that a Body carry'd downward, lighted in several Places; nor can it be imagin'd, That falling from what ever Infinite Distance, to be comprehended by Sense, it should be thought it did not fall from the Place from whence we apprehend the Motion began. For the Motion of the Images is no more retarded by the meeting of other Images, then if the swiftness of the Motion had met with no Opposition. This is a useful Principle requisite to be observ'd, because that Images when they happen into Use, are the most Subtil and Imperceptible things in the World: For that there is nothing that can be oppos'd, as a contrary Testimony to this Tenuity, in those Images that are seen; and from that Tenuity proceeds their Extraordinary Swiftness, they having an exact and proportionable Passage: So that there is no Opposition, or very little Opposition to be made against their Infinity, unless by some other, and many Infinities.

Add to this, That the Generation of Images happens to be as quick as Thought:
For

For there is a Continual Efflux from the Superficies of the Bodys, not Manifest to the Sense, by Reason they fill as fast on the contrary side, yet observing in a Solid Body, the Position and Order of the Atoms for a long Time, tho' at the End of such a Time, they came to be dissolv'd: And the Coagmentations are swift in the Air; for we are not to believe that the Complement is made any lower.

Besides these, there are other manners of Generating Natures of this Kind. For none of these things contradict the Sences, if a Man do but observe, how Images bring about their Effects in order to bring to us, from without the Sympathys and concurring Agreements of Things. For we must imagin, that upon the entring in of something from without, we see and consider the Forms and Shapes of Things. For no other way can Things without imprint their own Nature, as to Colour and Form, by reason of the Air between us and them, or by reason of the Beams, or what ever Effluxes flowing from them to us. So that we see by reason of certain Forms entring into us from the Objects, from Colours and Likenesses of Forms, and with a swift Motion carry'd

to the Eye and Understanding. Whence it comes to pass, That the Image of the same Contiguous Thing, being continually convey'd to the Fancy, deeply imprints another Image, by means of the Atoms, which have an Agreement with the Subjects that receive 'em, and strongly preserve the Impression whither of Forms or Accidents. Now this is the Form of the Solid, which is made according to the Condensation and Reception of the Image.

Then again, it is in the Power of him, That imagins to confirm, or refute falsehood and error, by the Testimony of the Sight. For the Resemblance of Imaginary Visions, which seem to have been imprinted upon the Image, whether sleeping or waking, or reasoning, or upon any other Exercise of the Judgment, would never be reckon'd in the number of things that Exist, and are said to be True, were there not some Prototype, upon which we have before hand fix'd our Sight. Now there would be no Falshood, did we not receive some other Motion in our selves Connexed, yet not without some Interval. If therefore the Thing be not confirm'd by Testimony, or refuted by Testimony according to that Motion adapted and affix'd to the

Imaginary

Imaginary Conception, yet not without an Interval, then it is False: if it be affirm'd by Testimony, and not contradicted by Testimony, then it is True.

This Opinion ought to be tenaciously adher'd to, to the end the Instruments of Judgment, may not be taken from their Operations, and that corroborated Error may not disturb all things. X

The Hearing is caus'd by a Wind that is carry'd from the Voice that speaks, or from any Sound, or from that which makes a Noise, or causes any Affecti-
on of the Ear. Now this Efflux passes to Bodys consisting of similar Parts, preserving some Sympathetic Agreement one with another, and proper unanimity tending whither 'tis sent, and generally creating the Sensibility that proceeds from it; or else manifesting only what is without; for without some Agreement carry'd from thence, there would not be any such Sensibility. Nor must we think that the Air is form'd by the Voice sent forth, or by things of the same Nature (for it would be a great Imperfection that the one should suffer by the other,) but presently so soon as the Voice is sent forth, the stroak in us from certain little Bodys, which are apt to cause an Efflux and a Wind, gives a
stroak

throak like to that which causes in us the Sense of Hearing.

The same thing is to be said of the Smell, as of the Hearing. For there would be no Affection of the Smell, if there were not certain little Bodys carry'd from the thing smelt, proper to move and affect the Instrument of Smelling. Thus we see some People offended with some sort of Scents, and others refresh'd with the same Odours.

Now we are to believe that Atoms add no quality to things that appear, but from Weight and Bigness, and which necessarily depend upon the Figure. For all Qualities change, but Atoms never change: Because of necessity something must remain Solid and Immutable at the Dissolution of the Compositions; for that Changes are never made into that which is not, nor of that which is not; but by Transpositions and Changes in some things, and by Additions and Subtractions in others. Whence of necessity those things that never suffer Change must be incorruptible, as also Little Bodys and Proper Figures, that partake not of the natures of the Thing subject to Changes: For of necessity those things must remain. For in those things which are on purpose transform'd by us, the

Inherent

Inherent Form remains. But Qualitys not being Inherent in Compounded Bodys, are not permanent as they are, but perish from the whole. However, those Qualitys which are permanent are sufficient to distinguish the several Compositions: For, of necessity, some Qualities must remain, since all things cannot be dissolv'd into Nothing.

Nor is it to be thought, that we attribute all sorts of Magnitude to Atoms; least the Certainty of Appearances should testify against us: But we must believe there are certain Variations of Magnitudes. For that being granted, we shall be better able to give you a Reason of those Things which depend upon our Passions and Senses. Nor is every Inherent Magnitude needful for the distinction of Qualitys; nor is it of consequence whither the Atoms come Visible to us or no; seeing it was never done, nor is it to be imagin'd how an Atom should become visible. Add to this, That we are not to believe there are Infinite Parcels in a Finite Body, nor of whatsoever Bigness. For which Reason, we not only ought to reject the Imaginary Division of a Body, into so many Parcels, as to be able to discern the smallest (for fear of reducing it to nothing

Menagius
Acknowledges
the Original to
be very defective
both here
and in that
which follows.

nothing, and least we should be constrain'd to dissolve the Connexion of Solid Bodys) but the Transition also of Finite Things into Infinite, and their ending in Individuals. Nor is it clearly to be understood, if any Man should say, that there are Infinite Parcels in any Body, how that Magnitude should be Finite. For if the Parcels are confin'd to quantity, 'tis Manifest that they are not Infinite: quite the Contrary if the Parcels are Infinite, the Magnitude that contains 'em must be also Infinite; *having an Extremity distinct from Finite. Which would be true, if we would but consider the Solid Nature of every one of these, and believe it impossible to penetrate so deep with our thoughts, as to attain the utmost End of this Infinite Division. Then for the Bigness, the Atom which goes no farther then to render it self Sensible, we must believe it not to be of that sort, as to be altogether like to things that are subject to change, nor so unlike, but that it has some Congruity with 'em; nevertheless that this Magnitude is such, that we can perceive no Part of it. But for as much as we think we perceive some Part of the Atom, by Vertue of the Congruity, which it has in imparting

it self sometimes to this, sometimes to that, there is no doubt but that it holds some Proportion with our Imagination, by which we see all the Differences beginning from the First to the Last; nevertheless without stopping at any one singly, or at any Parcels of the Parcels, but only at the Propriety measuring all sorts of Magnitudes, the bigger sort by their Excesses, and the lesser by their Defects. This is the way to apprehend the Difference of Atoms, from the smallest to the Biggest. For certain it is, That this Difference of the smallest not to be comprehended, and the largest that is to be comprehended, falls within the Verge of our Senses, and that the rest are enclos'd between those two Extreams proportionably to the lesser and larger.

But 'tis impossible, that those Atoms which are still in Motion, should be carry'd by the Rapidness of their Motion, all one way. For considering Infinity of Space, containing uppermost and lowermost, we ought not to call this Higher, or that Lower. For we are not to talk of an Infinite Space as if it were Finite, by saying, such a thing Moves over our Heads, or such a thing under our Feet; we cannot in any Manner,

ner or in any Part, where-ever we are, Imagin any other Motion then one upward, or one downward : Not that any thing should Move with an Infinite Motion through an Infinite, either over our Heads, or under our Feet, as if we were the Centre. For the whole Motion, the One no less opposite then the Other, must still be understood to tend *in Infinitum*. Therefore of necessity, the Atoms ought to move with an equal Swift-ness, while they are whirl'd through the *Vacuum* and nothing opposes 'em. For the Heavy ones are carry'd no less rapidly then the Small and Light, when nothing jostles 'em, and the Small and Light no less rapidly then the Heavy ones, their Transition being equally proportion'd ; if they meet no Opposition, whither upward, or obliquely, by Impulsion, or downward by their own Weight, according to the force of the Impulsive Violence. Nay it is the same with Atoms, moving toward production, for they are not carry'd one swifter then another, the Atoms moving all with an Equal Swift-ness ; more especially, if the Atoms that form the Compound Bodys are carry'd to one Place, and in the smallest Moment of Contiguous Time. But if they are not carry'd to one Place, and meet

meet with frequent Opposition, then they move according to the rational Measures of Time, till the Incessant Assiduity of the Motion fall under the Sences. For as to the Opinion of Invisible Souls, that hold this Course for ever, and thereby exempt themselves from Corruption, there is nothing of Truth in it : There being nothing True, but what we see, or what is conceiv'd in the Mind, by Application of the Understanding.

These things premis'd, we are now to consider the Soul, referring to the Sences and Passions. For that will be the firmest Proof, That the Soul is a Body consisting of thin Parts, and diffus'd through the whole Mass, most like the Air, endu'd with a Temperament of Fire ; and partly like to the one, partly to the other. It is also in part beholding for its difference from the rest of the Mass, to the Exility of the Atoms that compound it, with which it Sympathizes more then with the rest of the Mass. And this is all the Facultys of the Soul make Manifest, as also the Affections, quick and sprightly Motions and Cogitations, of which when we are depriv'd we dye. Besides that we ought to beleive the Soul to be the cheifest Cause of Sences : Which

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it never could be, were it not in some Measure cover'd and protected by the Body. Now the rest of the Mass having prepar'd this Cause for the Soul, partakes it self also of the same Accident, but not of all that the Soul enjoys : And therefore the Soul departing the Body wants Sense. For that it did not possess that Faculty in it self, but Nature prepar'd it for the Soul, that was produc'd at the same time with herself, which according to the Power perfected in herself, according to the Motion perfecting the Sensitive Accident, communicated it to the Body by means of the Congruity and Sympathy of their Influxions. Therefore when the Soul is in the Body, and no Organic Part is absent, all the Senses enjoy their full Vigour. But the Sense quickly failes and perishes, the shelter being dissolv'd either in Part or in Whole, where it had its Seat. But the Mass remaining either in Whole, or in Part, if the Soul be departed, has no longer any Sense, while the multitude of the Atoms distends it self into the Nature of the Soul: And the whole Mass being dissolv'd, the Soul vanishes, nor has it any longer the same Facultys, nor does it Move, nor has it any Sence. For it is not to be imagin'd the Soul should have any Sence,

or

or use the same Motions in the same Compounded Mass, when the Shelters that surrounded it, are not the same as they were, when they were endu'd with those Motions. [*This he also says in another Place, and asserts, that the Soul consists of, Atoms the most subtil, and of the roundest Form; very much different from the Fiery Atoms; and that the Irrational Part of it is dispers'd through the rest of the Mass; but that the Rational Part resides in the Breast, as is manifest from our fears and joy. That Sleep proceeds from the Parts of the Soul, that are dispers'd through the whole Composition being tyr'd, or detain'd from Action, or wandring several ways at once; but then all happening together with those that are dispers'd, and meeting again, we come to wake. Farther, he says, That the Seed is carry'd from all Parts of the Body, and that we are to beleive it in some Measure incorporeal; which, he says, according to the most usual acceptation of the Word, and not as it is deem'd to be in it self. For that there is nothing to be deem'd Incorporeal of it Self but the Vacuum.*]

As for the *Vacuum*, it can neither Act nor Suffer; only it affords Motion to Bodys: So that they, who say the Soul is Incorporeal talk at Random. For

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were it such, it could neither Act nor Suffer. But we manifestly perceive both these Accidents in the Soul. So that whosoever shall reduce all the Ratiocinations concerning the Soul to the Affections and Senses, and remember what we have said at the Beginning, will understand sufficiently by this Summary, what we have written more at large, and be able to make an accurate Judgment of the whole by the part.

As for Forms, Colours, Magnitudes, and Heavy or Light, and such other Accidents which are attributed to Bodys, whither Visible or understood by the Senses, they are not to be reckn'd into the Number of Natures (for it is impossible to conceive any such Thing,) neither as Things that have not any being, neither as Things that are Incorporeal and Inherent in the Body, nor as Part of it. For what ever Acts and Suffers must be a whole Body, having it's Nature Sempiternal out of all these, without which it cannot be carry'd about. As when out of the Little Bodys, a Larger Mass is compos'd either out of the First, or the Magnitudes of the whole; but less then the whole, yet having an Eternal Nature from all these.

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We are likewise to consider, that all these Accidents have their Augmentations and Diminutions; yet the Mass accompanys 'em, and is never separated from 'em without the destruction of both, and they derive the Name of Body, from the most frequent acceptation of the Word. And many times it happens to Bodys, not to be accompany'd with Sempiternal Accidents, which are Invisible and Incorporeal; as Servitude and Riches, &c. So that using this word according to the most frequent Acceptation, we make it Manifest, that Accidents have not the Nature of the Whole; only being consider'd as joyn'd to the Mass we call 'em Bodys; nor many times the Nature of Sempiternal Accidents, without which the Body cannot subsist; only every one may be call'd Additions accompanying the Mass. But when all the Accidents are consider'd, there are some which do not perpetually accompany the Subject. However the Subject is nere a whit the less Manifest, because the Accident, which we call a Body, has not the Nature of the Whole, nor the Nature of the Sempiternal Accidents, nor is it to be thought that the Substance cannot subsist without 'em. For this is not to be imagin'd, neither as to the

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Temporary,

Temporary, nor many of the Durable Accidents. But it is apparent, all Accidents are to be thought Bodys, yet not always Inherent, nor having of themselves the Ordination of Nature; but as the Mixture makes the Propriety, so they are to be lookt upon. And this is to be very attentively consider'd.

Nor are we to seek after Time, as we seek for other things in the Subject, referring to the Anticipations that are observ'd by our selves. But the Effect it self is to be consider'd, according to which we talk of a longer or shorter Time, including it within a Familiar Proximity. Neither is the Form of Speech to be lookt upon as better; but we are to insist upon the Things transacted in Time. Neither is any thing to be predicated of Time, as having the same substance with the Propriety, as some do, but only as we comprehend and measure together what is proper, and included within it. For this wants no demonstration, but only Computation. Thus we comprehend Time within the measures of Days and Nights and their Parts. In like manner, we distinguish Time, Disturbances and Tranquillity, by Motions and Premanences; and considering some Accident Proper to either

of these, we call it an Accident according to such a Time.

* [He also says in his Second Book concerning Nature, and in his larger Epitome, as also in what we have said before, That we ought to believe the Worlds proceeded from the Infinite Vacuum, according to their limited Coagmentation, having the same conglomerated Form as we see, being all separated by their proper Aliments and Rotations, their Magnitudes and Lesser Bulks, and shall be all dissolv'd again, some later, some sooner, some suffering this Dissolution by reason of such Accidents, others from other Accidents. 'Tis plain then, that he says, that the Worlds are Corruptible, because the Parts are chang'd. In others, he says, that the Earth is born up by the Air. Neither is there any necessity for us to beleive that the Worlds have one Form, but different, as he says in his Twelfth Book of Nature: For that some are Spherical, others resemble an Egg, others other Forms, tho' they do not admit of all Forms, neither. Nor does he beleive that Animals proceed from the Infinity of the Vacuum, nor that they fall from Heaven. For that no Man could ever demonstrate, that such Seeds are receiv'd in such a World, out of which those Animals, and Plants, and other things which we see

should subsist. In such a one so many, nor so large Seeds could be comprehended, nor nourish'd in like manner in others: And the same Judgment is to be given of the Earth.]

But it is to be suppos'd, that the Nature of Man was taught and compell'd, to many and Various Operations, by the Exterieur Things that environ her, Then reason observing her Admonitions, examin'd things more accurately, and discover'd some things Sooner, some things Later, some things by Revolutions of Time all Infinite, as hesitating through ignorance; but other things in a Lesser Space of Time. Whence Names were not from the beginning impos'd by Nature, but the Natures themselves of Men, suffering Affections according to the Various Constitutions of Nations, and assuming proper Fancys and Ideas, properly sent forth the Air, ejected by the Passions and Fancys, according to the Difference of Nations in several Places. Afterwards Proper Names were generally impos'd by every Nation, to the End, the significations might be the less Ambiguous one among another, and be more concisely explain'd. Some also introducing things that were never seen before, imitated certain Words to those who

who had some knowledge of the things, which some utter'd by compulsion; others understanding the Reason of the thing, from the Causes, willingly consented to the Name. As for example, in Things above us, there is Motion, Rotation, Eclipse, Rising, Setting, and the like, which proceed not from the Assistance of any one, nor by the Appointment, or Command of any one, that enjoys Beatitude without Corruption. For Business, Cares, Anger, they agree not with Happiness, but proceed from Infirmary, Fear, and want of those things which are next to these.

Nor is it Credible, that the Divine Heat, since Rotation, and Circumgyration are troublesom Offices, would take those Laborious Motions upon it willingly. Therefore those Fiery Bodys move according to the Laws of Decorum, that were first impos'd by Nature, according to all the Names that are attributed to those Motions, so that none of 'em be contrary to that Decorum. Otherwise, that Contrariety would cause Trouble to our Souls, in the search after it. And therefore we must believe these Rotations to be made by Necessity, and within certain Periods, according to the Primitive Statutes of these

Rotations, at the first forming of the World.

Then again, we must believe it to be the Work of Physiology, to examine the Causes of the most Principal Things; and that Blessedness in the knowledge of Sublime Beings, is conjectur'd from thence: Under this Examination also falls the Consideration of what those Natures are, that are contemplated in those Sublime Beings, and whatever have any Affinity with 'em: Moreover, they are to be consider'd, as abounding or wanting, or after whatever other Manner they subsist. And barely this is to be asserted, That in an Incorruptible and Blessed Nature, there is nothing that suggests Opposition or Dissolution or any Trouble: And it is easie to Apprehend by the Understanding, that this is simply so. But the bare Knowledge of the Rising, Setting, Circumgyration, Eclipse, and such like Accidents, contributes nothing to the Blessedness of Knowledge: However the Consideration of these Things, infuses Fear into those that are Ignorant of the Natures of 'em, and what are the Principal Causes of 'em. And if they know not the Causes of these things, and perhaps, that there are more Causes, the Wonder that proceeds from the
Consideration

Consideration of these Things, does not cease, for want of understanding the Oeconomy of the Principal Beings. So that 'tis impossible to dive so far into the use and knowledge of these Things, as to release the Mind from Trouble and render us Happy. Therefore neglecting the Consideration, how the same things happen among us, when we argue upon the Sublime Beings and whatever is Occult, we ought to lay aside the Opinion of those, who believe these things to Subsist, and be after one and the same Manner, and deny all other Manners according to the Representation of things by Intervals; still Ignorant at what Things we are not to be troubl'd, and what Things we are to be troubl'd at. If then we think it may happen after this or any other manner, that should not affect us with any trouble at all, when we know it may be also done several other ways, as for Example, That it may be done such a way, then there would be nothing troublesome at all to us. Now in all these Things, this is to be consider'd, that the chief Trouble that happens to human Souls is this, That they believe these things happy and incorruptible, and have Wills, Actions and Causes contrary to these,

these, and for that, they are in an Eternal Expectation of some Terrible Thing, and suspect Fables: Whither it be, that they fear something after Death, as if the Deprivation of Sense were a thing that Concern'd 'em, or whither, tho they do not believe this, they are troubl'd otherwise, by reason of an Imagination destitute of Reason. Whence it happens, that they who set no Limits to Terrible, undergo an Equal or greater Trouble, then those Vain Men. But satisfaction of Mind proceeds from this, that being freed from all these Fears, we preserve the continu'd Remembrance of all and the most Principle Causes. For which we are to stick to those that appear before us, and to the Senses, to those that are Common, in things that are Common, and to those that are Proper, in things that have their proper Causes, and to the proper Manifestation of the Instruments of Sense particularly present in every Subject. For if we attend to these things, we shall be able to give a reason of the Causes, from whence our Trouble and Fear arises, and to unfold aright those Sublimities, and other Incident Obscurities, that strike a Terror into Men. These things, O Herodotus, we have as briefly, as

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we could, set down concerning the Nature of all things in General. And I believe this Discourse will prove effectual, if it be accurately retain'd in Memory, and tho every one does not exactly Scrutinize into every particular, yet he will attain to an Incomparable Grandeur of Mind, in Comparison to other Men. For he will be able to explain himself many things, by means of those things which are particularly, and accurately hand'd by us in the whole Work; and those things, if well remember'd, will always be a help to him. For they are of that Nature, That they who have sufficiently Examin'd things Part by Part, or apply themselves in the whole to these Studies, may be able to make several Treatises of the several Parts of Nature. But as for those who have not attain'd Perfection in these Things, or have apply'd themselves to the Study of 'em without good Instruction, they will be able after a Sedulous Application of the Understanding, to comprehend the whole Circuit of the Principal Matters, in order to obtain Tranquility of Mind.

* This was his Epistle concerning Natural Things. His Epistle concerning Faults, together with the Obscurity of the Style, That whatever Critics shall set themselves to mend 'em, will find work enough.

Meteors

Meteors and the Cœlestial Bodys, is as follows.

Epicurus to Pythocles, Health.

CLEO brought us an Epistle from thee, wherein we find thee perfecting in thy good Will toward us, worthy of the Kindness which we have for thee, and the Care which we have of thy Person: but that which most contents me, is to see thee so affectionately inquisitive after the means of Attaining to a happy Life. 'Twas thy desire that I should send thee an Accurate and Concise Treatise of Meteors and Cœlestial Bodys, to the end thou may'st the more easily bear it in Memory. For what we have wrote in other Treatises, are difficultly retain'd in Memory, tho as thou sayst, thou continually carry'st them about with thee. Wherefore we have kindly accepted thy request, and shall be no less intent to Gratifie thy Expectations. Having therefore accomplish'd those other things, which thou didst desire, which will be also useful to many others, but more especially to those that are but newly enterd into the Study of Genuin, and Unadulterated Physiology, and are taken up with the Cares of
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civil and necessary Employments. Rightly therefore apprehend these things, and laying 'em up in thy Memory, revolve 'em over and over again, together with those other things, which we have sent to *Herodotus* in a short Epitome.

Beleive then, that there is no other end of the Knowldge of Cœlestial Bodys, whither such as cannot subsist of themselves, unless joyn'd with another Body, or perfect in themselves, then an assur'd and certain Proof and Satisfaction of Mind, as being free from trouble; as in other things what is impossible to be done, is never to be undertaken by Force: Nor is our Contemplation to be alike in all things to that Philosophy, which treats of the Conveniences of Human Life, or to what we have written in explanation of other Physical Problems; as, That whatever is, is a Body, and a Nature not to be felt, or Vacuum; that the Principles are not to be divided; and all other doubts of the same Nature, which are only to be resolv'd after one manner, by the perspicuity of our Senses: Which is not to be said of the Cœlestial Bodys. For there are Manifold Causes of their Generation, and a Predicament of their Substance agreeable to the Sences. For we are
not

not to argue of Nature according to new Laws and Sanctions, but as the *Phænomena* themselves suggest to us. For our Life has no need of private Conceits, and vain glorious Arrogance, but of living quietly and without disturbance. Now all things are done steadily and steadfastly, as to the Cœlestial Bodys, admitting of no Explanation, but what agree with the *Phænomena*: That is to say, when a Man has so far improv'd himself, as to leave Probable and Plausible Causes to the Meteors, different from those which he knows, and does not Imagin with himself, That he knows exactly all the Causes of this or that Meteor. For then it would so come to pass, that he would Condemn other Causes equally as Probable as his own, and equally approv'd by the Senses; and so becoming unapt for Physiology, would give his Mind to Fables. Now there are some Signs, which we apprehend in those things, that appear above, which we also perceive in things below; and these things are either fancy'd in the Mind, or else they are really True: But they are not True which appear in the Meteors. For those things which are really True, cannot be done by Nature after Various Manners. Nevertheless,

vertheless, the Representations of things above, are every one to be observ'd, to the end, that every one may be distinctly refer'd to that which answers to it among us, and is no contradiction to our Senses, but that it may be done after various Manners.

The World is an Enclosure of Heaven, enclosing also the Stars, and the rest of the *Phænomena*, but cut off from Infinite, and terminating in Finite, either thinner or thicker. Which being dissolv'd, all things within it shall be dissolv'd: or else terminating in something that turns round, or in something fixt and stable, according to its round or triangular Form, or whatever other prescrib'd Figure. For nothing hinders but that it may have any of these Forms, seeing it is impossible for us to understand the Extremity of it's Extent.

Now, that the Worlds of this Kind are Infinite in Number, is easily Comprehended by the Mind: And that such a World may be in the World, and in the Space between the Worlds, after many different Manners void, and not in the vast pure Space, that admits of no Vacuity; as some say, upon the flowing of some proper Seeds, flowing from some decaying Worlds, or the
Space

Space between the World ; or from several, causing by degrees Additions, Connections and Transitions into another Place, if it so fall out for conveniency sake, having proper Irrigations from some Things, till they obtain perfection and fixation, so far as there is Room for the Foundations. For it is not sufficient, That there should be only a Coacervation, and a Swiftnefs of Motion, in the Vacuum where the World is to be, as is thought, of Necessity, or that the Bulk encreases, till it meet with Oppositions and shogg against another, as one of those that are call'd Naturalists avers; for this is repugnant to the *Phænomena*. The Sun, the Moon, and the Stars, not made by themselves, when they were afterwards receiv'd into the Concave of the World, grew to their full Grandeur. In like manner the Earth and Sea, and whatever other Creatures therein contain'd, were suddainly form'd, receiv'd, increase from the Additions, and Circumrotations of certain Natures or Atoms, consisting of thin Parts, whither Airy, or Fiery, or Mix'd. And this the Sense it self suggests.

As to the Magnitude of the Sun, and the rest of the Stars, as they appear to us, they are so big, and such as they
seem

seem to be. This he says in his Eleventh Book of Nature: *For if (says he) the Sun lost any thing of his bigness by reason of his Distance, for the same Reason also would he lose his Colour; for there is no other proportionable Distance that belongs to him.* But as the Sun is in himself, and according to one and the same Interval, he is either bigger then he is seen to be, or somewhat less, or such as he appears to be. Thus our Flambeaux sufficiently teach us the difference that Distance represents to our Sences. Nor is there any Argument that opposes us in this particular, which may not easily be refuted, if any Man will but adhere to those Demonstrations which we have set down in our Books of Nature.

As for the Risings and Settings of the Sun, the Moon, and the rest of the Stars, they may be occasion'd by rekindling and Extinction; the vicissitude of Light and Darknefs being of that nature; or else it may be brought to pass several other ways, as we have said before; for none of the *Phænomena*'s seem to contradict it. Then again, the foremention'd thing may be done, by being above the Earth, when it is Day, and under the Earth when it is Night. Nor are any of the *Phænomena*'s repugnant
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neither to this. As for their Motions, it is not impossible but that they may be performed by the Rotation of the whole Heaven, or else by their own proper Motion, while the Heaven stands still, occasion'd by that necessity, first of all impos'd from the Beginning, when the World was first fram'd, which compels them to move naturally, from the East to the West; which Motion is cherish'd by Heat, through a distribution of Heat always tending to the Places next adjoining in order one to another.

As for the Tropical Conversions of the Sun and Moon, they may be occasion'd by the obliquation of the Heaven compell'd to it, as the necessity of the Times require; or by the impulse of the Air, or of proper Matter always at hand, or partly inflam'd, partly defective: Or else such a Circular Motion was bequeath'd to these Stars from the beginning. For all these things, and things of this nature, may be done; nor are any of these Evidences repugnant to Reason, if a Man sticking to what is possible, as to these things part by part, can but bring every one of these parts to agree with the Phænomena, never fearing to be a Slave to the Artifices of Astrologers. Thus
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the Waines and Fulls of the Moon may be occasion'd by the various Conversions of that Body, or various Configurations of the Air; or by the Accessions of Luminous parts; or after any such manner as we find Phænomenas among us; changing themselves into Shapes and Forms like the Moon; unless any one in love with one way of Philosophizing, will reject all others; never desiring to speculate what a Man may effect by consideration, and what not; and therefore willing to stick to the Contemplation of things that are impossible.

Moreover, 'tis possible that a Moon may have Light in her self, perhaps she may borrow it from the Sun; for we see here many things that have Light in themselves; many things that borrow Light from others; nor is there any one of those Phænomena's in the Celestial Bodies, that hinders from providing our selves of several Reasons, if a Man do but always keep in Memory, the various manners of Philosophizing; and withal contemplate the Causes and Hypotheses attending the Effects, never minding those Impertinences that only tend some one way, some another, to the single way of Philosophizing. Also the Appearance of a Face in the Moon, may be occasion'd by

Transposition of its parts, or by access of parts, and by other ways; as we see the same thing done in other Phænomenas. However, we are not to go the same way in the search of other Meteors; for if a Man follow those ways which are repugnant to evident Demonstrations, he shall never attain to a real Tranquillity.

The Eclipses also of the Sun and Moon may be occasion'd by Extinction; as we find it happen among us; or by the Interposition of other Bodies, as of the Earth, or the Heaven, or some other such like Body; so that we are to contemplate those ways which are familiar one to another, as also that the Conglomerations of certain Bodies together, are not impossible.

In his Twelfth Book of Nature, he also says, *That the Sun is eclips'd by the Shadow of the Moon; and the Moon by the Intervening Shadow of the Earth; but that when the Shadow recedes, it recovers it's Light.* And the same thing Diogenes the Epicurean asserts in his First Book of *Select Opinions*.

Now be assur'd, that the Order of their Courses is brought to pass, as the Course of some things that happen among us; but never introduce the Divine

vine Nature as any way concern'd in these things, but let it abide free from Function and Ministry in all manner of Beatitude. For if this be not done, all our Ratiocination concerning Celestial Causes will be a vain thing, as it happen'd to those who were not able to reach the possible manner, but fell into impertinency, as believing there was but one way of Philosophizing, and rejected all other possible Causes, being carried away to that which could not be understood, and not able to contemplate withal those Phænomenas which are to be look'd upon as real Marks.

As for the Variations in the length of Days and Nights, they are occasion'd by the swifter or slower Motions of the Sun above the Earth; and by reason of the various Longitudes of Places, and limiting some Places sooner or later, as we see some things mov'd swifter or more slowly among us; agreeably to which we ought to speak of the Celestial Bodies. But they who think these things are only to be done one way, and oppose Appearances, they are ignorant how far Man can proceed in Contemplation.

The Signs and Presignifications of Fair or Foul Weather, &c. are gathered from the

the concurring Accidents of Times, of which we see many Creatures among us apprehensive, and which we readily conjecture from other things, as the Alterations of the Air: For neither of these are repugnant to the Phænomena. But which of these Two Causes of Presignification, whether the concurrent Accidents of Times, or the Alterations of the Air, agrees or suits best with this or that Subject, is not so certainly to be known. Clouds may be gathered together, either by the Condensations of the Air, or the compulsive force of the Winds; and by the connexions of Atoms mutually cohering together, being apt and proper to accomplish these things. And by the Collection of Moisture from the Land and Waters, it is not impossible but that watry Subsistencies may be produced: For by the Compression or Alteration of these, Water may be sent forth. And Winds also when they are carried from proper Places, and mov'd through the Air, cause a more vehement irrigation from certain collections of Water proper for the emissions of larger Showers.

Thunder also may be generated by the rowling of the Wind in the Concavities of the Clouds, as we see in our Vessels;

Vessels; or by the noise of Fire, full of Spirit contracted within 'em; or by the bursting or cracking of the Clouds after they have attain'd an Icie and Christalline consistency: And that this may be done either in the whole, or in part, Evidences demonstrate.

Lightning is also caused several ways; for by the rubbing and smiting together of the Clouds, the effectual Form of Fire brushing forth, begets Lightning; and by the kindling of the Clouds, as with a pair of Bellows by windy Bodies, that set the prepar'd Matter in a Flame; or by squeezing forth the Fire, upon a Collision, or striking one against another through the Force of the Winds; or by the Reception of Light darted down from the Stars, then driven together by the Motion of the Winds and the Clouds, and so falling from thence with a rapid swiftness; or by the straining of the most subtle parts of the Light from the Clouds; or for that the Clouds are rowl'd and thrust together by the Fire which causes Thunder; or according to the Motion of the Fire, and the Inflammation of the Wind, caused by the Intensity of the Rapidity, and the violence of the Agitation; or by the breaking of the Clouds by the Winds;

or by the falling of the effectual Atoms of Fire, and causing the Apparition of Lightning; besides several other ways which are easily to be imagin'd by him that guides himself by the Phænomena, and is able withal to contemplate other Causes like to these.

Now Lightning precedes Thunder, according to the variety of the accidents happening in the Clouds; as when the Wind meeting at the same time with the prepar'd Matter in the Clouds, thrust forward the effective formation of Lightning; after which, the Wind rowling and struggling in the Clouds, sends forth the rumbling Noise which we call Thunder; and by the kindling of both, occasion'd by the rapidness of the Motion, and vehement rowling of the Air, the Lightning shoots down to us, and flashes with the greater swiftnes. Then follows the Thunder, as upon many occasions among us, we see the stroke at a distance before we hear the Sound.

The Thunder-bolt, or that sort of Thunder which in *Greek* is call'd *Κεραυνός*, is caus'd by several Collections of Winds, their violent Rowling, their violent Inflammation, the breaking off of some part of the Cloud, and rapid falling of it upon the Places underneath; generally
upon

upon some High Mountain, where Thunderbolts most commonly fall. Or else the Rupture is occasion'd, because the parts adjoyning are of a thicker Substance, by reason of the compression of the Clouds, and the unfolding of 'em by this same fall of the Fire. As Thunder is occasion'd by a greater quantity of Fire, reinforc'd by a greater quantity of Wind, cracking and breaking the Cloud, because it cannot else get liberty to come forth; the compression always joyning the Substances close together.

There are also many other Causes of Thunder and Lightning, setting Fables aside, which a Man may easily do, that rightly observes the manifest Phænomena, and thence collects those Marks and Signs by which he may probably judge of what is obscure.

Presteres, or Fiery Whirlwinds, are occasion'd according to the rapid course of the Cloud, violently crowded down to the Places underneath by the Wind; or by a vehement gust of much Wind thrusting the Cloud forward to the Places adjoyning; or by the circumrotation of the Wind, a certain Portion of Air being circularly forc'd upward; or by a vehement conflux of Wind, not being
able

able to break out obliquely, by reason of the circular constipation of the Air.

Thus these Fiery Whirlwinds being sent down to the Earth, Tempestuous Whirlwinds are occasion'd, as the Motion of the Wind is the cause of the Production; the same being forc'd down to the Sea, beget Whirlpools.

As for Earthquakes, they are occasion'd by the shutting of the Wind within the Bowels of the Earth, and running into the little Concavities of it, and continual motion of the included Vapour; so that it causes a concussion of the Earth, and receives other Wind from without; or because the Air condens'd by the Winds, rushes into the Foundations and Caverns of the Earth. Now by reason of this distribution of Motion, because of the luxation and tumbling of many ruin'd parts of the Soil in some Places, and beating it back again, where it meets with stronger Condensations of the Earth, Earthquakes come to pass; besides many other causes of these Ruptures and Concussions of the Terrestrial Mass.

Then for the Winds, they happen according to the variation of the Seasons; for they breath continually, till augmented by the access of Foreign Matter,

as

as standing Ponds are increas'd by the flowing in of Water. But gentle Gales proceed from a smaller quantity of Air falling into the Concavities of the Earth, and from thence equally dispers'd into several parts of the World.

Hail proceeds from a more vehement Congelation, according to the accession and partition of Windy Parcels from all parts; or according to a more moderate congelation and crumbling of certain watry parcels, separately rowl'd together in their natural form of Drops. Then for their Orbicular Form, it may easily be brought to pass, by the Extremities of the Water being shatter'd into Parts, by the Windy Parcels that every way surround 'em.

Snow is caus'd by the distilling of a thin Water through proportionable Pores of the Clouds, and the compression of proper Clouds, then scatter'd by the Wind, and thicken'd by its fall, and vehemency of the Cold in the places below the Clouds; or by Congelation in Clouds of equal subtilty, such an expulsion from the Clouds may happen, when the watry parts that surround 'em, intermix and press against 'em; and these being as it were thrust together, create Hail; which is chiefly generated in the

Air;

Air ; and from the Collision of the Clouds that have receiv'd a slight congelment, proceeds a thick Snow ; besides several other causes of Snow.

Dew proceeds from a mutual concurrence of certain Natures of the Air, that are the effective causes of that Moisture ; or by reason of the carrying of Vapours from moist or watry places , in which sort of Places Dew is chiefly to be seen. Thus changing Places, and meeting above , when they have attain'd a due moisture, they fall down again upon the Earth ; as we see the same thing commonly done in Distillation.

Frost proceeds from the Congealing of this Dew , by the Coldness of the adjacent Air ; and it is turn'd into Icicles by the shattering of the round Form of the Water , and thrusting together of the unequal and Acute Angles that are in it ; or by reason of their outward Collision, when they are congeal'd, and destroying their natural rotundity.

The Rain-bow proceeds from the Sun's shining upon a watry Cloud ; which according to the proper nature of the Light and the Air, causes those Proprieties of Colours, either all or singly. Which Light striking the Cloud, the Adjacent parts of the Air receive the same Colours

Colours as we see distinctly in the parts of the watry Air above. And for the Equality of the Circumference , it proceeds from the equal distance every way from the Sight ; or because the Atoms in the Air are crowded into such a Form ; or for that the Atoms in the Clouds being whirl'd about by the Air that lies open to the brightness of the Sun, constitute a circular Concretion.

The *Halo* about the Moon, is caus'd by the Fire carry'd from all parts to the Moon, and repressing the Effluxes that flow from her , so as the Cloudy Body may surround her, yet not be divided. Or else , because the Neighbouring Air so proportionally suppresses the adjoining Air, that it surrounds the Moon in a circular form ; which is done by parts, while either some violent flux enforcing outward , or the Heat admitting of proper Condensations, contribute to this Operation.

Comets are occasion'd by Fire forc'd upwards in certain Places, according to the concurrence of Seasons ; or by the property of some Motion which the Heaven has above us at certain times, to make 'em appear Stars ; or by a concurrence of Matter , which causes 'em to move of themselves, and to descend, and shew

shew themselves in some Places near us. And the disappearing of 'em, proceeds from Causes opposite to these, when some of the effective Causes decay. Then for their Fixation, it comes to pass, not only because part of the World stands still, while the rest is turn'd about, as some say, but because the circular rotation of the Air surrounds 'em, and hinders 'em from turning round like the rest of the Stars. Add to this, that perhaps the Matter of these Stars may not be proper for Motion in the Place where they appear: Besides several other Reasons, if a Man can but collect in his Reason, the Causes agreeable to the Phænomena.

Some of the Stars are called Planets, or wandering Stars, if their Motions may be said to be irregular; others never move at all: Which may come to pass, as being ordain'd to such a Motion at the beginning by necessity, quite different from the steady circular Motion of the other Stars. So that some may be carried about by an equal and always alike Rotation; others by a Rotation that has some Irregularities. It may also happen, that in some Places where they are wheel'd about, where the Extensions of the Air are more smooth and even, they

they may be thrust forward in the same order, so as to burn equally; but in other places so irregularly, as to cause those differences which we see. But to assign one cause of all, when the Phænomena afford several, is a madness, and by no means decently practis'd by the Admirers of Vain Astrology; while they will never release the Divine Nature from these laborious Functions.

We also observe some Stars more tardy in their Motion than others, because they may be carry'd about in the same Circle, yet in another part of it; or because the same Rotation may wheel 'em about with a contrary Motion; or for that some may fetch a larger, some a lesser compass, tho still performing the same Rotation. But to determine any thing absolutely concerning these things, is what may very well become those that love to invent and fain Prodigies.

Stars may be said to fall either by parts, or Collision, or crushing one against another; or for that they fall forc'd down by some violent puff, as we have said concerning Lightning; or by the concurrence of Atoms, such as are the effective Causes of Fire, which produce this Meteor by a conspiracy of Natures that

that have an Affinity one with another; or by their proper Motion, the violence of which is ordain'd from the beginning; or by reason of a Collection of Winds in certain Condensations like Mists, and and set on Fire by continual Rotation; then bursting forth from the Place that contains it, and darting it self to that part whither its impetuosity carries it; besides a great number of other Causes which may bring these things to pass.

Significations also are drawn from Sensible Beasts, according to the concurrence of Times and Seasons. And we draw Consequences from Sensible Beasts, to judge of the Actions of intelligible Beings; for there is no Beast among us, that can hasten or keep back Winter; nor is there any Divine Nature, that sits observing the Motions of Animals, to draw conclusions of Futurity from thence. For there is no Creature, especially of the more lovely sort, that would subject it self to this Drudgery, much less a Being that enjoys Felicity.

Lay up these things in thy Memory, O *Pythoclos*, for by that means thou wilt avoid the Snares of Fabulous Narrations, and mayst be able also to discern those other Points that have any Affinity with our Speculations. More especially give thy

thy self to the Contemplation of the Principles of Natural things, of Infinite, of the Universe, and things of the same Nature. For that these things being chiefly consider'd, will give thee an easy entrance into the Knowledge of the Laws of particular things also. But they who are not satisfi'd either not at all, or not very much with these things, shall never be able rightly to contemplate 'em, nor to apprehend for what Reason they ought to be contemplated. The same was also his Opinion concerning Cœlestial Bodies.

Now as to the Government of Life, and how we ought to shun some things, and make choice of others, he thus writes. But first let us relate what he, and the rest of his Sect thought of a Wise Man. He thought in the first place, that the Reason of a Wise Man, set him above all Injuries committed by Men, either out of Hatred, or Envy, or Contempt; and that he who is once become a Wise Man, cannot alter to a contrary Habit, nor willingly dissemble his Disposition; and that a Wise Man may be liable to the Passions, yet without any impediment to Wisdom. Nevertheless, he does not believe that Wisdom is appropriated to all Habits of Body, nor to all

all Countries and Nations : But a Wise Man however is happy, though he should be tormented ; the only Person that will return Thanks to his Friends, both present and absent ; and if he sees any Body tormented upon the Road, he will be sorry , and mourn. A Wise Man will not have Carnal Copulation with a Woman whom the Laws forbid him to touch, as *Diogenes* relates in his Epitome of *Epicurus's* Moral Opinions. Nor will he punish his Servants, but will have compassion upon those that are Honest if they happen to offend. They deny that a Wise Man will be in Love, or that he takes any care of his Funeral. Nor do they believe that Love is a thing infus'd by God, as *Diogenes* relates in his Twelfth Book. Nor do they allow him to be over studious of the Art of Rhetorick, especially to Affectation. They do not believe Carnal Copulation to be of any great Use or Profit ; only to be desirable, so long as it does no harm. Yet they think it proper for a Wise Man to Marry, and to get Children, as *Epicurus* says in his Ambiguous Terms, and in his Book of Nature ; nevertheless, that he ought to do it upon certain Considerations of this Life. They hold moreover, that it does not become a Wise Man to have an A-

version

version for some People ; neither, that he ought to retain his Anger contracted in Drink ; as *Epicurus* says in his *Symposium* ; nor that he will trouble himself with Affairs of Government, or be ambitious of Tyrannical Rule ; nor will he live a Cynical Life, as he asserts in his Second Book of Lives ; nor will he reduce himself to a necessity of Begging. Though he be depriv'd of his Sight, he will never account his Life the less happy for that, as he tells us in the same Book. A Wise Man ought to grieve and be sorry for some things, as *Epicurus* says in the Fifth Book of his *Epiletics*, and sometimes go to Law. He will be also willing to leave some Monuments of his Wit behind him, but never harangue in Publick and Celebrated Assemblies. He will provide a competent Estate for his Subsistence, and for the future ; however he will not be covetous of Money, only in opposition to Fortune. He will do no Injustice to his Friends, nor seek the Possession of what is theirs. He will so far provide for his Good Name, as not to be condemn'd. He will be more delighted than others at Publick Plays and Shews. They allow Offences and Transgressions to be unequal. That Health is profitable for some, indifferent

S. 2

as

as to several. That Fortitude comes not by Nature, but is acquir'd by consideration of what is useful and necessary. That Friendship is sought for the sake of Use and Profit, as we sow the Ground in hopes of a good Crop; but that it is link'd, and becomes permanent by community in Pleasures. That Happiness is to be consider'd after a Two-fold manner; the most Supream, which resides in God, as that which admits of no augmentation; and Humane Happiness, which admits both of Addition and Deprivation of Pleasures. They allow that a Wise Man may have Images set up in memory of him, if he have 'em to set up; otherwise that they ought to be indifferent to him. That the Wise Man is the only Person fit to handle Musick and Poetry, to read and cite Poems, but not to make 'em: He is not mov'd to hear one Man said to be Wiser than another. That a Wise Man, if he be in want, may endeavour to get Money, but by the teaching of Wisdom only. That he may in Time and Season, pay his Duties to a great Monarch, and congratulate any Man upon his performance of any great Exploit. That he may set up a School, but not to bring a Multitude of Auditors together. That he may Read to a Multitude,

itude, but not willingly: That it becomes him to draw up his Sentences dogmatically, not by way of doubt. Not to be disturb'd at his Dreams; and sometimes to be able to dye for his Friend. These were the Characters which *Epicurus* appropriated to a Wise Man. Now to his Third Epistle.

Epicurus to Menoeces, Health and Happiness.

LET no Man that is Young delay the Study of Philosophy, nor when he is Old, be weary of Philosophers. For no Man can be too early, nor no Man past his Time, in what concerns the Health of his Soul. For he that says, 'tis not yet time to study Philosophy, or that he has past his time, is like to him who says, that the time to attain Happiness is past, or is not yet come: So that it behoves both Old and Young to study Philosophy. The one that being Old, he may grow young in good things, for the sake of his past Omissions; the other that being Young, he may be Old in his being exempt from the fear of things to come. Therefore we ought to take care of those things which create Happiness; seeing that if Happiness be

present, we enjoy all things; if it be absent, we labour by all means to attain it. But what we have continually press'd thee to by our daily Exhortations, be careful of those things, and practise 'em, believing 'em to be the Principles of Living well.

In the First place, believe that God is a Being Incorruptible and Blessed, as the Common Notion and Understanding of a God has dictated to us. Apply nothing to him that is not consentaneous to Incorruptibility, or not proper to Felicity: But think of him whatever is able to preserve his Happiness in perfect conjunction with his Incorruptible Nature. For it is certain there are Gods, but they are not what many think 'em to be; for the Vulgar has not the means to observe 'em for such as they imagin 'em. Now he is not to be thought Impious, who destroys the Gods of the Multitude, but he who applies the Opinions of the Multitude to the Gods. For the Opinions of the Vulgar concerning the Gods are not by way of Anticipation as if they had seen 'em, but false Suppositions. From those false Opinions proceed the greatest Mischiefs, while we believe that the greatest Evils are sent from the Gods upon the Wicked, and

and the greatest Benefits upon the Good; for being familiariz'd to their own Vertues, they embrace those Vertues which are like theirs, believing every thing else to be of another Nature.

Accustom thy self to believe that Death is nothing to us, seeing all Good and Evil is in the Sense; but Death is a Deprivation of Sense: So that a right Knowledge that Death is nothing to us, that we enjoy those things which are Mortal in this Life, as if they were Immortal; not by adding to it Infinity of Time, but by taking from us the desire of Immortality. For there is nothing terrible in Living, to him who rightly understands that there is nothing terrible in not living. So that he is a Fool who confesses himself afraid of Death; not because he feels the present Pangs of it, but because he dreads the Pains of it that are to come; for that which is no trouble to us being present, is vainly dreaded in expectation. Death therefore which is the most terrible of all Evils, is nothing to us; seeing that while we are in Being, Death is not present, and when Death is present, then we are not. So that it is neither present with the Living, nor with those that are Deceased; for with those it is not, and the other are no

more. But the generality of Men sometimes fly Death, as the greatest of Evils; sometimes seek it as a Release from the Labours of Life. The Wise Man therefore is neither afraid of not Living; for neither is Life troublesome to him, neither does he think it an Evil not to live. Thus as we do not always choose the most in Quantity, but the sweetest Meat, so do we not always desire the longest, but the most pleasant Life. He then that exhorts a Young Man to live well, and an Old Man to dye well, is a Fool, not only because Life is desirable, but because the care of Dying and Living well is the same. Much worse was that Saying of him who wrote thus,

— *Much better had it been,
Illustrious Day-light never to have seen;
But better far, since born, with speedy
Flight,
To hasten to the Gates of endless Night.*

For if he spoke as he believ'd, why did he not make haste to Dye; since there were so many ways for him to be rid of his Life, had he been firm in his Resolution? But if he did it in Sport, he was a vain Person to jest with things that will not admit of Derision. We are also

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to consider the Future neither as our own, neither as altogether nor our own, so as neither always to expect it as that which will certainly be, nor so to despair of it, as that which will never come to pass.

Moreover we are also to bear in mind, that of all our Desires and Concupiscences some are natural, some are vain; of those that are natural, some are necessary, others natural only; of those that are necessary, some are necessary to Happiness, others to the Tranquillity of the Body, others to Life it self. The steady contemplation of these things, leads us to the knowledge of what is to be chosen, what to be avoided, in order to the Health of the Body, and the Tranquillity of the Mind, which is the end of living happily. For to this end we do all things, that we may be free from Pain and Disturbance; which when we have once attain'd, the Mind is in a perfect Calm, seeing there is nothing wanted for the Creature to run after, nothing else to seek for, to fulfil the Blessing of Soul or Body. For then we stand in need of Pleasure, when we are in pain for want of the presence of Pleasure; but when we cease to be in pain, we no longer stand in need of Pleasure.

For

For this Reason we say that Pleasure is the beginning and the end of happy Living: For this we know to be the chief Good, that was born with us, and from this we begin to judge of, and to chose or eschew what is good or bad, as being the Rule and Standard by which we determin of both. And because this is the chiefest Good, and that which seems to be born with us, therefore it is that we do not make choice of all sorts of Pleasure; for there are many which we refuse and abandon, because of the greater trouble that attends them, and for that we believe some sorts of Pain to be better, and endure them with more Patience, then some sorts of Pleasure. All Pleasure then, because it is naturally familiar to us, is good; but all Pleasure is not therefore to be made choice of. In like manner, all Pain is evil, yet all Pain is not to be eschew'd.

Therefore we ought to judge of all Pleasures by the consideration of what are profitable, and what are obnoxious; for at some Times and Seasons we look upon Good as an Evil, and sometimes make use of Evil, as if it were Good. Thus we esteem Frugality to be a great Good; not that we should be always sparing, but to the end, that if we have
not

not Plenty, we may learn to be contented with a little; assuredly believing, that they who live in great affluency, might well live without it; as also for that every thing which is natural to us, is easily obtain'd; but that which is superfluous, hard to be got. Therefore there is as much pleasure in plain Diet, as in costly Vyands, when that which causes the Pain and Grief, which is want, is remov'd. Thus Barley-Meal boyl'd with Water, is joyfully accepted, if it be brought to one that is in want of Food. Therefore for a Man to accustom himself to plain Diet, avoiding Sumptuous Banquets, and Excess of Eating, conduces mainly to Health, and to make a Man fit and active to sustain the necessary Labours of Life. On the other side, the Enjoyment of a plentiful Table now and then, betters our Habit of Body, and renders us fearless of Fortune.

For which Reason, when we say that Pleasure is the end we drive at, we do not mean the Pleasures of the Intemperate and Luxurious, and those that consist in the fulness of Enjoyment, as some Ignorant or Misunderstanding Persons, dissenting from us, believe; but an exemption of the Body from Pain, and Tranquillity of Mind, which we joyn
both

both together. For neither Riotous Eating or Drinking, nor the wanton Enjoyments of Boys and Women, nor costly Dishes of Fish, or whatever else contributes to a Voluptuous Table, procure the Pleasure of Life; but the Discourse of Sober Men, and Enquiries into the Causes why we approve or dislike these or those things, rejecting those Opinions that fill the Soul with Doubts and Trouble.

Now the Beginning and Foundation of all these things, is the greatest Good, which is Wisdom; and therefore Wisdom is the most honourable part of Philosophy, from which all the other Vertues have their rise; teaching us, that there is no way to live with pleasure, unless we live Prudently, Honestly and Justly, and that no Man can live Prudently, Justly and Honestly, unless he live with Pleasure and Content. For the Vertues are always conjoyn'd to a pleasant manner of Living; and a Life of Pleasure is inseparable from them.

Now who is the best Man in thy Opinion? He that thinks Divinely of the Gods; he who carries himself with an undaunted fear of Death, or he who reduces the End of all things to a fatal Necessity? He who believes the End of all good

good things to be easily fulfill'd, and easily acquir'd, but the End of evil things, as they have short Seasons, or short Pains? Or he who asserts there is no Fate, whom others make to be the Mistress of all things? That some things happen to us from Fortune, other things from our selves; therefore that Necessity is subject to no Law, and Fortune is Inconstant, but that which happens from our selves, is under no Dominion, because it is subject to Reproof or Commendation?

Certainly it would be better to assent to what is discours'd concerning the Gods, then to be a Servant to the Fate of your Natural Philosophers. For there is some excuse for the one, in honour to the Gods, while Fortune has nothing to pretend to, but inevitable Necessity. Now no Wise Man believes Fortune to be a God, as many are of Opinion (for God acts nothing disorderly) nor an unstable or uncertain cause, (for he believes neither Good nor Evil to be her Gift to Men, in order to a Happy or Unhappy Life,) only that the beginnings of things that are good or bad, proceed from her. However 'tis better to have Prudence in Adversity, then to be Fortunate without Wisdom, and that we should owe the Honour

Honour due to our worthy Actions, rather to our Prudence, then to Fortune.

These things therefore, and all others of the same nature, continually revolve in thy Mind, both Day and Night, as well when thou art alone, as when thou art in Company with such as thy self; and never let any thing trouble thee, dreaming nor waking; so shalt thou live as a God among Men. For a Man so living among Immortal Blessings, has nothing of resemblance to a Mortal Creature.

He abolishes all sorts of Divination, as well in other Places, as also in his lesser Epitome; for he denies it to be Substantial; or if it were Substantial, that it any way concerns us. These and other things of the same nature, he has discover'd at large in other Places.

However he differs from the *Cyrenaics* upon the Subject of Pleasure; for they admit not that Pleasure which is stable, but only that which is in motion; but he admits both, as well the Pleasure of the Mind, as of the Body, as he confesses in his Treatise of *Choice and Refusal*; in his Treatise of the *End*, and his First of *Lives*, as also in his Epistle to his Friends in *Mitylene*. In like manner,

Diogenes

Diogenes, in his 17th Book of *Epilefts*, and *Metrodorus* in his *Timocrates*, testify the same in these Words, *Seeing then there is a Two-fold Pleasure, that which is stable, and that which is in motion. Epicurus* also himself in his Book of *Choices*, has this Expression, *For Tranquillity of Mind, and Ease from Pain, are stable Pleasures; but Joy and Gladness are plainly in Motion.*

Moreover he differs from the *Cyrenaicks* in other things; for they affirm the Pains of the Body to be more grievous than the Pains of the Mind (for which Reason, Transgressors are punish'd with Corporeal Chastisements;) but *Epicurus* asserts the Pains of the Mind to be the greatest; for that the Flesh is only affected with the present Pain, whereas the Mind suffers under what is past, what is present, and what is to come. In like manner that the Pleasures of the Mind are greater than those of the Body. But he makes it out, that Pleasure is the End, from this Demonstration, because the Dumb Beasts, so soon as they come into the World, are delighted with Pleasure, but are naturally offended with Pain, although they want Reason to distinguish. From an inward Persuasion of the Mind, we therefore avoid

avoid Pain, as *Hercules* when he was gnaw'd upon by the Venome of his Poyson'd Shirt.

*Roaring and Telling, Gnawing his own
Flesh,*

*The Locrian Mountains; and Eubœan
Hills,*

*With Hideous Groans, and horrid noise
he fills.*

Farther, he holds that the Vertues are to be made choice of for the sake of Pleasure, and not for their own sake; as Physick is made choice of for the sake of Health; as *Diogenes* testifies in his Twentieth Book of *Choice Collections*; who affirms Vertue to be a sort of Pastime. But *Epicurus* affirms Virtue to be only inseparable from Pleasure; all other things to be separated from it, as being Mortal. And now, to give a finishing Stroke to the whole Work, and to the Life of the Philosopher, we shall add his choicest Opinions, and with them conclude our Book, assuming for our Foundation the main End, which is the Beginning of Happiness.

I. That

1. That which is Blessed and Incorruptible, neither acts to the disturbance of it self, nor gives Trouble to any other; so that it is neither affected with Anger nor Favour: For all these things are Signs of Infirmary. [And in other Places, he says, that the Gods are to be contemplated by Reason; of which, there are some who subsist like Numbers, that is to say, separated from Sensible Things; others according to similitude of Shape, from a continual Efflux of Similar Images, resembling Humane Form, but much more perfect.]

2. Death is nothing to Us; for what is dissolv'd, is without Sense; and what is without Sense, signifies nothing to us.

3. The Bounds of the Greatness of Pleasure consist in the being exempted from every thing that creates Pain. And wherever Pleasure is, while it is present and fully enjoy'd, there can be neither Pain nor Grief; much less both together.

4. That which causes Pain does not long endure in the Flesh; and that which is extream, remains the shortest time; and that which in a less degree exceeds that which is delightful to the Flesh, does not last many Days. But in permanent

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Diseases,

Diseases, there is more of Pleasure than Pain in the Flesh.

5. There is no Pleasure in living, unless a Man live Prudently, Honestly and Justly ; nor can a Man live Justly, Honestly and Prudently, unless he live with Pleasure and Delight. He therefore who does not live Prudently, Honestly and Justly, does not live a Life of Pleasure.

6. For the common security of Men, Dominion and Regal Power are naturally good, by what means soever they be attain'd.

7. Some Men desire to become Famous and Illustrious, in hopes by that means to procure Safety among Men to themselves. So that if the Life of such Men be secure, they have receiv'd the blessing of Nature ; but if it be not secure, they miss of that for the sake of which they desire the Propriety of Government contrary to nature.

8. No Pleasure is an Evil of it self ; but those things which create some Pleasures, infect 'em with a World of Inconveniences and Disturbances.

9. If all Pleasure should be rammas'd together, so that all the varieties of it should affect the principal parts of Nature, yet would not Pleasures differ one from another.

10. If

10. If those things which create the Pleasures of the Intemperate and Luxurious, freed 'em from the fear of the Gods, of Death and Pain, and taught 'em the end of Pleasure, we should have nothing then to lay to their Charge, tho they wallow'd in all manner of Delights, as not having any thing to afflict their Bodies, or trouble their Minds.

11. Were we free from all Anxiety, in reference to our Doubts concerning the Gods, our fears of Death, and dread of Pain, we should stand in no need of Philosophy.

12. It is impossible to exempt a Man from his fears, in relation to the Gods, if he be ignorant of the Nature of the Universe, and have his Mind possess'd with the Frights and Terrors of Fabulous Narrations : For without the help of Philosophy, we can never comprehend Pleasure unmixt in its purity.

13. It would be in vain to seek for Security from Men, if we suspect those things that are above, and those things which are under the Earth, and more generally whatever things subsist within the Infinite Space.

14. Security against Men being procur'd in such a degree, that Security which proceeds from repose and recess

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from

from multiplicity of Affairs, is acquir'd by a Faculty enabling us with ease to satisfie our Desires.

15. The Riches of Nature are limited, and easily acquir'd; but as for that same Wealth which false Opinion, and vain Glory covet, there is no end of it.

16. Fortune slenderly accompanies a Wise Man; but the greatest and most important Affairs are administred by his Counsel and Reason.

17. A Just Man is free from Trouble, but the Unjust Man is Besieged by a Thousand perplexities.

18. Pleasure is not increas'd in the Flesh, when once that which occasion'd Pain by the want of it is taken away, but only varied.

19. The Contemplation of these and other things of the same nature, which affright and terrify the Mind, has prescribed limits to the Mind, in reference to Pleasure.

20. Finite Time is capable of equal Pleasure to Infinity of Years, if we measure the limits of Time according to Reason.

21. If the Flesh should admit of Infinite Terms of Pleasure, then Infinite Time must have prepar'd that Flesh.

21. But

22. But if the Mind upon a due consideration of the end and limit of the Flesh, and being freed from the Fears of Eternity, should render Life compleatly perfect, yet would it have no need of Infinite Time; nor would it avoid Pleasure (not then when Troubles and Adversities hasten'd the end of Life) but make its *Exit*, as leaving something of Infinite Life behind it.

23. He who understands the limits of Life, cannot be ignorant how easily that which removes Pain, occasion'd by the Absence of Pleasure, and which renders Life compleatly perfect, is to be attain'd: So that there would be no need of Business, turmoyl'd with Contest and Contention.

24. But as for the subsisting end, we ought to consider it with all the clearness and evidence which we refer to whatever we think or believe; otherwise all things will be full of confusion and uncertainty of Judgment.

25. If thou opposest all the Senses, thou wilt not have any one left to which thou mayst refer thy self, or by which thou mayst be able to judge of the falshood of that Sense which thou condemnest.

26. But if you barely condemn one Sense, without distinguishing between the perspicuity of the same Sense, and

the Opinion annex'd to the Sense, or expecting the nearer approach of your Thought to it, till it be present before the Sense, or without examining the other Motions of the Mind by things seen, you will trouble the rest of the Senses by this Opinion, even to the rejecting all manner of Judgment of the Senses.

27. But if you confirm what you have embrac'd in Opinion, by entering into the present Matter, tho you have discover'd what is false, by that which has not a Testimony from Perspicuity, how well shall you then observe all Ambiguity, and all Judgment to be pronounc'd thereupon, whether Right or not Right.

28. But if at all times you refer every particular Action to the End of Nature, and fail before you come to the end, either by avoiding or adhering to other Things, your Actions will not be conformable to your Words.

29. Among all those things that Wisdom prepares to consummate the Happiness of the whole Life of Man, the greatest and chiefest thing, is the Possession of Friendship. And we ought to believe that the firmest security of Friendship consists in moderate Riches.

30. The same Opinion breeds a confidence in us, that nothing Terrible is Eternal or of long continuance.

30. Of

31. Of Desires, some are natural and necessary, others natural and not necessary; others neither natural nor necessary, but created by vain Opinion. Natural and necessary Desires, *Epicurus* believes those to be, which covet exemption from Pain, as of Drink in the midst of Drouth. Natural and not necessary, those that only vary Pleasure, but remove not altogether Pain; as excess of superfluous Viands. Those that are neither natural nor necessary are the Ambition of Crowns and Statues.

32. Such Desires as create no Pain, if they be not fulfill'd, are not necessary, but contain a profuseness of unlimited Concupiscence, while they seem either hard to be attain'd, or to bring detriment and inconveniences along with 'em.

33. As for those in whom there is a vehement Affection to natural Desires, which create no pain if they be not fulfill'd, these arise from vain Opinion, and contrary to their own nature (not for any use) but through the vain Opinion of the Person.

34. That which is Just in Nature, is a Symbol or Covenant tending to what is profitable; neither to injure one another, nor receive an Injury.

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34. Those

35. Those Creatures that are not able to make Covenants between themselves, nor to injure or be injur'd by one another ; as to them there is nothing Just or Unjust. In like manner , as to Nations that either cannot or will not make the same Covenants, the same thing is to be said.

36. Justice would be nothing of it self, only for the sake of Mutual Society, there is a necessity for the making of Laws and Covenants, prohibiting the doing or receiving of Injury.

37. Nor would Injustice be any thing of it self, only by reason of the fear and suspicion we have , that some Body will revenge and punish the Injury done.

38. 'Tis not for any Body who privately commits a Crime against those mutual Covenants prohibiting Injuries, to think he can escape, though he have escap'd a Thousand Times ; for still 'tis uncertain whether he shall escape or no so long as he lives.

39. According to the common Acceptation, Justice is the same thing to all Men (for it produces something Beneficial in Mutual Society) But according to the private Genius of the Country, and for particular Reasons, Justice is not the same to all Men.

39. Among

40. Among those things which are esteem'd to be Just, that which by Testimony is confirm'd to be beneficial in the Exigencies of common Society, this is accounted Just, whether it be the same or not the same to all.

41. If a Law be enacted , and this Law proves to be no way beneficial to Mutual Society, it is no longer accounted Just. On the other side, if it contain'd what was profitably Just, yet afterwards Time made an Alteration ; nevertheless for so long it was Just, because Beneficial, as not being made in vain by those that overlook'd the present Occasions.

42. Hence it is plain, that no new Circumstances arising, whatever new Laws are started inconvenient for the former Occasions, are unjust ; but new Circumstances arising , when the Laws before establish'd cease to be useful, then indeed they were just before, but afterwards unjust, because Unprofitable.

43. He who has acquir'd a confidence of Safety from Forreigners, he as much as it lies in his power , makes his own People Partakers of it ; if he cannot, at least he does not alienate 'em from his own People ; if he cannot do this, he forbears to have any Commerce with 'em, so

so far as conduces to his own Reasons, and exterminating whatever it was not profitable for him to do.

44. In whose Power soever it is, to procure a confidence of Safety from their Neighbours, those People live most comfortably one among another, as having a firm Faith in each other, and reaping the Fruit of a consummate Familiarity, never lament, as a thing to be pity'd, the untimely decease of their Friends.

Here ends Laertius.

T H E

T H E
L I F E
O F
P L A T O.

Written in Greek by * *Olympiodorus*,
and added to the rest by *Menagius*.

W H E R E I N

Many Things are recited, which were
never mention'd by *Laertius*, and some
things otherwise related.

Translated from the Greek, by
J. Philips, Gent.

* *Olympiodorus liv'd under Theodosius the Second, to whom he dedicated Two and Twenty Books of Historical Commentaries, of which some Fragments are still extant in Photius. Suidas will have this Olympiodorus to be an Egyptian of Alexandria; but Photius a Theban: Both however make him to be a Man of celebrated Fame, Eloquent and Perspicuous.*

N O W then let us say something of
the Progeny of this Philosopher,
not so much for the sake of enumerating
a

a World of Encomiums in his behalf, but rather for the benefit and instruction of those that adhere to his Doctrine. For this Man was no Ordinary Person, but one that convers'd with the best of Company. *Plato* then is said to have been the Son of *Aristo*, the Son of *Aristocles*, by whom he derives his Pedigree from *Solon* the Legislator. Therefore in imitation of his Progenitor, he wrote a Systeme of Laws in Twelve Books, and a Constitution of Political Government in Eleven. His Mother's Name was *Perictione*, who deriv'd her Pedigree from *Neleus* the Son of *Codrus*. And the Report goes, that an Apparition in the shape of *Apollo*, lay with his Mother *Perictione*, and after that, appearing the same Night to *Aristo*, commanded him to abstain from his Wife, till after her time was out, and that she was brought to Bed. He did as he was order'd, and as soon as *Plato* was Born, his Parents took him, and laid him an Infant in *Hymettus*, with a resolution to offer in his behalf a solemn Sacrifice to the Deities of that Mountain, *Pan*, the Nymphs, and Pastoral *Apollo*. But then it was, that as the Infant lay sprawling upon the Grass, the Bees swarming about him,

fill'd

fill'd his Mouth with Honey : So that it may be truly said of him,

*And from his Lips
A Spring of Words more sweet then
Honey flow'd.*

He also calls himself a Fellow Servant with the Swans, as deriving his Original from *Apollo*, to whom the Swans are Sacred.

When he came to Years of Pubertie, he betook himself to *Dionysius* the Grammarian, to learn the common Rudiments of Letters, of whom he also makes mention in his Dialogue, Entitul'd *Erastæ*. So far was *Plato* from being ungrateful to the meanest of his Masters. After him, he made use of *Aristo* of *Argos*, for his Fencing and Wrestling Master; by whose Name, as they say, he was then also call'd; whereas before he was call'd *Aristocles*, from the Name of his Grand-father. But he was call'd *Plato*, because Two parts of his Body were broader then usually, his Breast and his Forehead; as may be seen by his Statues every where set up. However, others affirm, that he was not so call'd from the Broadness of the parts of his Body, but from his dilated, diffus'd and expanded Stile :

As

As it is reported that *Theophrastus* was so call'd from the Divinity of his Language, whereas his true Name was *Tyrtamus*. His Musick Master was *Draco*, the Disciple of *Damo*, mention'd by him in his *Political Institutions*. These Three things Children were taught at *Athens*, I mean Grammar, Musick and Wrestling, and this not without good consideration; for they were taught Grammar, that they might be able to cultivate their common Discourse; Musick, to tame and domesticate the Mind; and Wrestling to exercise the Body, and preserve it from being soften'd by the Effeminacies of Incontinency. Therefore he introduces his *Alcibiades*, initiated with these Three Fundamentals of Education. For which Reason says *Socrates* to him, *You refus'd to play upon the Flageolet, &c.* He also betook himself among the Painters, from whom he learnt the mixture of Colours, as he relates in his *Timeus*. After this, he was bred up among the *Tragædians*, under the most famous Masters in *Greece*. And to them he adher'd, in order to learn the Sententious and Majestick part of *Tragedy*, as also the Heroic Sublimity of the Arguments. He also apply'd himself to *Dithyrambics*, in honour of *Bacchus*, Sirnam'd the President of Generation: For

Dithy

Dithyrambic Hymns are consecrated to *Bacchus*, from whom they deriv'd their Name; *Dithyrambus* being the Sirname of *Bacchus*, as it were issuing forth from Two Doors, *Semele's Womb*, and *Jupiter's Thigh*. For the Antients were wont to call the Effects by the Names of the Causes; as may be observ'd in *Bacchus*. For which Reason *Proclus* says thus of him,

—By long Descent, the Fathers Name
At length to his far distant Offspring
came.

Now then that *Plato* exercis'd himself in *Dithyrambics* is manifest out of his Dialogue, entitl'd *Phædrus*, that breaths altogether a *Dithyrambic Style*; this, as it is said, being the first Dialogue that ever *Plato* wrote. Moreover he took great Delight in *Aristophanes* the *Comædian*, and *Sophron*, from whom he borrow'd his imitation of Persons in his Dialogues. Nay, he is reported to be delighted with 'em after such a manner, that when he died, there was found in his Bed, an *Aristophanes*, and a *Sophron*, and the following Epigram of his own making upon *Aristophanes*.

The

*The Graces for a Temple safe and strong,
 'Gainst all decays of Time, in search full
 long,
 After much Pains, and difficult to please,
 Found out the Soul of Aristophanes.*

Plato also exercises his Comical Humour upon him in his Dialogue, entitul'd *Symposium*, where after he has introduc'd *Aristophanes* well fluster'd, singing a Hymn to Love, he makes him seiz'd with a Hickup, so that he could not go forward, but broke off in the midst of his Song. He also compos'd several Tragedies, Dithyrambics, and other Poems; all which he burnt, so soon as he began to keep *Socrates* company; singing the following Verse when he threw 'em into the Fire.

*Vulcan come hither, here employ thy
 Fires,
 For Plato now thy flaming aid requires.*

But *Anatolius* the Grammarian repeating the same Words in this City, render'd himself extremely grateful to *Vulcan*, at the same time Ruler of the Town, to whom he thus address'd himself.

Vulcan

*Vulcan come hither, here employ thy
 Fires,
 The Towing Pharo's now thy Aid re-
 quires.*

'Tis reported, that when *Socrates* receiv'd him into his Society, that he had a Dream, that a new fledg'd Swan came and sat in his Lap, and that in a moment the same Swan being cover'd with Feathers, flew into the Air, and made a shrill noise, greatly delighting all that heard it. From whence they prognosticated the future Glory of the Man.

After the Death of *Socrates*, he made use of *Cratylus* the *Heraclitian* for his Master, in memory of whom he wrote a Dialogue bearing the same Name, being Entitul'd *Cratylus*, or concerning the right signification of Names.

After this, he took a Voyage into Italy, and there finding that *Archytas* had set up a School of *Pythagoræans*, he made choice of a *Pythagorean* Master of the same Name; and therefore it is that you find him making mention of *Archytas*;

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But because we ought to believe the Philosopher to be a great Admirer of the Works of Nature, he sail'd away for Sicily, to contemplate the Fiery Furnaces of *Ætna*, and not for the sake of the *Sicylian* Riot, as thou Noble *Arestides* hast reported.

While he resided at *Syracuse*, with the Tyrant *Dionysius* the Great, he endeavour'd to have chang'd the Tyranny into an Aristocracy; for which Reason he insinuated himself into the Tyrant's Favour; and being ask'd by him, *Whom he thought to be the most Happy among Men?* (For *Dionysius* thought the Philosopher would have flatter'd him) *Plato* presently answer'd *Socrates*. Upon that, being again ask'd, *What he thought to be the Duty of a Man who intended a Right Administration of the Government,* he answer'd, *To improve for the better the Condition of his Fellow Citizens.* Being ask'd a Third time, *Why then seems it to thee a small thing, to give right Judgment?* (For *Dionysius* had acquir'd a high Reputation for doing Justice,) he with an undaunted Courage, made Answer, *'Tis a small thing indeed, and the meanest part of a Ruler's Duty; for they that pronounce Just Sentences, are no more than Botchers that patch up the Rents* of

of Garments. A Fourth time being ask'd, *Whither a Tyrant might not be thought to be a Man of Valour and Fortitude?* The most Timorous of all Men, answer'd he, *for he is afraid of the Barber's Razors, lest they should cut his Throat:* Which incens'd *Dionysius* to that degree, that he commanded him to depart *Syracuse* before the Sun went down.

Now the Reason of his Second Voyage into *Sicily* was this. After the Decease of *Dionysius* the Great, *Dionysius's* Son succeeded him in the Tyranny, whose Mother's Brother *Dio*, had contracted an intimate Acquaintance with *Plato* during his first Residence in *Sicily*. *Dio* therefore writes to him, that if he would put himself to the trouble of a Second Voyage, there was great hopes that the Tyranny might be chang'd into an Aristocracy. Upon which he made a Second Voyage, but being accus'd by *Dionysius's* Guards, as if he had a Design to set up *Dio*, and pull down *Dionysius*, he was apprehended, and deliver'd to *Polis*, a Merchant of *Egina*, with Orders to sell him for a Slave. *Polis* therefore carrying him to *Ægina*, met there with *Aniceris*, the Libian, bound for *Elis*, to run a Chariot Match with Four Horses. This Man buys *Plato* of *Polis*, believing he should

win more Honour by his Bargain, than by winning his Chariot-Race. Concerning whom *Aristides* has this Saying, *That no body had known Aniceris, had he not bought Plato.*

But the occasion which constrain'd him to take his Third Voyage into *Sicily*, was more generous. *Diob* being Sequester'd, and depriv'd of his Estate by *Dionysius*, was moreover cast into Prison. Thereupon he writes to *Plato*, that *Dionysius* would set him at Liberty, if he would come to him; who willing to succour his Friend, for that Reason readily undertook his Third Voyage. And so much for the Philosopher's Travels into *Sicily*.

Now you must know, that he also Travell'd into *Egypt*, that he might converse with the Sacerdotal Orders; and there he learnt several things that concern'd the Mysteries of the Priesthood. Therefore in his *Gorgias*, he Swears, *No by the Dog, which is the Egyptians God.* For the same use that the *Greeks* make of Images, the *Egyptians* make of Living Creatures, as Symbols of the several Gods to which they are consecrated.

Being

Being also desirous to converse with the *Magi*, because he could not get among 'em by reason of the Wars at that time with the *Persians*, he made a trip into *Phœnicia*, and lighting upon the *Magi*, who resided in that Country, he learnt *Magic*. Therefore in his *Timæus*, he seems to be skill'd in the Art of South-saying, relating and discoursing of the Prognostications taken from Inspections of the Livers and Bowels of Beasts. But these things ought to have been recorded before his Three Voyages into *Sicily*.

At length coming to *Athens*, he set up a School in the Academy, and divided a part of the Exercising Place, into a Temple, which he dedicated to the Muses. And *Plato* was the only Man with whom *Timon* the Man-hater would vouchsafe to Converſe. He also drew by a kind of inward compulsion, to be instructed by him, both Men and Women, who came to hear him in Mens Apparel: And indeed he made out his Philosophy to be worthy of all their Labour and Industry; for he avoided the Dissimulation of *Socrates*, and his frequenting the Market-places, and Work-houses, and his hawking to be Popular among the Mobile. In like

manner,

manner, he shunn'd the Majestick Pride of the *Pythagoreans*, their Doors kept shut, and their *Ipsè dixits*, as being willing to shew himself more Communicative and Complaisant to all Men.

When he drew near his Death, he seem'd in a Dream to be turn'd into a Swan that flew from Bough to Bough, and by that means gave the Fowlers that pursu'd her, a more then ordinary trouble. Upon which, the *Socratic Symmias* made this Interpretation, that he should not be easily unfolded by those who afterwards should go about to comment upon him: For that Commentators are like Fowlers or Hunters, while they are all in diligent search after the meaning of the Antient Authors. And indeed, he above all Men is difficult to be understood, for that, like *Homer*, he may be taken which way you will, either Physically, Ethically, or Theologically. For these Two Souls are look'd upon to have been Compleat in all their Numbers, and therefore both of them may be many ways expounded. After his Decease, the *Athenians* made him a Sumptuous Funeral, and order'd to be inscrib'd upon his Monument,

Asclepius

*Asclepius here, and Plato more Divine,
Both lye Entom'd, whom great Apollo
gave
To the Distressed World with this Design,
That one the Body, one the Soul might
save.*

And thus much concerning the Progeny of this Philosopher.

A Continuation of

Diogenes Laertius :

Wherein is contain'd the

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Of several others of the

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Written in Greek by Eunapius of Sardis.

*Translated from the Greek, by
E. Smith, M. A.*

L O N D O N ;

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THE
L I F E
 O F
P O R P H Y R I U S.

PORPHYRIUS was a Native of
Tyre, the chief City of the Ancient
Phœnicians ; nor were his Ance-
stors Persons of mean Condition. Ha-
ving therefore had a decent Education, he
made

made such Progress, and profited so well, that he became a Hearer of *Longinus*, and in a small time grew to be an Ornament to his Master. Now *Longinus* at that time, was accounted a kind of Living Library, or a Waking Study, and was permitted to judge of the Ancient Author, as many others were before him, among whom, was *Dionysius* of *Caria*, more Famous than all the rest. As for *Porphyrius*, he was first of all call'd *Malchus*, among the *Syrians*, which in their Language signifies a King. But *Longinus* call'd him *Porphyrius*, deriving his Name from the Royal Colour of his Garments. From him he had a Sublime Education, and arriv'd to the same Perfection in Grammar and Arithmetick with himself; only his Mind did not bend that way, and therefore he form'd a new kind of Universal Philosophy. For *Longinus* far excell'd all the Men of his Age, inso-much that there are Extant a great number of his Books, and his Works are admir'd. So that if any Man condemn'd any one of the Ancients, his Opinion seldom prevail'd, till the Judgment of *Longinus* had approv'd it. Being thus instructed from his Tender Years, and admir'd by all Men, *Porphyrius* was desirous to see the far fam'd City of *Rome*,
that

that he might measure the Worth and Greatness of the City, by the Wisdom he found in it. As soon as he arriv'd there, he became acquainted with the Celebrated *Plotinus*, and taking no notice of all the rest, apply'd himself wholly to his Society. Where filling himself with Learning, and still drawing from those Fountains of Words and Treasuries of the Philosophers Mind, yet still unsatisfy'd, for some time, as he says himself, he held out; but at length overpower'd by the bulk of his Master's Learning, in hatred of his own Body, and his being a Man, he say'd into *Sicily*, crossing the Frith of *Charybdis*, through which *Ulysses* is said to have say'd, neither enduring to recall *Rome* to his Memory, nor to converse with Men.

Thus at the same time abandoning the Causes of his Sorrow and Delight, away he hasten'd to *Lilybæum* (which of the Three Promontories of *Sicily*, is that which stretches forth, and looks toward *Africa*) where he lay bewailing himself, and macerating himself with Hunger, and abstaining from all manner of Food, and withal avoiding all Human Conversation. Nor was the Great *Plotinus* out of the way, in his Conjecture of what was become of him. He track'd him therefore
by

by his Footsteps, and searching diligently after the Young Fugitive, found him, where he lay all along in a sad Condition; at what time, with a wealthy store of Comfortable Words, he recall'd his Soul just ready to take flight from his Body, and strengthen'd his Body to receive his Soul: And thus reviv'd, he return'd to himself again, and wrote down in a Book the Discourses that pass'd between 'em. After this, *Porphyrius* illustrated with Written Commentaries the Mysteries of Philosophy, wrap'd up by the Philosophers in Obscurity, as the Poets do theirs in Fables, praising the Remedy of Perspicuity, after he had tasted it by experience.

Returning therefore to *Rome*, he fell again to his interrupted Studies, and applying himself to Rhetoric, frequently shew'd himself in publick, to give a Specimen of his Learning. So that both the Senate and Courts of Judicature, gave a high Report of *Porphyrius's* Fame to *Plotinus*. For *Plotinus*, by reason of his Soaring Wit, and his Orations full of high Strains, Obliquities, and somewhat Enigmatical, was not so pleasing to the People, nor did they so greedily hear him. Whereas *Porphyrius*, like a kind of *Mercury's* Chain, let down among Men, by

by vertue of his various Learning, made all things easie, plain and perspicuous. Somewhere therefore he says himself, and he seems to have wrote it when he was young, that he litt upon an Oracle which was none of the most trivial or vulgar. In the same Book he also repeats the same thing, and after that, discourseth at large of the great Labour and Study that ought to be bestow'd upon those things. He farther adds, that he pursu'd and expell'd out of a Bath, a certain Evil Spirit, by the Inhabitants call'd *Causantha*. His Fellow Disciples, and as he writes himself, Persons of great Worth, were *Origines*, *Amelius* and *Aquilinus*, and that some Volumes written by 'em are extant. But they are of little or no value; for that there is little of Politeness in 'em, though the Opinions which they contain are well enough, and learnedly interwoven with the Discourses. However *Porphyrius* commends 'em for shrewd Men, abounding himself in all the Graces of Writing and Speaking; the sole setter forth and applauder of his Master; leaving no sort of Learning omitted. A Man may therefore well doubt with himself, which is most diligently to be studi'd; whether those things which properly tend to the Matter of Rhetorick,

Rhetorick, or those which carry us to Grammatical exactness; whether those things which depend upon Numbers, or those things which encline to Geometry, or those things which lead us to Musick. For what he has deliver'd in Philosophy and the Sciences, are not to be understood, nor are they to be explain'd by his own Words. As to his Writings in search of Nature, and Magical Operation, I refer 'em to the Sacred Mysteries and Ceremonies. So that this Man may be said to have rambl'd into all sorts of Vertue promiscuously; and that 'tis a hard matter to say which deserves most Applause, whether the Elegancy of his Discourses, or his Assertions, or the sharpness of his Style.

He seems to have been Married, for there is Extant a little Treatise of his, written to his Wife *Marcella*, to whom he confesses himself to have been Marry'd, the Mother of Five Children; not that he expected to have Children by her, but to breed up those which she had already, by reason his Wife had those Children by a former Husband, a Friend of his.

He seems to have liv'd to a very great Age; whence it came to pass, that he left behind him many Observations, contradictory to the Books which he had written

written before; concerning which, I can think no other, but that as he grew in Years, he alter'd his Opinion.

He is said to have dy'd at *Rome*; and in his Days, *Paulus* and *Andronicus* of *Syria*, were great Masters of the Art of Rhetorick. Moreover, we conjecture, that his Days might include the Reigns of *Galenus*, *Flavius*, *Claudius*, *Tacitus*, *Aurelianus* and *Probus*; at which time liv'd *Dexippus*, who wrote the History of those Times, a Person well vers'd in the Liberal Sciences, and a great Logician.

THE
LIFE

OF

IAMBlichus.

Translated from the Greek, by
E. Smith, M. A.

THE next to him was *Iamblichus*, a Philosopher highly Eminent; who was also descended from a Noble and Wealthy Family. He was a Native of *Chalcis*, a City of *Cælo-Syria*, and strook into an Acquaintance with *Anatolius*, who held the Second Place next to *Porphirius*; but far exceeded him, and ascended to the highest Degree of

of Philosophy. After that, he fell in with *Porphirius*, to whom he was in nothing inferior, only in the continu'd structure of an Oration, and the power of Utterance. Nor are there the same Graces nor Politeness in his Writings, nor the same Brightness nor Beauty of Perspicuity. However, they are not altogether Obscure, nor is there any fault in the Style; only as *Plato* says of *Xenocrates*, he had not sacrific'd to the *Mercurial* Graces. Therefore he does not detain his Hearers, nor charm his Reader, but rather seems to discourage him, and bruise his Ears. By reason of his great observance of Justice, he had easie access to the Ears of the Gods; for which Reason he had a Multitude of Followers and Disciples, who flock'd to him from all Parts, desirous of Instruction. Among whom it was a hard matter to judge who was the most Excellent. For there was *Sopater* a *Syrian*, a most Excellent Person, both for Speaking and Writing, *Ædesius*, *Eustathius* of *Cappadocia*, *Theodorus* and *Euphrasius* from *Greece*, all Persons of excelling Vertue, and many others, not much inferiour in Learning and Eloquence: So that 'twas a wonder how he was able to instruct 'em all; seeing he was so gentle and affable to every one.

For he did nothing in favour of himself, but all for his Friends and Disciples, led thereto by the Reverence he bore the Gods. For the most part, he convers'd with his Friends, sparing in his Diet, and imitating the ancient Frugality. In his Computations, he chear'd up those that were present, and fill'd 'em as it were with Nectar. But they who were never tir'd, never satisfied with the enjoyment of his Instructions, were his daily Guests; and spurring on those who were most worthy to speak to him, *Most Divine Master*, said they, *why set you here alone Meditating by your self? without vouchsafing to impart something of your accomplish'd Wisdom to us. Some of thy Servants indeed brought us word, that while thou wert praying to the Gods, thou seem'dst to be lifted from the Ground above Ten Cubits; that thy Garment was chang'd into a Gold Colour, but that after thou hadst done praying, thy Body resum'd its first Appearance, and then descending to the Earth, thou return'dst again to thy former Conversation with us.*

At which *Iamblichus*, though not given to Laugh, could not forbear Smiling, and made 'em this Answer, *He who put this Fallacy upon you, was some Facetious Witty Person, but there is nothing of Truth*

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in it; for the future therefore there shall be nothing done without ye. This Experiment he gave of himself, which the Writer of these Memoirs receiv'd from *Chrysanthius* the *Sardian*, the Disciple of *Ædesius*: Which *Ædesius* was one of *Iamblichus's* most intimate Acquaintance, and one of those that were concern'd in the above-mention'd Story. He added also great Demonstrations of the Divine Sublimity of the Man.

The Sun was descending from the utmost Limits of his Northern Ascent, at what time he rises with the Cœlestial Sign call'd the *Dogg*; and then was the time for offering the Sacrifice which was prepar'd in one of the Suburbs. After due performance of the Sacrifices, they return'd to the City, walking a slow leisurely Pace; there arising a Dispute concerning the Gods, not misbecoming the Sacrifice. Then *Iamblichus* in the midst of his Discourse, with a more then usual Intentness of Mind, and as it were an interrupted Voice, turning to his Friends, with his Eyes fix'd upon the Ground, *We must go another way*, said he, *for they are carrying forth a dead Corps to be Buried not far off.* Having thus said, he took another way which seem'd to him to be less defil'd, and some others there were

who follow'd him, as thinking it a shame to forsake their Master. But the greater part, and those the more obstinate of his Friends, among whom was *Aedesius*, believing their Master somewhat too Superstitious, kept on their way. Presently they met the Bearers, who had Buried the Corps; however they would not alter their Course, but ask'd the Fellows *Whether they went that way before*; who answer'd, *That they could do no less, for that there was no other*. Upon which they acknowledg'd, there could be no Testimony more Divine; affirming that it might be their Defect of Sight or Smell, in both which their Master might have an Advantage above 'em: For which Reason they would make another Trial in a greater thing: To which *Iamblichus* replied, that that was not in his Power, but as Opportunity offer'd.

Some time after, they took a Resolution among 'em to go to *Gadara*. These are certain Hot Baths in *Syria*, celebrated for being the next in vertue to the *Baiae* of the *Romans*, with which there are no other to be compar'd. Thither then they went in the Summer, and while Masters and Scholars were all Bathing together, a Dispute arising concerning the Baths, *Iamblichus* smiling,

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Though Religion forbids me to Reveal these things, said he, *yet for your sakes it shall be done*; and at the same time he order'd his Disciples to ask the Inhabitants, *By what Names the Two lesser Springs, though they were neater and handsomer then the rest, were formerly call'd*. To which the Inhabitants reply'd, *That they knew not the Reason why the Names were given, but that the one was call'd Eros, and the other Anteros*. Immediately, *Iamblichus* putting his Hand in the Water (for he sat by the side of the Bath, where the Water flows into the Spring) and muttering some few Words to himself, call'd a little Boy from the bottom of the Fountain, Fair Complexion'd, of a Midling Stature, with Gold colour'd Locks, and brightly dangling down his Back and Breast; so that altogether he look'd like one that was washing, and one that had been washed. Upon which, his Friends being in a kind of Amazement, *Come* said he, *let us go to the next Fountain*; and rising immediately, led the way himself. Where after he had done as he did before, he call'd up another *Cupid*, altogether like the former, only that his Hair was somewhat Darker, and more dishevell'd. Both these Children clung about *Iamblichus*, as if he had been their

Natural Parent : But he presently sent 'em back to their proper Places , his Friends admiring and worshipping the little Deities ; and when he had bath'd himself sufficiently, departed. After this, none of his Friends or Acquaintance durst ask him any more curious Questions, but as it were dragg'd along by such visible Proofs and Demonstrations, submitted their Belief to him in every thing.

Many other incredible things were reported of him, and no less Miraculous, which I was unwilling to commit to Writing, believing it a thing not safe, and hateful to God, to insert into a true and solid History, fictitious and uncertain Fables. And indeed, what I have hitherto reported, I have written with a kind of Religious Awe, afraid that they are meerly Tales and Fictions, only that I follow the Relations of Men, who giving no Credit to others, surrender'd to the conviction of Sense, by what they saw themselves. However it were, none of his Friends that I know of, give us any Account of these things ; *Aedesius* himself modestly affirming, that he never wrote any thing to this purpose, nor did he think that any other durst presume so far.

Con-

Contemporary with *Iamblicus*, was the famous Logician *Alypius*, a very little Man, as not being much bigger then a Pigmy ; and he that beheld him, would have thought his Soul and his Mind had been no bigger : But it appear'd that the Corruptible part was stop'd in its growth, to enlarge the Cœlestial. Therefore as the famous *Plato* observes, that Divine Bodies are quite different from those that are inhabited by Souls : So a Man may say, that his Body went into his Soul, by which it was detain'd and possess'd as by its Superior. *Alypius* therefore had many Followers : But all his Learning consisted only in Conversation ; for he never wrote any thing that ever was made Publick ; which was the Reason that all his Scholars flockt to *Iamblicus*, to drink and fill themselves out of a Fountain that always ran over, and could never keep within its own Bounds.

But at length the Fame of both encreasing, it so fell out, that they met one another by chance, like Two Stars ; and presently they were surrounded with such a vast Assembly of Hearers, that the Place look'd like a spacious Theater. At that time, while *Iamblicus* sat still, expecting rather to have the Question put to him, then to ask Questions himself.

Alypius

Alypius contrary to all expectation, seeing himself furrounded with such a Press of People, set aside all Philosophical Questions, and addressing himself to *Iamblichus*, *Tell me Philosopher*, said he, *which is best, for a Rich Man to be Unjust himself, or the Heir of an Unjust Man? For these Two things admit no Medium.* *Iamblichus* understanding where the pinch of the Question lay, and not a little nettled, *Most admir'd among Men*, said he, *this is not the manner of our Disputing, whether a Man abound in outward things, but whether he abound in those Vertues which are becoming and proper for a Philosopher*: And so saying, he went his way; and he departing, the Assembly dissolv'd.

But after he was gone, recollecting himself, and considering the Acuteness of the Question, he frequently went privately to visit him, and was so delighted with the sharpness of his Wit and pleasant Conversation, that he wrote his Life; and the Author of these Lines chanc'd to lite upon one of his Books: But the Composition was very dark, and the Sense of it was clouded with a thick Mist, not so much for the obscurity of the Sentences, but because it contain'd a certain tedious Dispute, which once

Alypius

Alypius magisterially held, and because there was no remembrance that ever any such Dispute had been. The same Book also mentions a Journey to *Rome*, for which he gives no Cause, nor was it answerable to the largeness of his Soul. Moreover, he tells us, that the Man had many Admirers, but he produces no Testimony of any thing that ever he said or did, that was memorable. But the Famous *Iamblichus* seems to have been guilty of the same fault with some Painters, who painting young Persons in the prime of their Years, being willing to add something of Grace and Beauty to the Picture, in flattery to the Original, disfigure the Resemblance and spoil their own Work. In like manner, he while he strives out of a desire of speaking truth, to praise the Man, tells long Stories of the cruel Punishments and Torments inflicted by the Courts of Justice in those Times, and how grievously People were then oppress'd. But because he was not able, or was else unwilling to declare the Causes, the Pretences and Grounds of those Proceedings, he has confounded the very Form and Lineaments of the whole Life, not leaving any room for the most quick-sighted of Men to perceive that he had an Honour for *Alypius*,

or

or that he approv'd his Constancy and Fortitude, in Danger and Misery; the smartness of his Style, and penetration of his Wit.

Now this *Alypius* was a Native of *Alexandria*, and dy'd a very old Man in his own Country: And after him, *Iamblichus*, after he had planted many Roots, and open'd several Fountains of Philosophy. And the Writer of these Memoirs was one of those who happen'd into this Plenty; for indeed his Followers and Disciples were dispers'd up and down over all the *Roman* Empire. Among whom, *Ædesius* chose *Pergamus*, a City of *Myfia* for the Piace of his Abode.

THE LIFE

OF

ÆDESIVS.

Translated from the Greek, by
E. Smith, M. A.

ÆDESIVS succeeded *Iamblichus* in his School and manner of Teaching; he was one of those who were nobly born, but his Wealth did no way answer the Nobility of his Descent: For which Reason his Father sent him out of *Cappadocia* into Greece, to learn some gainful Trade, in hopes to find a Treasure in his Son. But

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But finding at his Return, that he had learn'd nothing but Philosophy, he thrust him out of Doors, as an unprofitable and useleſs Drone, purſuing him, and upbraiding him in his Flight with theſe Words, *Will your Philoſophy maintain you?* Upon which, turning back, *Yes Father*, ſaid he, *and after the beſt manner*, and immediately fell at his Father's Knees. Which his Father hearing, took him home again, and admiring the Genius of the Young Man, provided for him to the utmoſt of his power, and gave him free Liberty to go on with his Study; and when he took his leave of him at his Departure, ſhew'd him all the kindneſs imaginable, and paid him that reſpect, as if he had begotten a Deity, rather than a Son. The Young Man therefore eaſily out-ſtripping all the moſt Famous Maſters of that time, of whom he had been both the Diſciple and Hearer, and having attain'd to ſome Experience and Knowledge of things, took a long Journey out of *Cappadocia*, into *Syria*, to viſit the Celebrated *Iamblichus*, and perform'd it. But ſo ſoon as he ſaw him, and heard him ſpeak, he was ſo taken with admiration of his Words, that he could never be ſatiſf'd with hearing him. By which

which means, at length *Ædeſius* became little inferior to *Iamblichus*, ſetting his Inſpiration aſide, which was peculiar to him; concerning which, I have nothing to write, that I can attribute to *Ædeſius*; perhaps, becauſe he rather choſe to have that Gift conceal'd, by reaſon of the Iniquity of the Times. For then the Emperor *Conſtantine* reign'd, who threw down the moſt Celebrated Temples in the World, and ſet up the Structures of the Chriſtians in their Places. Whence it came to paſs, that the moſt Learned Philoſophers were conſtrain'd to a ſilence beſitting their Myſteries, and a Taciturnity becoming their Prieſtly Office. Therefore the Author of theſe Lives, being a Hearer of *Chryſanthius*, hardly arriv'd to the knowledge of the True Philoſophy, before he was Twenty Years of Age; ſo hard a matter it was at that time, for *Iamblichus*'s Learning to be introduc'd, and taught among us; ſeeing that after his Death, all the Men of Fame and Learning, were diſpers'd and ſcatter'd up and down, ſome one way, ſome another. None remain'd behind, but Men of little worth, and hardly known. For as for *Sopater*, who was the ſhrewdeſt of 'em all, by reaſon of the Sublimity of his Genius, and the largeneſs of his Soul, he

he slighting the Conversation of other Men, betook himself quickly to the Emperors Court, as if he intended to tame the Fury of *Constantine*, and put a stop to his Purposes, by the force of his Reason; and indeed he arriv'd to that degree of Power and Reputation, that the Emperor was extreamly taken with the Man, and publickly allow'd him to sit upon his Right Hand; which is a thing almost incredible to People that never saw it. The great Courtiers almost ready to burst with Envy, that the Emperor should then begin to learn Philosophy, they like the *Cercopes*, took an Opportunity not to stifle *Hercules* as he lay asleep, but to ruine that Brute *Fortune*, as she lay awake. To that end, they had their private Meetings and Cabals, and omitted nothing to bring about their Infernal Treacheries. Wherefore, as of old among the *Athenians*, no Man how popular soever, durst presume to accuse *Socrates*, whom all the *Athenians* look'd upon as the Living Image of Wisdom, unless *Aristophanes*, who first made an ill use of Drunkenness, Madness, the Dissoluteness of the *Bacchanalian* Feasts, and Insolence of Nocturnal Riot, to introduce Laughter and Derision into Minds corrupted with Debauchery, and by
Lascivious

Lascivious Songs and Dances, had drawn the whole Theater to his Party: He therefore scoffing at the Wisdom of so great a Man, brings him in measuring the Skips of Fleas, and describing the Forms and Figures of the Clouds, and such other Trifles that Comedy invents to move ridiculous Laughter. Finding the Theater thus inclin'd to Pleasure and Voluptuousness, the more malicious sort then undertook to frame an Impious Accusation, and drew Calamity upon the City by the Murder of one Man. For he that duly collects the Story of that City, after the violent Death of *Socrates*, shall meet with nothing egregiously achiev'd, after the perpetration of that wicked Act. Presently the Affairs of that City went to rack, and all *Greece* in her Ruin lost their Liberty.

The same thing we may now foretel from the Snares and Conspiracies against *Sopater*. *Constantinople*, anciently *Bizantium*, formerly supply'd the *Atthenians* with Corn, and it is incredible what Quantities of it were sent from thence. But in our Age, neither the Ships of Burthen that *Egypt* sends, nor the vast supplies out of all *Asia*, *Syria* and *Phœnicia*, nor the rest of the Tributary Provinces, can satiate the Debaucheries of
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the People, which *Constantine* depopulating other Cities, by his Arms subdu'd, has translated to *Byzantium*, only to have the Stage- Applauses of Drunkards over-gorg'd, and vomiting up the Excesses of their Nocturnal Riot, greedy to be extoll'd by the staggering Multitude, and to be nam'd by those who scarce know how to sound forth a Name, but as Use and Custom teaches 'em.

It happen'd by the ill Situation of *Byzantium*, which hinders the entrance of Vessels into the Harbour, unless with a direct South Wind, and this falling out at that time, more frequently then was usual, the People enrag'd with Famine, ran in heaps to the Theater, but were very sparing of their Drunken Acclamations; at which the Emperor admir'd. They who envy'd *Sopater*, laying hold of this Opportunity, then which they thought they could not find a better, and addressing themselves to the Emperor, *Sopater*, said they, *on whom thou hast heap'd so many Favours, by reason of his great Knowledge, which thou extollest, and by means of which he sits in thy Throne, that Sopater has bound up the Winds.* *Constantine* hearing this, and giving easie Credit to it, commanded this Great Man to be Beheaded; and 'tis reported, that his

his Enemies made more haste to take away his Life, then the Command express'd.

The Author of this foul Act was *Ablavius*, Steward of the Imperial Household, to whom *Sopater* was far Superior in Fame and Vertue. And since I have undertaken to make publick in Writing, the Lives of those Men who excell'd in all manner of Learning, and what memorable Acts of theirs have reach'd my Ears, I thought it would be worth while to give some Accompt of those Persons who were their open and profess'd Enemies.

Ablavius who was the Contriver of the Murder, was born of obscure Parentage, and by his Father's side, Low, Mean and Abject; and this is risely still reported of him, nor is it contradicted by any Body. A certain *Egyptian*, of that part of *Egypt* which is call'd by us *Mendesius*, which is one of the Mouths of *Nile*, coming a Stranger to *Constantinople* (and the *Egyptians* are apt enough, even in publick, where're they travel, to carry themselves insolently, as being accustomed to do the same at Home) thrust himself into a considerable Cooks Shop, and being both Hungry and Thirsty, as having travell'd a great Journey, call'd

for a Pot of Sweet Wine, which he order'd to be brew'd with Spice, and paid his Money for it. The Mistrefs of the House seeing ready Money, made haste to get it ready, (now the same Woman happen'd to be a Midwife) and as she was looking for a Cup to draw the Wine, a Woman of the Neighbourhood comes to her, and tells her that a Friend of hers was in hard Labour, and in great Danger, and therefore desir'd her to come away with all possible speed. The She-Cook and Mid-wife hearing this, leaves the *Egyptian*, runs and delivers the Child, and after she had done what was requisite in those cases, comes Home again, washes her Hands, and returns to her Guest; but found him in a Pelting Chafe, because she stay'd so long. The Woman excus'd her self, and told him the Reason. But then the good natur'd *Egyptian* enquiring the time and Hour of the Day, after an exact Meditation upon it, was more greedy to tell what should befall the Infant, then he was to refresh his weary Body, and with a loud Voice, Go, said he, *to the Cook, and tell the New-laid Woman, that she has brought forth a Child that will one day want nothing but the Title of Emperor*; and having so said, he took a swinging Draught, and told the

the Woman his Name. The Infant was call'd *Ablavius*, who became so much the sport of Fortune, that always lov'd Inconstancy and Change, that he grew to be more powerful then the Emperor: So that he put *Sopater* to Death, alledging to a Lawless People, who had then the Government in their Hands, a Pretence more frivolous, than that which was urg'd against *Socrates*. *Constantine* therefore was punish'd for so highly advancing *Ablavius*, and how he dy'd is sufficiently recorded in his History. He left his Son *Constantius* to the care of *Ablavius*, who rul'd in equal Authority with him, after he had shar'd the Empire with his Two Brothers, *Constantine* and *Constance*, which things are most accurately related in the Life of the most Divine *Julian*.

But *Constantius* having obtain'd the Empire, or at least so much of it as fell to his share, from *Illyrium* to *Nisibis*, presently rid himself of *Ablavius*; who retir'd to a Palace which he had formerly built in *Bithinia*, being a place dedicated to Royal Ease and Recess, and there wallow'd in Plenty, all Men admiring, that he would quit the Government. Soon after, *Constantius* sent to his Palace a Band of Armed *Russians*, with Orders to deliver him certain Letters, who when they came

into his Presence, deliver'd him the Letters upon their Knees, according to the Custom of the *Romans*; who then believing himself out of all Danger, receiv'd the Letters with his wonted Pride and Haughtiness, and with a surly and formidable Brow, demanded the Purple Robe of the Soldiers; who answer'd, *That they were only order'd to bring him the Letters, but that they who were entrusted with the Robes, tarried at the Gate.* Thereupon puff'd up in his Thoughts, and high in his Imaginations, he order'd 'em to be call'd in: But then, they laying violent Hands upon him, instead of a Purple Robe, gave him a Purple Death, carving him in pieces like a Fowl at a Banquet. Thus was *Ablavius*, (fortunate in every thing else) most justly punish'd for the Murder of *Sopater*.

Things proceeding in this manner, yet Providence not forsaking Human Affairs, the most Eminent of those that were left, was *Ædesius*, who betaking himself by Prayer to Divination, wherein he most confided, expected the Directions of his Dreams. Upon his Prayers the Deity descends, and delivers him an Oracle in Hexameter Verse. He rubb'd his Eyebrows, and though full of Fear, remember'd the Words themselves, but had forgot

got the Supernatural and Cœlestial meaning of 'em. Thereupon he call'd a Boy to bring him some fair Water to wash his Face and Eyes. Presently the Lad told him that his Left Hand was full of Letters: He look'd, and was sensible that it must be some Divine Admonition; and therefore worshipping his own Hand, and the Inscription within it, he read the ensuing Oracle fairly written upon the Skin.

*Two Lots the Fates have spun for thee
to choose,
So fair a Choice, thou canst by neither
lose;
If Crowds in Populous Cities please thee
best,
And to thy Wisdom loud Applause address't,
While thou dost Age inform, and Youth
reclaim,
Still shalt thou that way win Eternal
Fame.
But if a Country Life affect thee more,
To give Perfection to thy Wealthy store,
By Innocent Converse with thy Flocks and
Herds,
That leisure to contemplate Heaven affords,*

*Then fam'd above the Stars, in blest A-
bodes,
Thou shalt augment the Number of the
Gods.*

He therefore choosing as it behov'd him, to take the best course, sought out a little Farm, and prepar'd himself to live the Life of a Shepherd or Goatherd. But because his Fame was spread abroad, he could not conceal himself from those that were desirous of his Learning; who finding him out, surrounded him like so many Hounds in full cry after their Game; and threaten'd to tear him in pieces, if he went about to hide so much Wisdom among Mountains, Rocks and Woods as if he had not been born a Man, nor had ever understood any thing of Humane Learning. Thus constrain'd, he betook himself to Publick Conversation, and the worst of the Two ways propounded to him; and leaving *Cappadocia*, where he order'd *Eustathius* to take care of his Affairs, and passing through all *Asia*, that courted him all along as he travell'd, at length he settl'd in the ancient *Pergamus*, whither resorted to him both *Greeks* and Borderers; his Fame having already reach'd the Stars. But here I think it would be a piece of Irreligion, to pass over

over those Truths which are reported of *Eustathius*.

All Men confess him to have been a most Excellent Person, one whose Abilities in Speaking, Experience has taught the World. There was something of Witchcraft in the charming sweetness of his Tongue and Lips; something so smooth and delicious in his florid Delivery, that whoever heard him speak and utter his Meditations, forgetful of their own Excellencies, as if they had tasted of the Lost Tree, abandon'd themselves to his *Syren* like Musick. The Emperor therefore sent for him, though he were oblig'd to read the Books of the Christians. He was also not a little troubl'd, because the King of the *Persians* threaten'd him with a Bloody War, as having already besieg'd *Antiochia*, and reduc'd it to a low condition. For he had by a sudden and unexpected Assault taken the Citadel that hung over the Theater, and kill'd with his Arrows a World of People that were there gather'd together. Which being the Condition of the Emperor's Affairs, a Council was call'd, to consult about sending an Ambassador to the *Persian* King; and though formerly it were the custom of the Emperors to choose out their most Celebrated Captains and Commanders,

manders, whenever they had an occasion to send any Embassies abroad, yet now the Emperor being compell'd by necessity, no Person was thought more Prudent, or more proper for the Employment, then *Eustathius*. Being therefore immediately sent for by the Emperor, he made his Appearance, and such a Graceful Eloquence, such a Charming Delivery fate upon his Lips, that they who recommended *Eustathius* to the Emperor, were advanced to higher Dignities, and laden with Favours and Preferments, as being the only Persons whom the Emperor look'd upon to be his Friends. And some there were who resolv'd of their own accords to accompany *Eustathius* in his Embassy, as being desirous to try whether his Eloquence would have the same Charms over the *Barbarians*.

When *Eustathius* came into *Persia*, though *Sapores* was said to be a Person of a Tyrannical and Savage Humour, and difficult of access, and were truly such as he was reported to be, nevertheless when he heard of the manner of the Embassy, and had had something of a Character given him of the Person of the Ambassador, *Eustathius* was forthwith admitted to his Audience: At what time, the

the *Barbarian* admir'd the steadiness and sweetness of his Countenance, though he try'd many ways to terrify and discompose him. But when he had heard him deliver his Embassy with that gravity, that modesty and conciseness, as render'd him soon patient and attentive, he order'd him to withdraw; which he did, after he had surpriz'd the Tyrant with his Elegancy. Not long after, he sent the Gentlemen of the Chamber to invite the Ambassador to his Table: He obey'd (for he was one who seem'd to have been a President of Obedience) and as they fate together, he so charm'd the Tyrant with his Discourse and his Delivery, that the *Persian* Monarch was about to have exchange'd his *Tiara*, and his Purple Cassack, glittering with Gems and Precious Stones, with *Eustathius's* Thredbare Vestment. So great a Contempt of Grandeur and Ornamental Pomp, had the Philosopher insus'd into the Barbarous Prince, that he began to accuse of Infelicity those People that kept such a coile about setting out their Bodies. But the Gaudy and Effeminate Courtiers about the King, prevented his good Inclinations, and spoil'd all the rest, pretending that *Eustathius* was a Sorcerer, and perswading the King to answer the Emperor of the
Romans

Romans by way of Expostulation, why, since he had a Court abounding with so many Persons of Splendor and High Degree, he could pick out no Person to send to him, but one that was not much Superior to a Wealthy Vassal.

However greater things were expected from this Embassy then came to pass; But as for this Man, thus much came to my knowledge, that all *Greece* pray'd heartily that they might see him again; and besought the Gods for his Return in safety; and the Oracular Divinations seem'd to favour the Difficulties that attended his Negotiation. But all things ending in Disappointment, (for he did not return) the *Greeks* sent Commissioners to him, choosing out for that Employment, the most Eminent among 'em, for Learning and Wisdom, whose business it was to discourse the Great *Eustathius*, why the Negotiation did not answer the Portents. He having heard the most Famous and Learned in that Art, after he had more deeply contemplated, and more judiciously ponder'd every thing, and after a diligent speculation, examin'd the Bigness, the Colour and Form of the Portents, smiling after his accustomed manner, when he had found out the Truth (for a Lye is not to be told in
common

common Converse, much less in a Sacred and Solemn Assembly,) *Those Portents*, said he, *intimated nothing concerning my Return: Yet*, continued he, *in my Opinion, the Deity answer'd nothing contradictory to the manner of Men; for he answer'd that the Signs were more obscure and later, then to correspond with the Felicity and good Success of my Transactions.*

After this, *Eustathius* being a Person of so great Fame, took to Wife *Sospatra*, a Woman who so far exceeded her Husband in Learning, that she almost eclips'd his Glory. Of whom 'tis convenient that we should speak something, to the end we may insert her in the Catalogue of Famous Men; seeing the Splendour of her Name so far diffus'd it self.

She was born in *Asia*, not far from *Ephesus*, where the River *Cayster* gliding through the Country, gives its own Name to the Fields adjoining. Her Descent was Noble, and her Parents Wealthy; and while she was yet but an Infant, seem'd to scatter Blessedness round about her; such was her Beauty and Modesty withal, that shin'd forth, and adorn'd her growing Years. She had compleated her Fifth Year, when Two Old Men, who had both past the strength of Yourth, though

though the one was somewhat ancients then the other, both wearing Hairy Skins, with each a Scrip ty'd to his Side, came to one of the Farms belonging to *Sosipatra's* Parents, and persuaded the Bayliff (which they might easily do) to entrust 'em with the care of the Vineyards. Now in regard the Vintage happen'd to prove beyond expectation, as the Lord of the Soyl, who was then upon the Place with *Sosipatra* at that time very young, soon perceiv'd, the wonder was so great, that they could think it no other then the effect of more then Human Labour: So that the Lord of the Farm invited the Two Old Men to sit down at his Table, and treated 'em very liberally; rebuking their Fellow-Labourers at the same time, and accusing 'em of Sloath or Ignorance, because they never could do the same. But the Two Old Men, after they had so bountifully tasted of the *Grecian* Hospitality, being smitten and wounded with the surpassing Form and Beauty of the Young Girl, *Sosipatra*, *We*, said they, *who keep other things conceal'd and absconded, to our selves, look upon the Civilities we have done you, as a Trifle, nor do we value the kindness we have done; but if thou desirest that we should remunerate thy Table, and those or*
ther

*ther Gifts we have receiv'd at thy Hands, neither in Money, nor in any other accidental and fading Gratifications, but what is far above thee, or what thy Wealth is able to compass, if thou wouldst have a Blessing, the Fame of which will reach the Stars, conferr'd upon thy self and thy Estate, permit thy Daughter Sosipatra, to go along with us, who promise to be her real foster Fathers, for Five Tears. Fear nothing that may befall her, least of all her Death, but live at ease, and free from care. But be careful of walking upon this Farm, till the Chariot of the Sun has compleatly measur'd the Five Tears. Wealth shall regeminate and flow spontaneously from his Farm into thy Lap. And for thy Daughter, she shall not only prove a Woman, and such as other Mortals are, but expect to see her Mistress of much more sublime Perfections. Now, if thou bearest a good Mind, embrace with open Arms what has been said to thee, but if thou art suspicious of any thing, then reckon as nothing whatever has been spoken. Upon which, the Father without speaking a word, and strook with Fear, deliver'd the Child into their Hands; and calling his Bayliff to him, commanded him not to let the Two Old Men want any thing, nor to be too curious or Inquisitive. And having so said, by break
of*

of Day, like a Fugitive, he left his Farm and his Daughter both.

But the Two Old Men, whether Heroes or Dæmons, or whether some other Diviner Natures, took the young Girl along with 'em; tho' what Myſteries they imbib'd her with, no Man ever knew; or to what Deity they consecrated her, or in what Religion they instructed her, was never discover'd to those that were most curious to inform themselves.

But now the prefixed time was come, that the Lord was to take a general Account of the Profits of his Farm; to which purpose, the Father went to view his Ground. But then the Father neither knew his Child, so much was she alter'd in her Stature and Beauty; neither did the Daughter hardly know her Father; however he reverently saluted her, as if he had met a Woman that had been a Stranger to him. But when the Masters appear'd, and the Table was spread, *Ask the Virgin*, said they, *what Question thou pleasest*. Then the Daughter, *Ask me*, Father, said she, *what beſel ye by the way*; who giving her leave to tell him (for by reason of his Wealth, he us'd to ride in a Chariot and Four Horses, which are subject to many Accidents) she told him punctually

punctually what had happen'd to him, the Words that he said, how he threaten'd his Servant, and the fear he was in, as if she had been in the Chariot with him. Which so amaz'd the Father, that he was not only strook with wonder, but astonishment, believing his Daughter to be some Goddess; and then falling at the Feet of the Two Old Men, he besought 'em to tell him who they were. With much Reluctancy, and after a great deal of Hesitation, they told him, they were Professors of the *Chaldaean* Wisdom, so call'd; and this ænigmatically, and looking submissively downward. Upon which, *Sosipatra's* Father fell upon his Knees before 'em, and besought 'em to command his Farm, and to take the Young Virgin into their fatherly Tuition, and to perfect her in the knowledge of their Myſteries; which with a Nod they signified themselves willing to do, for they vouchsaf'd not to speak any more. The Father thus certain of their Promise or else instructed by the Oracle, was confirm'd in his Mind; though he wonder'd at the Accident, and at the same time recall'd to his Memory the Verses of *Homer*, relating something Supernatural and Divine of the same kind.

*For then in shapes of Human Guests, the
Gods
Came down to visit the Defil'd A-
bodes
Of Mortal Men, and their proud Cities
view,
T'inform themselves of what before they
knew.*

In like manner, he thought he had litt upon Gods in the Shapes of Men; and thus full of Thoughts concerning the whole matter, he fell asleep. As for the Old Man, they rising from Supper, took the Virgin aside, and courteously, and with great Circumspection, deliver'd to her the Garment wherein she had been initiated, and adding thereto some few Instruments and Books, order'd *Sosipatra* to seal up all together in a little Chest.

As for her part, she lov'd the Two Old Men no less than her Father; and by this time day appearing, the Doors were open'd, the People went forth to work, and the Two Old Men went a-field also, according to their Custom. At what time the Virgin ran to her Father overjoy'd, as one that had brought him good

News;

News; one of the Servants carrying the Chest after her. The Father when he had taken an Account of the Riches that had befallen him, and demanded of the Bayliffs what had been requir'd of 'em for necessary occasions, order'd the Two Men to be sent for, but they never appear'd. Then turning to *Sosipatra*, *What's the meaning of this Daughter*, said he. To which *Sosipatra*, after a short silence, *Now*, answer'd she, *I apprehend what they said to me at their Departure; for when with Tears they deliver'd these Things into my Hands, have a care Child*, said they, *for we being now to travel to the Atlantick Ocean, will soon return: Which apparently demonstrates 'em to be Genius's; and so where ever they went, they departed from me.* Then the Father taking his Daughter Home, thus initiated and divinely inspir'd, gave her liberty to live as she pleas'd her self, never minding any thing of her Concerns, only that he was somewhat offended at her Taciturnity.

At length being arriv'd at the Flower of her Age, without the Assistance of any other Masters, she had all the Poets, Philosophers and Rhetoricians by Heart, and what others seldom attain to, without great Labour and Toyl, she unfold-

ed with ease, and almost *ex tempore*. Therefore he thought it convenient to provide her a Husband; and it was beyond all Controversie, that *Eustathius* was the only Man who deserv'd her. She therefore addressing her self to *Eustathius*, and the rest that were present, *Hear me*, said she, *Eustathius*, and you that are here present, bear witness to my Words, I shall have Three Children by thee; and as to what Men call Good, they shall be all Unfortunate: But there is no resisting the Will of Heaven; and thou shalt obtain a beautiful, and no way misbecoming Seat before me, and I perhaps a better: For thy Place is allotted thee near the Moon. But thou shalt not officiate in the Ceremonies of the Gods, nor teach Philosophy above Five Tears, and then thou shalt ascend to the Moon, with a slow and easie Motion. I would also say something as to what shall befall my self, but my Genius forbids me to speak: Which last Words she did not utter, till she had made a considerable Pause.

After she had thus spoken, she was Married to *Eustathius*: Nor did her Words differ in the least from the Immutable Oracle, for all things fell out just as she said.

'Twill

'Twill be convenient also to add this farther, to what has been already said, That *Sosipatra*, after the Death of her Husband, returning to her Inheritance in *Asia*, made choice of the Ancient *Pergamum*, in the *Lesser Asia*, for the Place of her Residence, where the Great *Ædesius* always bore her a high Respect, and bred up her Children, though *Sosipatra* was no less diligent to instruct 'em at Home, in the Precepts of her own Philosophy. But while *Ædesius* frequented her House, there was no Body that so much admir'd the Acuteness and Eloquence of *Ædesius*, but all stood in Admiration of the Woman, and ador'd and worship'd her Enthusiasms. Among the rest, *Philometor*, *Sosipatra's* Uncle, being vanquish'd by her Beauty and her Discourse, fell in love with her; and finding her Divinely inspir'd, beyond other Women, his Passion became more Violent, so that he could think of nothing else. The Woman also sympathiz'd with him in his Flame: Thereupon she repairs to *Maximus* (He was *Ædesius's* Familiar and most Intimate Friend, and Inseparable from him) and addresses her self to him. *Maximus*, said she, a certain Passion troubles me, consider how I may remove it. He ask'd her what

Passion that might be, which so disturb'd her? To whom she reply'd, *What if it should be Philometor? and certainly it is Philometor, nor does he differ from the most of you. When I perceive him going away, my Heart burns and is moved after a strange manner within me; therefore I desire thee to take some pains in my behalf, and do me an Office of Piety.* Maximus hearing these Words, went forth, swelling with Pride, as disdain'g that a Woman should entrust such things as these with a Person who thought himself not unworthy the familiarity of the Gods.

In the mean time, *Philometor* pursues his Amour: On the other side, *Maximus* makes it his Business by Divination, and Inspection of Entrails, to learn what the Womans Fate would be, making use of a profound and powerful Science, in a thing of little Moment. And having perform'd his Ceremonies, runs to *Sosipatra*, and bids her diligently observe whither the same Passion troubl'd her any more after that? She made answer, *that she was no longer obnoxious to it, and reveals the Request she had made to Maximus, what had been done in pursuance of it, and adds the Time and Hour that all things were done, as if* she.

she had been present, as also what Portents had appear'd. Then he, falling prostrate upon the Ground, and confessing that *Sosipatra* deserv'd the Name of a Goddess, Rise Son, said she, *the Gods will love thee, if thou look'st up toward them, and sufferest not thy Mind to stoop down to Earthly and Fading things.* Which when he had heard, he departed more vain-glorious and inflam'd then before; as he who now had made a certain Tryal of the Divinity of the Woman.

Soon after, it happen'd, that *Philometor* in a Jocund Humour, walking in the Company of several of his Friends, met *Maximus*, who with a loud Voice, before *Philometor* came near him, cry'd out, *The Gods forbid thee, Friend, to burn Wood in vain; foreseeing perhaps the mischievous Design he had in his Heart: Which striking Philometor with a Religious Damp, he look'd upon Maximus as a Deity, and surceas'd his Design, deriding his Purpose, and vex'd he had attempted it.*

After this, *Sosipatra* look'd upon *Philometor* with a genuine and real Love, admiring him, because he admit'd her. It happen'd one time among the rest, that all her Friends met at her House, except-

ing *Philometor*, who was then in the Country. At the same time also a Question arose concerning the Soul. Upon which, many Arguments going about, after *Sospatra* had by degrees unfolded the Objections by Demonstrations, and afterwards fell into a Dispute concerning the Soul in general, which part of it was Punish'd, and which part was Immortal, between Enthusiasm, and Bacchanalian Fury, she stopp'd of a suddain, and after a short silence, cry'd out, *What's the Meaning of this? My Friend Philometor is overturn'd in his Chariot, through the badness of the Road, and 'twas a Thousand to one but he had broke his Legs. However his Servants found him well, only that he had hurt his Elbows and his Hands, but without any Danger.* Thus she spoke, and so it was; and all People believ'd that *Sospatra* was present in all Places, and at all Accidents, as the Philosophers say of the Gods.

She died, leaving behind her Three Children; the Names of Two of which, 'tis needless to mention. But *Antonius* in nothing degenerated from his Parents. He chose for his Residence, a Place near the Mouth of *Nile*, which is call'd *Canopus*; applying himself to the Learning which was there taught, and endeavouring

ing to fulfil his Mother's Prediction concerning him; and such Young Men as were foundest of Judgment, and studious of Philosophy, resorted to him, and the Temple was full of Young Priests. As for his part, he being never accounted more than a Man, and always conversing among Men, foretold to all his Disciples, that after his Death, there should be no Temples, but that all the Magnificent Temples of *Serapis*, should be laid in Ruinous Heaps, and that Fabulous Confusion, and formless Darkness should tyrannize over the Earth. The truth of all which Things, Time made out, so that his Prediction was look'd upon as an Oracle. Only some Effluvioms of the Old Manners, like those of Falling-Stars, were left behind: All other things were dispers'd and scatter'd among a sort of Philosophasters, who made a Gain of their Resemblance of Philosophy; and most of 'em, like *Socrates* in the King's Portico at *Athens*, were in continual danger of being call'd before the Judgment-Seat. All their Philosophy was a Thread-bare Cloak, the remembrance of *Sospatra*, and to tell Stories of *Eustathius*: Also large Sacks full of little Books, more than many Camels could carry, all which they had learnt by Heart. But none of these were

were written by the Ancient Philosophers ; only a World of Rubbish, such as Imposture and Delusion are wont to extol.

So that after this, the Prediction of *Sosipatra* concerning her Children, became an Oracle ; but I mention not their Names, for 'tis not my Design to intermix the Bad with the Good. But as for *Antoninus* already mention'd, after a short stay at *Alexandria*, he remov'd to *Cano- pus*, and being highly in love with the Country round about, he gave himself up wholly to the Gods of the Place, and to the Mysteries and Ceremonies there in fashion, and was soon receiv'd into the Society of the Immortal Gods, as being one who careless of his Body, and abstracted from Voluptuousness, applied himself wholly to that sort of Wisdom, which was then unknown to the Prophane Vulgar ; of whom it is convenient that we should say something more.

He made no shew of any Divine Operations, or of any thing that seem'd strange to the common Opinion of Men, afraid perhaps of the Emperor's Genius and Designs, who was addicted another way : Yet all Men admir'd his Constancy, his inflexible and immutable Mind,
and

and all repair'd to him, that went to *Alexandria* upon the score of Trade or Curiosity. Now *Alexandria* was a Populous City, and by reason of the Temple of *Serapis*, another kind of Habitable World. For they that resorted thither from all Parts, were more numerous than the Inhabitants, and after they had pay'd their Duties to the Deity, they flew to *Antoninus*, some by Land, others down the Stream by Water, in Barges, at the same time relaxing their Minds, yet hastning to be serious : And all that were admitted to converse with him, proposing some rational Problem, were abundantly and candidly suppli'd with Platonick Learning. Others proposing more Sublime Questions concerning Divine Matters, met with a Statue ; for to such he never spoke a Word, but with his Eyes fix'd, and looking up to Heaven, he stood as it were speechless and inexorable ; nor was it ever known that ever easily and readily he enter'd into Discourse concerning those Things. Now that there was something of Divinity in him, nothing after that appear'd ; for he had no sooner made his Exit out of the World, but the Worship of the Gods at *Alexandria* was quite abolish'd, and the Priests dispers'd ; and not only the
Sacred

Sacred Worship was abolish'd, but the very Fabricks were pull'd down, and all things had the same end with the vanquish'd Giants in the Fables of the Poets. And the Temples about *Canopus* underwent the same Fate, *Theodosius* then reigning, and *Theophilus* being Captain of his Guard, another *Eurymedon*,

—Who with Imperial Command,
O're the more fell and Savage Giants
reign'd.

Euethius also at the same time being Governor of the City, and *Romanus* Viceroy of *Egypt*, who never having so much as heard of War, vented all their Anger against Stones and Statues, levell'd the Temple of *Serapis* with the Ground, and rifling away the Consecrated Gifts and Donatives, won a compleat, though never contested and bloodless Victory; for while they fought with only Statues and rich Oblations, they easily became Victors, and then fell to plundering; and it was a part of their Military Discipline, that whatever they stole, they kept conceal'd. But they could not carry away the Foundations of the Temple, by reason of the Weight of the Stones, which for that Reason were not easie to be

be remov'd. Thus these Warlike and Courageous Champions, overwhelming all things with Garboile and Confusion, and stretching forth their Hands, not stain'd with Blood indeed, but foully defil'd with Avarice against Heaven, gave out that they had overcome the Gods, and boasting in their Sacrilege and Impiety, they introduc'd into the Sacred Places, a sort of People which they call'd Monks; Men indeed as to their outward Shapes, but in their Lives and Conversations Swine, who openly committed a Thousand vile and abominable Enormities. Nevertheless, to them it seem'd a great Act of Piety, to trample under Foot the Reverence due to the Sacred Places. For every Body then that wore a Black Coat, and look'd with a sower and sordid Countenance in Publick, had the liberty to exercise a Tyrannical Authority. Nevertheless this sort of People had attain'd to a wonderful and high Reputation of Vertue; but of these things we have already spoken in our General History.

These Monks also were settl'd at *Canopus*, who instead of Deities conceiv'd in our Minds, compell'd People to worship Slaves and Vicious Persons, and picking up the Bones and Sculls of those whom publick

publick Justice put to Death for several Crimes, carry'd 'em up and down, and shew'd em for Gods, kneel'd before 'em, and lay prostrate at their Tombs, begrim'd with Dust, and cover'd o're with Filth and Ashes. These were some of 'em call'd Martyrs, others Deacons, others Elders and Overseers of Divine Worship, and of what Prayers and Petitions were to be put up to the Gods, otherwise the most servile of Slaves, us'd to the Whip, and bearing the Scars of their Villanies still upon their Backs, and yet the Earth brings forth such Gods as these. Therefore this Prediction and foresight of *Antoninus*, won him a high Reputation; for that he had foretold to every Body, that the Temples would be turn'd into Sepulchers. In like manner, the Great *Iamblichus*, as we have set forth in his Life, at what time a certain *Egyptian* call'd up *Apollo*, and he appear'd, to the amazement of all that were present, *Never wonder, Friends*, said he, *for it is the Ghost of a Gladiator slain in single Fight*: So that 'tis quite another thing to see with the Mind, then to see with the Deceitful Eyes of the Body. For *Iamblichus* only saw the present Wonder, but *Antoninus* foresaw the future Event: And that was the only thing that

troubl'd him; for his End was placid and without Pain. in a very Old Age, to which he arriv'd with a continu'd Series of Health, exempt from all Diseases, but somewhat malign'd by the more Zealous sort, because he had foretold the Ruin and Prophanation of their Temples.

THE

THE
LIFE
OF
MAXIMUS.

*Translated from the Greek, by
E. Smith, M. A.*

WE made mention of *Maximus* in the former Life, who was not unknown to the Author of this Book, for that he met with him being then a very Old Man, when the Writer of this was very Young, and heard him speak with a Voice like *Homer's Pallas*, or *Apollo*. The Apples of his Eyes, seem'd to be in a manner winged; his Beard

was

was long and white, and the vigour of his Mind appear'd in his Eyes: But whether you heard him speak, or view'd his Person, there was a strange Harmony and Agreement of Lineaments and Virtues. For his Conversation strook both Senses alike, while it was a hard matter to brook the rowling quickness of his Eyes, or the Volubility of his Eloquence. So that if any one of the most Skilful and Learned Men of that Age, happen'd to enter into Dispute with him, he durst not adventure to return him an Answer. But all Men submitting to his Sentences, observ'd and assented to 'em as Oracles utter'd from the *Tripes*: Such were the Graces that sat upon his Lips. He was well descended, and the owner of a plentiful Estate. He had Two Brothers, but would suffer neither to out-strip him, as being the Eldest. *Claudianus* was the next, who went to *Alexandria*, and taught there, and *Nymphidianus*, who profess'd with great Applause at *Smyrna*.

This Man was of those who were plentifully instructed by *Edephus*, and was the only Person thought worthy to be *Julian's* Master; all others being remov'd or postpon'd by the Emperor *Constantine*, of which we have wrote more particularly in the Life of *Julian*. For

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the Progeny of *Constantine* decaying, *Julian* was only left, by reason of his tender Age and his Mildness, much contemn'd. Yet he was serv'd and waited on by the Emperor's Eunuchs, and others who were plac'd about him, to confirm him in the Christian Religion. But here he shew'd the force of his Wit, and greatness of his Genius; for whatever Books they brought him, he had 'em by Heart, so that his Masters were sorry for the quickness of his Learning, as being afraid they should be too soon at the end of their own Knowledge, and want Instructions to give him. Wherefore they having no more to teach him, nor *Julian* no more to learn, they ask'd his Uncle *Constantine*, that they might have leave to teach him Oratory and Philosophy; which he (so God ordaining) permitted, desirous rather that he should lie idle, and squander away his Time among Books, then think of the Succession, and his Title to the Empire. But when he was declar'd Heir Apparent, having very large Possessions and Revenues in all parts, he walk'd about with his Guard, and a Royal Attendance, and went where he pleas'd himself. Among other Places, he went to *Pergamum*, drawn there by the Fame of *A-*
desius's

desius's Wisdom, who then was very Old and Infirm of Body, having at that time for his most familiar Friends, *Maximus*, the Subject of our present Discourse, *Chrysanthius* the *Sardian*, *Priscus* the *Thesprotian*, and *Eusebius* a Native of *Myndus*, a City of *Caria*.

When *Julian*, who had an Old Man's Head upon a Young Man's Shoulders, was admitted to discourse the Philosopher, he was so smitten with the Vigour and Divinity of his Soul, that he would not leave him; but no less thirsty of his Precepts, then those that are bitten by the Viper call'd *Dipsas*, are greedy of Drink, he resolv'd to take in his Instructions by full Draughts, and withal presented him with several Royal Presents, which the Philosopher refus'd to take; but calling back the Young Prince, *Thou art not ignorant* (said he) *of the most secret of my Thoughts, who hast so often heard my Instructions; nevertheless thou seest how the Instrument and Seat of it is affected, the frame and structure of it being about to dissolve into the Materials of which it was at first compounded. Therefore my beloved Son of Wisdom, for by the Portraiture of thy Soul I knew thee, if thou intendest to do any thing, go and converse with my Children, the Genuine Off-spring*
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of my Brain; there fill thy self even to society, with all manner of Wisdom and Learning; but if it be thy chance to imbibe the Mysteries also, thou wilt be ashamed of thy Being, and of thy being call'd a Man. I could wish that Maximus were here, but he is gone to Ephesus; or Priscus, but he is sail'd into Greece; so that I have now no other Friends about me but Eusebius and Chrysanthius, whom if thou wilt vouchsafe to hear, the less will be the Trouble of my decrepit Age.

When Julian heard him say these things, he would not then forsake the Philosopher, but spent the greatest part of his time with Eusebius and Chrysanthius. Now Chrysanthius and Maximus were both of one and the same Mind, and their Souls and Thoughts were the same in matters of Divinity, and the Operation of Wonders. But in the liberal Sciences, he acknowledg'd himself inferior, his Genius not lying that way. Eusebius also, when Maximus was present, avoided Nice Questions of Dispute, and the Catches, the Noozes and Labyrinths of Logic; but when he was absent, he glitter'd like a Star in the absence of the Sun; such was the easiness and grace of his Discourse. Chrysanthius also being present, gave him the same

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Commendations, and acknowledg'd all that was said of him to be truth; and as for Julian, he almost ador'd the Sayings of the Man. Eustathius also added at the End of his Exposition, *These things are such as really they are, but Impostures that delude and fascinate the Senses, are the Operations of Wonder Workers, raving and wandring after Material Arts.*

When the Divine Julian had heard this Epiphonema, or ravishing Conclusion more then once, taking Chrysanthius apart from all the Company, *If thou art a Lover of Truth, Friend Chrysanthius, said he, tell me clearly, what is the Epilogue of this Exposition.* Then the Philosopher gravely and seriously recollecting himself, *Thou wilt do a prudent Act,* repli'd he, *to pass me by, and ask the Author himself the same Question;* Which afterwards he did, extolling Chrysanthius to the Skies for his Admonition.

When they all met together, Eusebius repeated the same things over again. Then Julian boldly ask'd him what was the meaning that he so often repeated the same Epilogue. Presently Eusebius spreading the Nets of his Eloquence, and letting loose the Reins of his flowing Utterance, Maximus, said he, *is one of the most ancient Hearers we have, and one*

who has learnt a great deal; and he by reason of the vastness of his Soul, and the capaciousness of his acute Wit, contemning those Demonstrations, and giving his Mind to certain Deliriums, came in great haste to some of us that were met together, and call'd us into the Temple of Hecate, and made many Witnesses of his Folly. But when we arriv'd there, and had saluted the Goddesses, addressing himself to us, Sit down here, said he, my Loving Friends, and consider what is to come, and whether or no I differ from the Promiscuous Vulgar. So saying, and we being all sate down, after he had cleans'd a small piece of Frankincense, and murmuring to himself, I know not what sort of Hymn, flew out to that degree of Ostentation, that he smil'd upon the Image of the Gooddeſs, if it might be call'd a Smile. Upon the sight of which, we being all in a kind of Hubbub, Let none of you, said he, be troubl'd at these things, for by and by you shall see the Lamps which the Goddess holds in her Hands, all of a light Flame. And indeed the Lamps that flam'd out of a suddain prevented his Words: But then we recollecting for the present what we had heard of that same Wonder-worker, generally called

* An Epitbire
by the Hea-
thens given to
Christ.

* Θεανδρικός, Theandricus, rose up and departed. But do not thou wonder at these things,

things, as neither do I, being better instructed by Reason, look upon the thing to be of any moment. When the most Divine Julian had heard all this, Farewel, said he, and apply thy self to thy Books, thou hast discover'd to me the Man I sought. So saying, and kissing Chrysanthius's Head, he hasten'd away for Ephesus, where lighting upon Maximus, he devoted himself wholly to him, and inseparably adher'd to his Doctrine.

At the same time Maximus perswaded him to send for Chrysanthius, and both were hardly sufficient to supply with their Learning, the Capacious Mind of the Young Prince, and teach him fast enough.

But after they had at length supply'd him over to Perfection, as they thought, Julian hearing there was yet something more to be learnt, that lay conceal'd in Greece, with the High Priest of the E-lusian Goddesses, to him he also speed-ed. But the Name of the High Priest at that time, is not lawful for me to reveal; for he initiated the Author of this Book, and introduc'd him among the Eumolpidæ. And this was he who foretold the Catastrophe of all the Sacred Rites, and the Ruin of all Greece, the Author of this Book being at that time

present, and openly testifi'd, that the same Author should be High Priest after his Death; though it were not lawful for one that had been consecrated to other Gods, and had solemnly sworn to observe the Mysterious Oaths of other Priests, to touch the Thrones of the *Ælunian* Deities. Nevertheless, he still affirm'd, that the Author should be high Priest, though he were not a Native of *Athens*. And he arriv'd to that he foretold, that the Ruin and Destruction of the Sacred Rites, should happen in his time; and that he should live to be a Spectator of this Calamity, though condemn'd and disgrac'd for standing up in defence of his Religion: Farther, that the Worship of the Goddesses should cease before his Death, and that he should be depriv'd of his Priestly Office, lose his Title of High Priest, and dye before he came to be very Old. And as he foretold, so it came to pass; for so soon as his Prophetic Lips, who was the Author and Institutor of the * *Mithriac* Ceremonies, had utter'd these things, an Inundation of infinite and unspeakable Calamities pour'd in upon us, some of which we have at large related in our History, and some things we shall also mention here: For when *Alaric* with his *Barbarians*, pass'd the

* Certain Ceremonies, consecrated to the Sun.

Streights

Streights of *Thermopylæ*, he over-spread the whole Country before him, as if it had been a level only for Horse Races. Those Streights were betray'd to him by the Impiety of a People of *Greece*, that wear dark brown Garments, who without any opposition, broke in along with him; the Laws and Ties of all Pontifical Institutions, being now dissolv'd and broken. But though we are fallen into a Discourse of what was foretold, yet these things were done afterwards.

At that time, as I said before, the most Divine *Julian* entring into Discourse with the Sacred High Priest, and being fill'd with the Knowledge he so plentifully drew from thence, he set forward as a sharer of the Empire, to meet *Constantius Cæsar*. Then also it was that *Maximus* liv'd in *Greece*, *Ædesius* being dead, increasing as it were by Cubits, in all manner of Learning; while *Julian* obtain'd not only what he would himself, but what he was by a kind of necessity compell'd to. For he being sent with the Title of *Cæsar* into *Gaul*, not that he might rule there alone, but in hopes that the difficulty of the Task would be his Ruin, contrary to expectation, through the Providence of the Gods, he carry'd all

all before him, it being unknown to all Men, that he was addicted to the Worship of the Gods. He also cross'd the *Rhine*, and subduing all the Barbarous Nations that inhabited beyond that River, safely escap'd several treacherous Contrivances and Ambushments that were lay'd to ensnare him, as we have related in his History.

Then sending for the High Priest out of *Greece*, and entring into several private Conferences with him, he was awaken'd to extirpate the Tyranny of *Constantius*. *Oribasius* of *Pergamum*, and *Euemerus* of *Libya*, which the Romans in their Native Language call *Africa*, were privy to these Translations, which are now accurately set down in the History of *Julian's* Reign.

After he had pull'd down the Tyranny of *Constantius*, *Julian* dismiss'd the High Priest, and sent him into *Greece*, where he was look'd upon as a God, and acted as he pleas'd himself: He loaded him also with Presents, and sent a Guard along with him, to defend the *Grecian* Rites and Temples.

Soon after, he sent for *Maximus* and *Chrysanthius* by Letters written to both, to the same effect; and they could think no other, but that they were flying to the

the assistance of the Gods. Now these Men being Persons of Industry and experience, and such as joyn'd their Counsels and Consultations together, these Men, I say, awakening their smartness of Inspection, and penetration of Mind, litt upon most cruel and terrible Portents; and having both together consider'd the Signs, *Chrysanthius* in a great Consternation, and with a dejected Countenance, after he had done what he could to suppress his Utterance, *Dearest Maximus*, said he, *we must not only not think of staying any longer here, but of sculking wherever we can find a place to hide our Heads.* When the other rowling up himself, *thou seem'st to me*, said he, *Chrysanthius*, *to have forgot the Learning which we imbib'd from our Youth: But it is the part of us Grecians, who are above the Vulgar, and who have been taught these things, not to give way to the first Assaults of Misfortune, but to put a force upon Nature, till we can meet with one that is able to assist us.* To whom *Chrysanthius* answer'd, *If thou wert wile and bold enough to attempt our Relief, then I would never take any notice of these Signs; and so saying, went his way.* But *Maximus* staid behind, leaving nothing omitted, till he had obtain'd

tain'd what he would, and what he desir'd.

As for *Chrysanthius*, he stood as immoveable as a Statue, resolving not to recede an Inch from what he had first conceiv'd and fix'd in his Mind.

All the *Asiatics* therefore resorted to *Maximus*, as well those that were in Power, as those that were dismiss'd from the Magistracy, and the best part of the Senators; and such was the crowding, such were the Acclamations of the People, that *Maximus* could hardly pass the Streets. The Women also pouring themselves out at the Back-doors, ran to *Maximus's* Wife to congratulate her Happiness, and beseeching her to be mindful of 'em. On the other side, she so deputed her self, that *Maximus* seem'd like one who hardly understood his Letters in comparison of Her.

Thus *Maximus*, rever'd by all *Asia*, went to the Emperor to discourse and confer with him, but *Chrysanthius* staid behind, at what time, as he told the Author of this History, some *Dæmon* repeated to him in a Dream the following Verse of *Homer*,

Οΐ

Οΐ κα Θεοῖς ἐμπέσθης μάλα τ' ἔκλυον αὐτοῖς.

Who trust in Heaven, and the kind Gods
revere,
To them the Gods bow down a willing
Ear.

After this, *Maximus* with a great Train arriv'd at *Constantinople*, and in a short time he appear'd there in great Splendor; for both the Emperor and all the Nobility visited *Maximus*; there was no distinction among 'em between Day and Night, so grateful were they to the Gods for their present Felicity. Which puff'd up *Maximus* to that degree, that he began to carry himself more loftily at Court, and wearing more effeminate and flowing Garments then became a Philosopher, grew to be more morose, and difficult of access; the Emperor knowing nothing of all this. Therefore, upon the Emperor's Importunity, 'twas thought convenient to send for *Priscus*, and *Maximus* was no less earnest that *Chrysanthius* might be sent for. By which means it came to pass, that both of 'em were sent for separately; *Priscus* out of *Creece*, and *Chrysanthius* from *Sardis* in *Lydia*. For the most Divine *Julian* was so absolutely sway'd by *Maximus*, that he sent to 'em

'em both as Friends, and besought 'em as Deities, that they would come to him, and reside in his Court. And hearing that *Chrysanthius* had a Wife, whose Name was *Melita*, whom he also lov'd entirely, and who was likewise Aunt to the Author of this History, the Emperor wrote Letters privately with his own Hand to his Wife, requesting her to use her utmost endeavour to prevail with her Husband not to refuse coming to him. Then calling for the Letter directed to *Chrysanthius*, he enclos'd the other within it, and fixing his Seal to both, sent away the Messenger, to whom he gave some things in charge by word of Mouth, which he thought proper.

Ἡρόδωτος πεποθεῖν μεγάλας φρένας Αἰακίδαο

—More easily to please,

And bend the Heart of proud Eacides.

Priscus therefore went and deputed himself modestly; and though they were not the least Number who paid him obsequious Respect, yet he remain'd immoveable, nothing at all exalted by the Pomp of the Court, but rather familiarising the Court, and making it stoop to a Philosophical Life. On the other side

Chrysan

Chrysanthius not to be caught with the Baits and Snares of Letters, betook himself to enquire the Will of the Gods, as being immutable and constant, and therefore to be chiefly follow'd. After which, he wrote back to the Emperor, that his staying in *Lydia* was upon the Emperor's account, and only to do him Service; which he also did by the admonition of the Gods. Upon which, the Emperor finding that his sending for him, and his Letters had not wrought their desir'd effect, he appointed *Chrysanthius* High Priest of *Lydia*, together with his Wife; and leaving the choice of other Priests to themselves, he only minded his Preparations for the *Persian* War. In which Expedition *Maximus* and *Priscus* follow'd him, and some others accompanied him to make up the number; a crowd of Men that cry'd up themselves, and puff'd up with Pride, because the Emperor boasted his having such Men about him. But being fallen from those high and splendid Hopes, for the Event of Affairs prov'd ruinous and destructive, *Jovianus* being made Emperor, still continu'd his Affection to those Men: But his Reign was short, and no less to be deplor'd than *Julian's*, had not the same befall'n others as well as them. Then *Valentinianus* and

and *Valens* attain'd the Empire, at what time *Maximus* and *Priscus* were sent for, and hal'd to Prison as soon as they appear'd ; so different was their being sent for then from *Julian's* Call ; for that was a splendid Call, and a Pompous Summons to Honour ; but in this Second Call, instead of Hopes, apparent Danger shew'd it self, and nothing but the Terror of some great and signal Ignominy, represented it self to the Eyes.

But *Priscus*, without any harm done to him, all Men attesting him to be a good Man and so to have been all along, was dismiss'd, and return'd into *Greece* : At what time, the Author of this History was a young Lad, hardly Fourteen Years of Age.

But as for *Maximus*, whom many both publickly exclaim'd against in the Theaters, and privately traduc'd in their Whispers to the Emperor, 'tis a wonderful Misfortune he underwent ; for besides that they put him to the greatest Cruelties of Punishment, they laid such a Pecuniary Mulct upon him, that never any Philosopher heard of such a Sum in Nature before ; for they thought him to have been infinitely rich with the Spoils of others. But afterwards changing their Minds, they impos'd a small Fine upon

him

him, and then sent him into *Lycia* to raise and pay the Money. A Tragedy might be compos'd of his Sufferings, and you shall hardly find a Man that has strength enough of Voice or willingness to dwell so long upon the Miseries of another, as to set forth in Words the manifold Sufferings of so great a Person. For the Scaphism, which is a certain Torment us'd among the *Persians*, was a light thing to what he endur'd. Add to this, the Womanish Scoffs of his Tormentors in the midst of his Pains, while his Wife, that wonder of a Woman, stood by, in vain bewailing and lamenting his condition ; so that when there was no end of his Torment, stretching forth his Hand to his Wife, *Go Woman*, said he, *and fetch me a Poysonous Draught, to rid me of my Misery*. Presently, she went and bought one, and returned back with it ; but when her Husband ask'd for it, she drank it up her self ; and immediately expiring, her Relations carry'd her away and buried her. But *Maximus* forbore to drink.

And here all my Elocution fails me, or what ever the whole Race of Poets could sing in praise of *Clearchus*. He was a Native of *Thesprotia*, Wealthy, and of a Prosperous Reputation, who

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upon

upon the Revolution of Affairs, while *Valentinian* rul'd in the West, and *Valens* deeply engag'd in Troubles, was not only in danger of losing the Empire, but his Head and Life (for that *Procopius* being in Rebellion with innumerable Forces worrying him on every side, had compell'd him to accept of Conditions) govern'd all *Asia* with Imperial Authority, from the *Hellespont*, to the utmost Confines of *Lidia*, *Pisidia* and *Pamphilia*, and greatly contributed by his Wisdom, to the success of Affairs, exposing himself foremost to all manner of Dangers, and a Mortal Enemy of the Superintendent of the Court, so that his Animosity could not be conceal'd from the Emperor. That Superintendent was nam'd *Salutius*, who had rais'd his Fortune under *Julian's* Reign; and this Man's Sloath, by reason of his Age, *Clearchus* derided, and call'd him *Nicias*; for at that time he had a great desire to plant and confirm his Mind, by the Reading of History, and gathering Experience from thence. So that by that means proving Successful, *Valens* had a great esteem for *Clearchus*, and was so far from taking his Employment from him, that he gave him a greater Command, committing to his care, all that vast Region which

which is now peculiarly call'd *Asia*, which reaches from *Pergamum*, comprehending the Sea-Coast, to the Confines of *Caria*, the Mountain *Imolus* terminating the Bounds of it adjoining to *Lydia*. And it is a most noble and Wealthy Province, nor is it subject to the Super-intendant of the Court; only, that now the Bounds and Limits of all Governments are in confusion, by reason of the present Com-motions. But then *Clearchus* having obtain'd the Government of *Asia* entire, and in exact Obedience, met there with *Maximus* stretch'd out upon the Rack, and put to miserable Torments.

And here the Place requires that I should relate a Divine Act, (for the unexpected Accident can be justly attributed to no other then a Deity.) He then with a greater force compell'd all the Soldiers that were busily intent upon these Torments, to fly; freed *Maximus* from his Fetters, took care of his Body, and made him his Companion at his Table; and took upon him that freedom of Speech with the Emperor, that he suppress'd his Anger, and gave *Clearchus* liberty to do what he thought good. Therefore after he had dismiss'd *Salutius* from his Employment, he prefer'd *Exonius* to look after the Affairs of the

Court. And as for those Soldiers who had acted the parts of Executioners, or had wrong'd or plunder'd any People through the Misfortunes of the Times, upon some he inflicted the same Punishment, upon others he impos'd round Fines: So that it was in every Body's Mouth, that he was another *Julian* to *Maximus*. He also gave publick Demonstrations of his good will to *Maximus*, though he were not naturally addicted to hunt after the Applause of the Theater, nor at all ambitious of Honour, often saying, that his Restoration of *Maximus* should be his own Act. Wherefore he so order'd it, that many things which had been taken from him, either by stealth or violence, were restor'd to him again: So that he grew wealthy of a suddain, as if he had been call'd again to *Julian's* Court.

And now with a noble Equipage, he went to *Constantinople*, and many People reverenc'd him, beholding the change of his Fortune. His Innocency also as to Magical Operations was clear'd, and this augmented his Reputation. But then, by reason of his renew'd Fame, he began again to be malign'd and envy'd as before. For the Courtiers conspiring together, produc'd a pretended Prophecy,

which

which was not for every Body to explain, as being utter'd by some obscure Oracle, and brought it to *Maximus*, as not agreeing about the Exposition themselves, but desirous to know the Truth from him, whom they pretended to be the Author of it. For it was a Conceit spread among the Vulgar, that *Maximus* was privy to the Counsels and Secrets of the Gods, though hidden from others. *Maximus* seriously revolving the matter in his Mind, and diligently weighing every thing quickly, div'd into the hidden Mystery of the Words, and discover'd the truth it self; for he fetch'd out of the Words, such an Exposition, as appear'd to be truer then the Prophecie produc'd; telling 'em, *That there was a Design to ruin him who was then speaking*; not only declaring the Exit of the Persons who were conscious of the Conspiracy, but *That several others also should be put to Death unjustly*; adding one Secret more, *that after a promiscuous Slaughter of all that came to Hand, the Emperor should die a strange Death, and not be deem'd worthy of Burial or a Tomb*. All which Sayings came to pass, as we have more exactly related in our History at large.

For immediately the Conspirators were all seiz'd upon, hal'd to Execution, and

carv'd to Pieces, like Pullets at a Solemn and General Feast. *Maximus* also was torn away and carried to *Antiochia*, where the Emperor kept his Court ; but being by shame deter'd from their Intention of putting him to Death, for that all his Accusations were confuted at his Tryal, and his Prosecutors convicted of Falshood ; and for that he had foretold all things exactly , and therefore thought they should punish some Deity in the Person of *Maximus*, they dismiss'd him, and sent him into *Asia*, together with one *Festus*, a Bloody and Butcherly sort of Misercant, deeming *Asia* worthy of no better a Governor.

When *Festus* arriv'd there, he put his Orders in Execution, and sway'd by his own Disposition, and the Cruelty of his Nature, exceeded as he pleased himself, indulging his furious Inclinations to Slaughter and Barbarism : For he put to Death both Innocent and Guilty one with another, and massaker'd among the rest, the Great *Maximus*. And this was the Issue of his Prophecie as to himself ; the rest follow'd ; for the Emperor in a great Fight with the *Scythians*, was miserably slain, and never heard of more ; so that there could not be found the least Bone of him to be interr'd. To this also, For-

tune

tune added another Accident much greater and stranger, which the Author of this Book can testifie, as being an Eyewitness of the President : For *Festus* being dismiss'd from his Employment, and going to wait upon the New Emperor *Theodosius*, upon his return, married a Noble Lady, and one that was next to the Imperial Crown. Therefore, that he might shew his Grandeur, and stifle all Clamours against him, he invited to a Solemn and Sumptuous Feast, all that were in High Places, or Honourable for their Extraction.

It was the Third Day of the Kalendars of *January*, according to the *Roman* Account, when all the Guests came flocking to the Feast, congratulating *Festus*. He himself repairs to the Temple of the *Eumenides* or Three Fatal Sisters, though rarely wont to worship the Gods, who for that very Reason had put so many to death. When he came there, he related a Dream that had disturb'd him in his Sleep, and in the midst of his Relation, bedew'd his Cheeks with Tears. Now his Dream was this, that he saw *Maximus* put a Halter about his Neck, and drag him to the Infernal Shades, to stand in Judgment before *Pluto*. They who were present, being affrighted at his

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Dream,

Dream, and calling to mind the wicked Life of the Man, fell a weeping also, and exhorted him to beg Pardon, and make his Peace with the Goddesses; who being overrul'd by his Friends, pray'd to the Goddesses, and pay'd his Vows. But as he went out of the Temple, both his Legs failing him, he fell upon his Back, and lay speechless; and being thence carried Home, he expir'd immediately. Which seem'd to be an Extraordinary Act of Divine Providence.

T H E

T H E
L I F E
O F
P R I S C U S.

Translated from the Greek, by
E. Smith, M. A.

AS for *Priscus*, we have already spoken many things concerning him, which could not be avoided, because they fell in with the present occasion: But as to his particular Genius, thus much must be peculiarly recorded of him. He was very reserv'd, a deep Concealer of his Thoughts, and one that had collected all the Opinions of the Ancients,

Ancients, and had 'em by Heart. He was a lovely Person, large and well-shap'd, and was thought to be Illiterate, because he could very seldom be brought to dispute, but kept his Opinions to himself as a Treasure; and therefore he stil'd those Persons Prodigal and Intemperate, that were free in discovering and discouraging their Tenents. And he was wont to say, that they who were non-pluss'd in Disputes, were no more tam'd or Better'd, then they who contradicted the force of Truth; and that they who were broken with Pleasures, and indulging their Carcases, grew head-strong, and at length became Haters of Reason and Philosophy. For which Reason, he put a Constraint upon himself in many things. He was Slow, but stately in his Deportment, and what he was in his Younger Days, the same he was in his Old Age, baiting not a Tittle among his Friends and Familiar Acquaintance. And therefore it was a Saying of *Chrysanthius* to the Author of this Book, that *Ædemon* was a Person of an expos'd and Popular Genius, and after his Exercises in Learning and Disputes were over, was wont to walk out of the Town, accompanied with the Choicest of his Friends. By this means, the same Master imprint-

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ed a kind of Politeness, and Care of Humane Converse in such of his Disciples as he found to be Rude and Blockish; and as for such as he perceiv'd to be forward and Insolent, and fluttering aloft with their Wings more tender, and as ill set on as *Icarus*'s, those he brought down by degrees, though with no Design to dip 'em in the Sea, but to humble 'em upon the Land, and reduce 'em to the Model of Civility and good Manners. The same Person meeting with an Herb-woman, curteously beholding her, ask'd her, *Whether she was going*, talk'd to her of the Price of her Herbs, and fell into Discourse with her about the Manuring of a Kitchen Garden. The same thing would he also do with Weavers, Carpenters and Braziars; by which means, the more prudent and moderate of his Disciples, got an insight into these things, more especially *Chrysanthius*, and some others that were like him in Disposition. Only *Priscus* spar'd not his Master to his Face, but call'd him Traytor to the Dignity and Majesty of Philosophy, and Trifler in little Words, fit indeed to blow up the Mind like a Bladder, but no way proper in things of Moment and Concern. Nevertheless being of this Temper even after

after the Death of *Julian*, no body had ever any thing to say to him. Yet he was forc'd to bear with many Affronts of some young Malepart Sparks, and Self Conceits that presum'd a little farther then became 'em, who because they knew a little, thought they knew more then all the World beside. But *Priscus* still kept his grave and reserv'd Humour, and deriding the weakness and folly of Men, arriv'd to an extream Old Age in the Temples of *Greece*; for he was above Ninety Years of Age when he died; while others at the same time, griev'd themselves to early Death, or were cut off by the *Barbarians*. Among whom was one *Proterius*, of the Island of *Cephalenia*, a worthy and good Man, by the Confession of that Age. *Hilarius*, also well known to the Author of this Treatise, a Native of *Bithinia*, who liv'd to be an Old Man at *Athens*, and who philosophiz'd so well in the Art of Painting, against those that were empty of other Learning, that it appear'd *Euphranor* was not dead so long as he could handle his Pencil. So that the Author of this Treatise highly esteem'd and admir'd him for his drawing a Face. Nevertheless, neither could *Hilarius* escape the publick Calamity, who being seiz'd upon

at

at some distance from *Athens*, for he liv'd in the Country near *Corinth*, was put to Death by the *Barbarians*, together with his Family. All which things shall be more at large related in our Universal History (if it so pleases the Dæmon) wherein not only the Actions of particular Men, but Publick Events and Transactions shall be at length recorded.

THE

THE LIFE

OF

JULIANUS.

Translated from the Greek, by
E. Smith, M. A.

Julianus a Cappadocian Sophister, flourish'd in *Ædesius's* time, and had a School in *Athens*: For all the Young Men of *Greece* resorted to him from all Parts, reverencing the Man for his Excellency in Rhetorick, and the vastness of his Wit. There were some others also at the same time, that aspir'd to the same Reputation, and to the same degree of

of Fame. Among the rest, *Apfines* a *Lacedemonian*, who had got the Name of an excellent Master of the Liberal Sciences; there was likewise *Epithagos*, and a Crew of Persons of the same Rank: But *Julianus* far exceeded 'em all, in vastness of Parts and Wit; and they who were below him, were far Inferior to him. His Disciples who were many, and every where dispers'd, as I may so say, were admir'd and belov'd in all Places where they settl'd; the chiefest of which were *Proæresius*, *Hephestion*, *Epiphanius* the Syrian, and *Diophanus* the Arabian. *Tuscianus* is also to be nam'd for Honour's sake, for he enter'd into a strict League of familiar Friendship with *Julian*, of whom we have made mention in our History of the Emperor of the same Name. The Author also of these Lives, has seen *Julian's* House at *Athens*, low indeed and but mean, but in every part of it breathing *Mercury* and the Muses; so little did it differ from a Sacred Temple; which House he bequeath'd to *Proæresius* after his Death. Also some of his Admirers erected Statues in Memory of him, and the Theater was of hewn Marble, in imitation of the Publick Theaters, but much less, and proportionable to the House.

More-

Moreover there was so great a Faction at that time of the Citizens, and the Young Men, the City still cherishing and exercising within her Walls, some Seeds and Remainders of their Ancient Wares, that none of the Sophisters durst declaim in publick, but in their private Theaters, where they muster'd together such young Men as were willing to be their Auditors; not that they ran any risk of their Lives, but to avoid Squabbles and Contentions about Applause, and who had the best Delivery. Thus one time among the rest, it fell out, when most were profoundly silent (for this we must produce as a demonstration of the Learning and Wisdom of the Man) certain of the more wild and fiery Disciples of *Aspines*, laying violent Hands upon *Julian*, and all this about Applause, the matter came to a kind of Civil War; the Issue of which was, that they who had made best use of their heavy and *Laconian* Fists, su'd those whom they had beaten, and put in danger of their Lives. The Cause was referr'd to the Consul, and he to render himself Formidable by his Severity, commands the Master to be apprehended, and all that were accus'd, to be seiz'd and bound, as if they had been guilty of Murder, (though

(though the Proconsul, considering he was a *Roman*, seem'd to be none of the most Illiterate or ill bred.) *Julianus* according to his Summons appear'd, and with him *Aspines*, though he was not Summon'd, but to defend the Cause of the Accusers. And now the Accusation was stated, and the Doors were open'd to the Prosecutors: But it so fell out, that one *Themistocles* an *Athenian*, and one that was very proud of his Name, presid'd at *Sparta*, then a Place of Confusion and Disorder, a Man of a Headstrong rash Humour, and the Original of all the Mischief.

• At length the Consul casting a surly frowning Look upon *Aspines*, said, *Who sent for you hither? Who answer'd, That he only came solicitous for the safety of his Children.* Then the President concealing in his Silence the Drift of his Mind, the Prisoners and they that were beaten, enter'd, together with their Master, their Hair all towz'd and bloody, and Bodies black and blew, insomuch that the Judge himself seem'd to pity 'em. Then the Accusers being permitted to speak, *Aspines* was about to begin: But the Proconsul taking him up; *This*, said he, *is what the Romans do not approve; but let him that begun the first Accusation, go on*
C c with

with the Second. Here all their Preparations fell to the Ground, by reason of the smartness of the Judgment. *Themistocles* being thus constrain'd to speak, his colour chang'd, he stood in a brown study, biting his Lips, and looking upon his own Party, and whispering some of 'em in the Ear, ask'd 'em *What they intended to do?* For they came with a full intention to have fill'd all with Clamour and Noise, so soon as the Master began his Defence. Therefore they were very Silent, and in great Confusion; great Silence in the Hall, because no body durst speak; great Confusion among the Prosecutors, because they knew not what course to take. But then *Julian* with a submissive and lamentable Tone, besought the Court that he might have leave to speak, Upon which, the Proconsul, *None of you Masters*, said he, *that come prepared, shall speak in this Cause, nor shall any of the Scholars of any Party clap him that speaks; and by and by, you shall see how Just and Sacred the Laws of the Romans are. Therefore let Themistocles go on and finish his Accusation, and then let him undertake the defence of the Cause, whom thou shalt judge to be the best Spokesman.*

Here

Here all People held their Tongues, while *Themistocles's* Name was expos'd to Laughter and Derision. On the other side, *Julianus* the Sophister, undertaking the Defence of the Accus'd against the first Accusation, *Thou*, said he, *O Proconsul, through thy most excellent and surpassing Equity has so order'd it, that the Pythagorean Aspinus is oblig'd to hold his Peace, though he, of right, ought to have learnt this long before, who has always been teaching his Scholars Pythagorism and Taciturnity; but if it be thy Pleasure that a Defence shall be made, command that one of my Friends, Proæresius by Name, may be releas'd from his Bonds, and be thou judge whether he has been taught from a Touth, Atticism, or Pythagorism.*

After the Proconsul had courteously and kindly granted his Request, as *Tuscianus*, who was present at the Tryal, related to the Author of these Commentaries, presently *Proæresius* was brought forth from among the Prisoners, the Master of 'em bawling out with a loud and strong Voice, like those that encourage the Wrestlers at the Public Games, *Go on, Proæresius, now is your time to speak.* Then he, beginning with an Exordium, which *Tuscianus* could not retain in his Memory, but only gave me the substance

of it, and which tended to move Compassion upon the Sufferings of the Prisoners, was going on with the Applause of the Master: For as it happen'd, the Orator had intermix'd in his Prælude, an Expression which shew'd the Rashness of Proconsular Command, as condemning it for a piece of Injustice, that they should suffer such Things after Probations upon the Accusation stated.

The Proconsul hung down his Head, astonish'd at the weight and Acuteness of the Words. Moreover, he admir'd at the sweetness of his Manners, and the Elegancy of his Gestures; so that when all were ready to have clapp'd him, but fearing the Prohibition of the Proconsul like a Thunder-clap, stood in a Profound and Mysterious Silence, *Proæresius* began another Proæm, the beginning of which *Tuscanus* remember'd, and repeated to me. *If then it be lawful to commit Injuries, and accuse the Innocent without fear of Punishment; if it be lawful to believe the Accuser, before Defence made, let it be so, let this be Themistocles's City.* At which Words, the Proconsul leap'd from his Seat, and putting off his Purple Robe, which by the Romans is call'd *Trabea*, as grave and inexorable a Magistrate as he was, like a
Young

Young Man, he clapp'd and applauded *Proæresius*. The same did *Apfines*, though not of his own accord; but there is nothing more compulsive then necessity.

Then *Julianus* ordering the Hall to be clear'd, and taking only along with him, the Master of the Prosecutors, together with *Themistocles* and the *Lacedemonians*, put 'em in mind of the Scourgings practis'd in *Lacedæmon*, upon the Innocent, and what they had suffer'd at *Athens*.

After this, having obtain'd a Great Name in *Athens* among his Disciples, he ended his Days, leaving his Friends contending one among another who should add most Honour to his Funeral.

390 Proæresius was an
Armenian who had come to
Byzantium and Athens, and
had obtained a ~~great~~ fame as
Euapius has mentioned. Armenians
call him.

Barooin:

Quæstus. His fame spread to Rome where a
statue was raised in his honour.
inscripto -

LIFE

OF
"Regina rerum regi eloquentia"
-Barooin.

PROÆRESIUS.

Translated from the Greek, by
E. Smith, M. A.

WE have spoken of *Proæresius* abundantly in the foregoing Life, and in our Historical Commentaries more at large; and now 'tis time that we should say something more accurately, as being well known to him, and admitted to partake of his Eloquence and Converse. And indeed he was a Master who perform'd great things, to the delight of others,

of PROÆRESIUS.

others, and whose Fame reach'd Heaven. Nevertheless, I do not speak all this to please my Master, though his kindness and favours were inexpressible to the Author of this Treatise. For the Compiler of this History, cross'd over out of *Asia* into *Europe*, and arriv'd at *Athens* in the Sixteenth Year of his Age; about which Years his Chin began to be downy, and he had a Curling and Thick Head of Hair, which by reason of the many grey Hairs that were intermix'd among it, shon like Silver, and glitter'd like the Froth of the Sea. Then was *Proæresius* about Eighty Seven Years of Age, as he said himself. Yet his Body still flourish'd, as being sustain'd by the Youth and Vigour of his Soul. So that the Author of these Writings, thought him incapable of Old Age, and stuck to him as a Deity that had appear'd and invited him, though he had no Business with him.

The Author landed at the *Piræum*, about the first Watch of the Night, being seiz'd with a violent Fever in his Voyage, and accompanied with several others of his Friends and Relations. At that time of the Night, before we could perform any of the accustomed Duties (for the Owner of the Ship was an *Athenian*,

and many of those that design'd for this or that School, stay'd in the Harbour all Night) the Master of the Vessel went to *Athens*, the rest that design'd for *Proærefius* going along with him; and as for the Author not being able to stand, he was carried by Hands, the Bearers taking their Turns to the City. It was then Midnight, and at that time of the Year when the Sun makes long Nights, as being enter'd into *Libra*, and bending his Career to the South. However, the Master of the Vessel being an old Acquaintance of *Proærefius*, knocking at the Door, carried in with him such a Crowd of Concomitants, as when there happens a Cuffing Bout between Two or Three Boys; so that the whole School was almost fill'd up with the Throng. Of these, some trusted to their strength of Body, others confided in their Wealth; but for the Author who was infirm, he contented himself only with having the Writings of the Ancients in his Mouth. Presently there was great Joy in the House, Men and Women running about from one Place to another; nothing but Merriment among 'em, Sporting, Jestings, Joking. At the same time, *Proærefius* sending for his Friends and Relations, *Maximus* and *Anatolius* order'd 'em when they

they came, to entertain the Guests. Now *Proærefius* was an *Armenian*, a Native of that part of *Armenia* which borders nearest upon *Persia*. But those Two Persons being of the Neighbourhood, entertain'd the Strangers; and some of the Young Men went to the Publick Baths, where they were as merry as Jest and good Company could make 'em; and when they had bath'd themselves, they departed.

But as for the Author, his Distemper increasing, he was wasted almost to nothing, seeing neither *Proærefius*, nor *Athens*, only seeming to enjoy in Dreams those things which he most desir'd. At which, his Country-men, and those of *Lydia*, were very much troubl'd (and as it is customary to pity those that dye in the Prime of their Age, and to enhance the Parts and Ingenuity of the Young Man, when they think him going) they told such Miracles concerning him, that the whole City seem'd to be in Mourning for him, as if they had been under some great Calamity.

At that time, one *Æschines*, not an *Athenian*, but a Native of *Scio*, who had kill'd not only many that he promis'd to cure, but all that he did but look upon, rushing in among the Mourners, and making

making a great Noise, as afterwards it appear'd, *Let me*, said he, *give this Dying Young Man a Potion*; thereupon, believing the Young Man to be half Dead already, they gave him leave to put him out of his Pain. Upon that, after he had open'd the Young Man's Mouth with certain Instruments, he pour'd a Draught down his Throat; and by and by, the Young Man began to speak, as he attested several Years afterwards; for the Potion plentifully loosening his Belly, restor'd his Spirits to that degree, that he open'd his Drowsie Eyes, and knew his Acquaintance again. Thus *Æschines* by this one Act, obliterating all his former Miscarriages, was admir'd by his Patient, and all those who were glad of his Cure; and the Physician after this, coming into high Reputation, return'd to *Scio*, taking his Patient along with him, where he remain'd till he had recover'd his former Health and Strength; and then the Patient enter'd into a strict League of Friendship with his Physician.

Moreover, the Divine *Proæresius*, who had never seen the Author of these Commentaries, but only had many times pity'd and lamented him, so soon as he heard of this unexpected and incredible Cure,

Cure, after he had sent for all the choicest of his Disciples for Learning and Reputation, *I am extreamly glad*, said he, *of the Cure of this Young Man*, for though I never saw him, yet I was exceedingly troubled for his Sickness. Now then if you will do me a kindness, go and wash him in a publick Bath, abstaining from all manner of Taunts and Jest, and take care of him as my Son. Which was done accordingly, and a more exact Relation shall be given of these things in my intended Annals. Though the Author must acknowledge, that the Providence of the Gods had still a Hand in whatever befel him, through the Care and Good Will of *Proæresius*; nor will he swerve a tittle from the Truth, as to what concerns that great Person; it being then an Oracular Saying of *Plato*, that Truth presides over all that is good among Gods and Men.

But to return to *Proæresius*, such was the Comeliness of his Form and Shape, though an Old Man, that it may be question'd whether ever at his Age, any Man were so lovely. And I could not but admire, how the power of Beauty was able to support and keep in repair so lovely a Frame in all the Revolutions of Age. He was tall, almost beyond belief; for he was higher than other

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ther Men by a Foot, like a Colossus, to be seen in a Crowd above the Tallest Men of the time.

Fortune constrain'd him to leave *Armenia*, when he was Young, and remov'd him to *Antiochia*; for he did not covet much to go to *Athens*, because he wanted Money; in that only Unfortunate. At *Antiochia*, he lit upon *Ulpian*, a famous Professor of Rhetoric, and in a short time grew to be taken notice of among the chiefest. After he had stay'd with him a small time, he hasten'd with an ardent desire to *Athens*, and *Julianus*; and at *Athens* also, he quickly got the start of all the rest. *Hephestion* also accompanied him; for they lov'd each other entirely, contending in Poverty, as they did for Superiority in Learning. They had each of 'em one Garment, and one Threadbare Cloak between 'em; besides Three or Four Coverlets, declaring their Antiquity, by their being thicken'd with Domestick Slovenry for want of Washing. So that they might be said to be Two Bodies and one Man, as *Geryon* is by the Fabulists reported to have consisted of Three Bodies. Therefore when *Proæresius* appear'd in public, then *Hephestion* was invisible under his Coverlets, and exercising himself in his

Studies.

Studies. And so it was with *Proæresius*, when *Hephestion* went Abroad; such was their Extream Poverty. However *Julianus* enclin'd with a greater Affection to *Proæresius*; to him his Listning Ears were open, as being astonish'd at the vastness of his Parts and Learning. But after the Death of *Julianus*, the City of *Athens* being eager to choose a Successor that might equal him in Fame and Learning, and many Competitors for the Place appearing, so many, that it would be troublesom to enumerate 'em, by the General Saffrages of all, *Proæresius*, *Hephestion*, *Epiphanius* and *Diophantus* were chosen. *Sopolis* also got in by way of Intrusion, the Suppliment not being minded, and *Parnasius* also of the meaner sort. For by the Roman Law at *Athens*, 'twas requisite that there should be a great many, some Hearers, and some Readers.

These then being thus Elected and Constituted, some were call'd by the name of the Lower Sort, whose Authority extended not farther then to the Seats and Pulpit, which were under their Jurisdiction. Soon after, the City was divided in their Opinions, which were the Chiefest and most Excellent Sophisters; and not only the City, but all the Nations

tions subject to the *Romans*. Nor was the Contention singly about the Eloquence of particular Persons, but which Nations produc'd most Eloquent Men. The *East*, as a kind of Honorary Reward, was allow'd to *Epiphanius*: *Diophantus* shar'd *Arabia*: *Hephestion* in veneration of *Proæresius*, left *Athens*, and quitted the Society of Men. All *Pontus*, and the Neighbouring Nations, sent their Scholars to *Proæresius*, admiring the Man, as a peculiar Ornament of their Country. The *Hellepont* also, and all *Bythia*, adher'd to him; as also all *Caria*, *Lycia* and *Pamphylia*, and whatever is included within the Limits of the Mountain *Taurus*. *Ægypt* likewise, by reason of his Fame for Eloquence, stuck to him as his proper Inheritance; and whatever stretches forth beyond *Ægypt*, as far as *Libia*, and is circumscrib'd by unknown, yet well inhabited, Limits. We have spoken of these things more at large; for that afterwards those Nations found several of their Youth to be corrupted, while some being themselves deceiv'd, fell off, and carry'd others along with 'em.

But a great Sedition arising among Men by reason of the Excellency of *Proæresius*'s Wit, the Faction of all the rest prevail'd to that degree, that the

Good

Good Man was constrain'd to leave *Athens*, and they obtain'd the Primary of the Schools, by corrupting the Consul with Bribes. Nevertheless being in great Want and Poverty during his Exilement, like *Pisistratus*, he return'd a Second time; and while others upheld themselves by their Riches, *Proæresius*'s Eloquence procur'd him a sufficient Maintenance; like *Homer*'s *Mercury*, that convoy'd *Priamus* safe to the Tent of *Achilles*, through the midst of his Enemies. Nor was Good Fortune a little favourable to him, in sending a new Proconsul to govern Affairs, who no way approv'd the former Proceedings, nor what his Predecessor had done.

Proæresius therefore by the Emperor's Permission, the Tide being as it were turn'd again, return'd to *Athens* a second time. His Enemies also like so many Snakes and Adders curling their Venomous Tails in folds, began a second time to hiss against him, and make it their whole business to raise all the Batteries and Engines against him they could devise. But they who procur'd the Return of *Proæresius*, being gone before, when he came himself to *Athens* (as *Tuscanus* the *Lydian*, who was an Eyewitness of the whole Affair, gave me an exact

exact Account) like *Ulysses*, after a long Absence, and wandering by Sea and Land, *Proæresius* found very few of his Friends in Health; among whom was also *Tus-cianus*, who by reason of the incredible Novelty of the thing, could not behold him without astonishment. But having met with 'em, and being fill'd with good hopes, he order'd 'em to stay till the Proconsul came; who coming sooner then he was expected, so soon as he was enter'd *Athens*, summon'd the Sophisters together, and confounded their Machinations. They took time and leisure to meet together; but necessity constraining, Problems were propounded to them; to which every one answering according to their Ability, or as they were prepar'd, after loud Humming and Acclamations, they departed. Then of a suddain, the Followers of *Proæresius* were call'd in, who though ignorant of what would happen, appear'd. But then the Proconsul, *'Tis my Opinion*, cry'd he, with a loud Voice, *that all you to Morrow give me your Opinions of a Question that I shall propound to you, and Proæresius shall answer for you; or who you please.* Which thing when they all openly requested, and with great labour and pain pronounc'd the Words of *Aristides*, (for they

they were not to speak any thing of their own) that they were not of the number of those that vomited up Words, but of those that spoke with deliberation. The Proconsul bawling out a second time, *Speak Proæresius*, said he: Who rising from his Seat with a Graceful demeanor, as intending to speak some things by way of Preludium, and uttering something *Ex tempore*, such as it was, rous'd himself boldly up, to undertake the Contest. But then the Proconsul was ready to prefix some Term or Limit as they call it; at what time *Proæresius* casting his Eyes round about him upon the Assembly, and perceiving a great number of his Enemies, but few of his Friends, he began to stagger and despair, and that not without reason. But the Genius that attended him, infusing Courage into him, after he had look'd round about him, he observ'd certain Persons that hid themselves at the lower end of the Theater, both eminent Orators, and who had been the Occasions of the greatest part of his Parties Sufferings. Upon which, with a loud Voice, *Good Gods*, said he, *younder are Two choice and most eloquent Rhetoricians; let them, O Proconsul, by thy command, propound the matter to me; perhaps, when compell'd thereto by Oath, they*
D d may

may act justly, though unjust enough in themselves. Which when the Two Men heard, they slunk down behind the Multitude, in hopes to conceal themselves. But the Proconsul sending certain Soldiers, order'd 'em to be brought into play, and with a kind of Admonition, intimating to them his pleasure, that they should propound the Term according to the manner of the Schools at that time. Thereupon, they on the other side deliberating upon the matter for some short time, and whispering together, put forth a Proposition indeed, but one of the leanest and most spiny that they could think of, and the same without Rhetorical Pomp or Ornament. Upon which, *Proæresius* looking upon them with a frowning Aspect, and turning to the Proconsul, besought him to allow him those things that were just and fair, before he enter'd into the Contest; who answering, *That he should be denied nothing that was just.* Then said *Proæresius*, *I desire that I may have such Notaries allow'd me, as can write a swift Hand, who may this Day set down the Sayings of Themis, and be attentive to our Words.* Thereupon, the Proconsul commanding the choicest of the Scribes to be sent for; they took their Places on each side, ready

to

to take Notes; but what would become of all this, no body knew. After this, *Proæresius* began with a Torrent of Elocution, concluding every Period with clapping his Hands together. But then the whole Auditory, under a necessity of keeping *Pithagoric* silence before, in admiration of what he said, no longer able to contain themselves, brake forth into loud noise, and inarticulate Ejulations. But after the Good Man let loose the Reins of his Elocution, and began to be transported with a full gale, beyond the common measure of Opinion, and Humane Imagination, he proceeded to the other part of his Oration, and compleated the state of the Case. Then as it were divinely inspir'd, with a bounding and capring Eloquence, leaving the remaining part as that which wanted no Apology, he fell like a Fury upon the Proposition of his Adversaries, and with that swiftness of utterance, that neither could the Notaries keep pace with him, nor the Auditory be restrain'd within the bounds of Silence; such were the Rhapsodies of his Elocution. Then turning to the Notaries, *Look to it diligently,* said he, *whether I remember every thing that I have hitherto said, or whether I miss in any word.* And with that, he

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repeat-

repeated a Second time, what he had said before.

But then neither could the Proconsul observe his own Laws, nor would the Auditory be any longer restrain'd by the Menaces of the chief Magistrate; for all that were present, licking the Breast of the Orator, as if he had been some Sacred Idol, some kiss'd his Feet, and others his Hands; some stil'd him a Divine *Numen*, and others, the Image of *Mercury*, the God of Eloquence. On the other side, his Enemies for Envy and Madneſs, most of 'em lay Speechless, while others could not forbear to load him with Praises. The Proconsul also surrounded with his Guards, accompanied him out of the Theater. And from that time forward, no Man durst mutter against him, but as it were Thunder-strook, surrender'd to him as the most sublime Person of his Age.

However, some time after, resuming fresh Courage, like the *Hidra's* Heads, they return'd to their inbred Malignancy, alluring some of the most flourishing and youthful, with the Baits of Luxuriant Tables, and young Girls in gay Apparel and gaudy Dresses; like some Princes, who being vanquish'd in fair Field, despairing and reduc'd to extremity, have

recourse

recourse to their Slingers, and light Arm'd Militia, in hopes to pelt and offend their Adversaries at a distance, relying in their necessity upon those that they contemn'd before. Just so, these Cautiffs betaking themselves in their Afrights, to the Succors of Necessity, laid Snares and Ambushments, but such as were base and ignominious; and they were free from Envy, if Men might be said to have a bad love for themselves. Therefore they had many followers and Friends, and their Fallacies succeeded to their wish.

But *Proæresius* seem'd to exercise a kind of Sovereign Power, and the Vertue of his Eloquence seem'd to be in a flourishing Prosperity; for all Men of Honesty and Understanding adher'd to him, or else they who follow'd him, became wise by adhering to him.

At the same time, the Imperial Court produc'd a Man who was a great Lover of Glory and Eloquence. This Person was a Native of *Berytus*, and was call'd *Anatolius*, though they that envy'd him, gave him the Nick-name of *Azutrion*; which what it signifies, I leave to the Impious Herd of *Playwrights* to expound. But *Anatolius* being a lover of Glory and Eloquence, attain'd to both,

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and became famous for his Accomplish'd Learning in the Civil Law : Nor was it to be wonder'd at, seeing he was born at *Berytus*, which was the foster Mother and Nurse of such kind of Sciences. From thence he sail'd to *Rome*, and being full of Wisdom, and replenish'd with Words that contain'd both weight and sublimity, he was not only admitted into the Emperor's Court, but in a short time attain'd to the highest Preferments therein ; and passing through all the Degrees and Offices of Dignity, and gaining Honour and Applause in all, in so much that he was admir'd by his Enemies; he was prefer'd to be Governor of the Prætorium, which was next in authority to the Imperial Dignity itself. And being thus advanc'd to a Fortune befitting his Ambition, all *Illyricum* was committed to his care. Moreover, being naturally Superstitious, and wonderfully Studious of Urbanity, though the Motions of Business transported him to other Inclinations, yet his Genius prompted him to make use of his Power, which gave the Opportunity to visit all the principal parts of the Empire, and to rule and govern 'em as he pleas'd himself.

Among other Places, a certain Golden Frenzie took him, to visit *Greece*, being transported

transported with a worthy Generosity to fix the Idea's and Images of Reason and Eloquence in the Senſes, by the help of Erudition, and to behold with his Eyes, the Images imprinted by the Ancient Idea's, he hasten'd into *Greece*, sending a Problem before, to be resolv'd by the Sophisters. Now all *Greece* already admir'd the Man, as having heard of his Prudence and Learning ; as also, that he was a Person of Sincerity, and a Hater of Bribes, and therefore were the more intent to obey his Command, which was to unfold his Problem aforesaid. The Sophisters therefore employing their Industry and Head-pieces about it, though watching every day to take Advantages one of another, yet at length necessity constraining, they came to an Agreement among themselves concerning the state of the Question. But as to the Resolving of the Question, after many Tongue-Skirmishes, (nor did the Author ever know any thing more ridiculous) they began to fall together by the Ears, while every one hurry'd by his own Ambition, hugg'd his own Opinion, and obstinately maintain'd it among the Younger sort.

But now *Anatolius* coming into *Greece* more formidable then that so much celebrated

brated *Persian* Expedition, though the danger did not so much threaten the *Greeks*, as the Professors of Sophistry, all the great Head-pieces, and among the rest, *Himerius* a *Bitinian* Sophister, (whom I never knew but by his Writings) most miserably turmoi'd themselves, and tir'd their Brains with continual Labour; while every one strove to varnish his Opinion, both concerning the state of the General Question, and the Question it self. But as for *Præresius*, confident of his own Parts, he neither ask'd their Advice, nor imparted his own Secrets to them.

And now *Anatolius* had made his publick Entry into *Athens*, and after he had generously paid his Duties to the Gods, and visited all the Temples, as the Sacred Ceremonies requir'd, he call'd forth the Sophisters to the Combat; who appearing, every one strove who should first anticipate the other, in shewing the Excellencies of his Wit and Endowments; such a vain-glorious thing, and lover of it self is Man. But *Anatolius* derided those that humm'd and clapp'd the young Fops, and pitied the Fathers of those Children, who were educated by such Masters. When all had therefore done, he call'd for *Proæresius*, who having won the

the favour of one of the Proconsul's Domestic, who understood his Master's Mind, and being by him instructed in the state of the Question, which he had undertaken to commend (and this is that which the Author a little above calls ridiculous; for neither was it a thing of any moment, nor was it of any consequence to *Anatolius*, which way the Victory went) However, being cited by Name, he presently appear'd; and directing the Subject of his Argument to that same state which he had fram'd to himself, his abounding Eloquence overflow'd to that degree, and such was the charming sweetness of his Language, that *Anatolius* gave a skip from his Tribunal, and the whole Theater seem'd to open with the violence of the resounding Acclamations; nor was there any body present, who did not take him for some Deity.

Anatolius therefore paid him more than ordinary Honours, deeming the rest scarce worthy of an Invitation to his Table. *Anatolius* also himself, was none of the least Acute Sophisters at his Banquets and Compotations, which were neither Mute nor Unlearned. But these things happened many Years before; so that

that the Author may only be said to have new fil'd his Relation.

But as for *Anatolius*, he highly admir'd *Milesius*, a Native of *Smyrna*, in *Ionia*, who being a Person of a Sublime Wit, betook himself to a Private and a Lazy Life, officiating as a Priest, and a Batchelor, and wholly addicted to Poetry, and making of Verses; wherein the Graces so befriended him, that he tickl'd the Ears of *Anatolius*, who call'd him by no other Name, then that of his *Muse*.

But as for *Epiphanius* the Sophister, he call'd those Questions by the Name of Divisions, thereby deriding the Barren Intellects of those Masters for their vain and immoderate Accurateness about Trifles. As to their differences concerning the state of the Problem, taxing all alike, he said, *That if there had been more than Thirteen of them, they would have every one of 'em found out as many several ways to state it, and to have vex'd and tormented one and the same Problem, with as many intricate and insipid Commentaries.* Therefore he admir'd *Proæresius* singly above them all. But he was sent for some time before, by the Emperor *Constans* into *Gallia*, where he had such an ascendant over the Emperor, that he

sate at his Table with him, among the chiefest and most highly dignifi'd of his Nobility. But in regard the People of that Climate were not able to penetrate the Sublimity of his Notions, nor sufficiently to admire the *Arcana* of his Soul, they transferr'd their wonder to outward appearances, and what strook their Eyesight, astonish'd at the Beauty and Stature of his Body, looking on him, as upon some Magnificent Statue or *Colossus*, so much did he exceed Humanity in all things. And they who beheld the Fortitude and Temperance of the Man, look'd upon him as one without Passion, and of a kind of Iron Constitution; for that being cover'd only with a thin Threadbare Cloak, and going without Shoes, he made a pleasure of the *Gallie* Frosts and Winters, and drank the *Rhine* Water half Ificles. And this was his manner of living during the whole course of his Life, never accustoming himself so much as to the taste of warm Drink. The Emperor therefore sent him to the Great City of *Rome*, out of an Ambition that the World might see what Subjects he had; but the *Romans* could admire nothing particularly in him, so much he exceeded Humane Nature in all things. But among many Gifts and Endowments, admiring

admiring many Excellencies, and resolving to pay him those Honours that were due to his Praises, they erected to his Memory a Statue of Brass, as big as the Life, with this Inscription, *ROME THE MISTRESS OF THE WORLD, TO THE KING OF ELOQUENCE.*

When he was ready to return to *Athens*, the Emperor gave him liberty to beg what Boon he pleas'd; who thereupon requested a Boon becoming his great Soul; that is to say, not a few Cities, nor those small ones, for the accommodating of *Athens* with Wheat; which the Emperor readily granted, with this addition of Honour to his Person, that he should bear the Title of *Commissary General to the Camp*; that no Man might envy his vast Riches, as extorted from the Public. However this Grant was to be confirm'd by the Governor of the Prætorium. who was newly return'd out of *Gallia*. The Philosopher therefore, after those Disputes and Contentions before mention'd, addressing himself to *Anatolius*, demanded a Confirmation of the Grant, and call'd together not only his Patrons, but almost all the Learned Men of *Greece*, who were flockt all to *Athens* upon his coming thither. But after the

Theater

Theater was fill'd, and that *Proæresius* began to desire his Patrons to speak, the Governor of the Prætorium preventing the expectation of all the Company, and willing to try what *Proæresius* could say *ex tempore*, 'Speak thou, *Proæresius*, said he, for it would be a shameful thing for any other to speak the Emperor's Praises while thou art present. Then *Proæresius* like a generous Horse provok'd to the Race, began to expatiate upon the Grant, introducing into his Oration, *Celeus*, *Triptolemus* and *Ceres*, who were the first that enrich'd the Earth with the blessing of Corn, and adapting the Emperor's Bounty to those Exemplars, he left not off, 'till he had extended his Comparisons to the full, and given it's due Luster to the Grandeur of the Emperor's Liberality; taking advantage of his Theme withal, to shew that he was not a little ambitious of Honour.

He marry'd an *Asiatick* Woman, whose Name was *Amphiclea*, a Native of the City of *Tralli*, by whom he had Two Daughters, the one just a Year Older than the other: Who being grown up a happy Consolation to him, then followed a Boy, to the great joy of his Father's Heart; but before they came to maturity, they dy'd all Three; upon which,

Proæresius

Proæresius became so disconsolate, that all his Wisdom could hardly preserve him in his right Senses: But *Milesus's* Harmony, and his Graceful and Delightful Numbers, recover'd him again.

Upon the Request of the *Romans*, that he would send 'em a Disciple of his own, *Proæresius* sent 'em *Eusebius*, a Native of *Alexandria*, and who seem'd most suitable to the Manners of those People, as one that well knew how to sooth and flatter. Moreover, he had been look'd upon as a Factious Person at *Athens*, a Contemner of others, and a great Admirer of himself: And therefore he sent a Man who was no Stranger to the Vices of the City; for as for his Rhetorical Abilities, 'tis enough to say he was an *Egyptian*. For the *Egyptians* after a strange manner doat upon Poetry, so that when they come to be serious, *Mercury* forsakes 'em.

To him succeeded *Musonius*, his Disciple in Sophistry, concerning whom, for other Reasons, we have written many things in our Annals. This Person being to be the Respondent in a question, understanding with whom he had to contend, presently betook himself to his Politics.

For

For when *Julian* came to be Emperor, being forbid to teach in any Place, for he seem'd to be a Christian, finding *Hieraphantes* look'd upon as a certain *Delphic Tripos*, and expos'd to all that were inquisitive after Futurity, he with a new and secret knack of his own, had wound himself into the Knowledge of that Art. Because the Emperor allow'd so much Land to Men of Learning, that they might live at ease, and free from all manner of Burthens. *Proæresius* therefore desir'd him to enquire of the Gods, whether the Emperor's Bounty would be of long continuance; which he denying, the other knowing what would happen, was the more quiet in his Mind.

At that time, the Author being in the Sixteenth Year of his Age, went to *Athens*, and was list'd among the Disciples of *Proæresius*, and by him belov'd as his own Son. At the end of Five Years, he hasten'd into *Egypt*, but being recall'd by his Parents into *Lydia*, he was for'd to return, where they propounded to him the applying himself to Sophistry, which was then the General Study.

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Some few Days after, *Proæresius* dy'd, such, and so great a Man as he was; having fill'd the World with his Disciples, and the Fame of his own Learning and Eloquence.

THE

THE LIFE

OF

LIBANIUS.

Translated from the Greek, by
E. Smith, M. A.

L *Ibanus* was a Native of *Antiochia*; a City of *Cælo-Syria*, built by *Seleucus*, Sirnam'd *Nicator*: He was the Offspring of Illustrious Parents, and such as bare the chiefeſt ſway in the City. While he was yet a Young Man, though at his own Diſpoſal, his Parents being dead, he went to *Athens*, but he neither cloſ'd with *Epiphanius*, as he that

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had the greatest Name, nor betook himself to *Proæresius*, fearing he should be buried in the Croud of
 of great worth and eminent, intercepted by some of *Libanius*, he adher'd to him. *E* report, who knew the understanding the Cheat by his Converle and Familiarity with others, he tarried with him but a little while. Nor was he troublesom to his Master, for he himself restrain'd himself to his Studies, and follow'd the ancient manner, forming both his own Mind and his Language. But as they who often shoot, at length by chance hit the Mark, and as Assiduity in the exercise of the Organs, begets not so much the Knowledge, as the Art of well aiming, in like manner *Libanius*, out of Emulation, and heat of Imitation, betaking himself to the best and most ancient Instructors, and following their Footsteps, reap'd the Fruit that was most probable to be expected from such a Method. By which means, having obtain'd to a Confidence in Speaking, and perswading himself to be equal to those that look'd upon themselves to be the most topping Orators, he would no longer endure to lie hid in a little obscure City, nor suffer his Reputation
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to decay with the Walls of the Town, but remov'd to *Constantinople*, long before in high esteem and flourishing, and only wanting such as were able still more to adorn it with their Works and Writings, where he quickly grew Famous (for he had a pleasing way of Conversation, excellent in Discourse, and Majestic in his Declamations.) But being blasted with an Accusation in reference to young Boys, which it is not lawful for me to relate, whose aim it never was to relate other things then such as were worthy to be recorded, he was expell'd *Constantinople*.

Upon which, he betook himself into *Nicomedia*; from whence, evil Report pursuing and overtaking him, being no less suddainly forc'd to fly, he return'd not long after into his own Country and City, where he spent the rest of his Days, and arriv'd to a very Old Age; and though we have consecrated to his Memory several remarkable Passages in our History of *Julian*, yet we shall here set down some particular Circumstances there omitted.

Not one of those who were made choice of by *Libanius* for his Companions, or were admitted into his Society, escaped unbitten by him; for

mediately he knew what the Genius of every one was, what their Inclinations were, either to Vertue or Vice; and so great an Artist he was, in framing and fashioning the Manners of Men either way, that there was nothing which he did with greater ease; nay, there was not one of his familiar Friends, but thought he had another self in himself. Therefore, they who had often made tryal of this very thing, were wont to say, *That he was the very Picture and Representation of the various Natures and Manners of Men.* Nor was it an easie thing to say, in such a Confluence of Humours and Dispositions, which he represented best. He was also prais'd for contrary Actions, by those who led a contrary Life, while every one thought they prais'd their own Actions, in praising his. Such a *Protæus* was he, such a Transformer of himself into variety of Manners and Inclinations.

He had no kindness for Matrimony, but he kept Company with a Woman quite of a different Birth and Disposition. His Declamations in matters of Importance, were altogether Languid, and Insipid; and it appears that he wanted a Master in that sort of Learning,

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for he betray'd his Ignorance in the most Vulgar things, things commonly known even among Children. But in his Epistles and familiar Colloquies, he awakens and elevates himself abundantly, and rises up to the Model of the Ancients. And indeed, those Writings of his, were full of florid Gracefulness, and season'd with a Comical Salt; besides, that peculiar Politeness, beautify'd a quick and poynant Style. For the *Syro-Phœnicians* in their common Converse, have something sweet and acceptable, which was a Gift that abounded in him, besides his Learning. This which the *Atticks* call'd a cleans'd Nostril, and Saltness of Ingenuity, *Libanius* admir'd as the principal part of Learning, fetching his manner of explaining himself from the Ancient Comœdy, wholly intent upon that which pleas'd and charm'd the Ear upon the first reverberation.

Moreover, you shall find an Excess of Learning, and great Variety of Reading in his Works, and Sayings full of Acuteness and Allurement. And therefore he would not have omitted *Eupolis* the Comœdian's Trees, *Desposia* and *Damasia*, had he been certain by what

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Names People now a days call them. Thus having found out a Copious manner of expressing himself, in seeming New Words, by reason of their Antiquity unknown to others, after he had brush'd off the Dust from those Sacred Depositums of former Ages, he brought 'em to light again, framing Arguments and Sentences proper for 'em, and to which he made 'em subservient, like Handmaids attending their Mistress newly enrich'd and dress'd up in her Ornaments of Juvenility. For these things the most Divine *Julian* admir'd him; and indeed he was the wonder of all Men, for his graceful manner, both of Writing and Discoursing; and several Works of his are at this Day Extant, which all Men of Sense will be willing to Read.

He was also a Person of great Abilities for the Management of Publick Affairs, insomuch that the succeeding Emperor's offer'd him the Highest Dignities in their Courts, and would have advanc'd him to the Government of the Prætorium; but he refus'd to accept of it, saying, *That a Sophister was a Greater Man, than any Governour of the Prætorium.* And this was not a little to his Praise,

Praise, that being inferior in Honour, he rather chose to follow his Studies, then to gape after Advancement, looking upon Court Greatness as sordid and below him.

He dy'd after he had attain'd to a very Old Age, admir'd by all Men, who no less lamented the Loss of him.

THE
LIFE

OF

ACACIUS.

Translated from the Greek, by
E. Smith, M. A.

A *Cacius* was a Native of *Cæsarea*, a City of *Palestine*, contemporary with *Libanius*, a Person, if ever any Man, full of the Spirit of Sophistry, and Sophistical Contention: And for his Style and Method of Writing, with good Applause he approaches very near the Ancient Manner. This Man, emulating *Libanius*, seiz'd the Palm-branch as due to himself, and held it with a strong Hand.

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Therefore *Libanius* wrote a Treatise of *The Dexterity of Wit*, which he dedicated to *Acacius*, wherein he manifestly confesses himself out-done, in contending with the greatness of his Wit; and by his own Testimony of him, he allows him the Superiority in the Choice and Disposition of Words: Ignorant that *Homer* was not always curious in the measure of every Verse, but rather of the pleasing Sound and Harmony of the Words; nor that *Phidias* made choice of this Finger, or that Foot, for the accomplishment of his celebrated *Pallas*: Not considering that the judgment of the Ears is Tyrannical, and that the Cause is either not to be found out, or difficult to be determin'd. As in Lovely and Beautiful Bodies, all Men never admire the same thing; and he that is taken with this or that, knows not the Reason why he is so taken. *Acacius* therefore taking the right course, and acquiring great Honour to himself, as if he intended to surmount *Libanius*, departed this Life very Young; admir'd by all Men, out of that Affection which they had for him, no less then if he had attain'd to an extream Age.

THE

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L I F E
O F
O R I B A S I U S.

Translated from the Greek, by
E. Smith, M. A.

O *Ribafius* was born in the City of *Pergamum*, which did not a little redound to his Honour, as they who are born at *Athens*, when they become Famous for their Eloquence; Fame then giving him the Titles of *Attic Muse*, and Ornament of his Country. Being born of Honest Parents, he grew to be Famous from his Childhood, as one that was en-

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du'd with all manner of Learning that conduces to Vertue and true Accomplishment. Growing in Years, he became a Hearer of the Great *Zeno*, and a Fellow-Disciple of *Magnus*, whom he quickly over-topp'd, and left struggling with the more difficult Points of Learning; in the Explanation of which, there was no Man more acute then Himself. By which means, he presently attain'd to the Pinnacle of Phisick, imitating his Country Deity, as much as it is possible for a Man to imitate a God.

Becoming thus Illustrious from his Youth, *Julian* aspiring to the Title of *Cæsar*, took him along with him for the sake of his Art; who excelling no less, if not more in other Vertues, was not the meanest of *Julian's* Assistants, in raising him to the Throne; all which things we have related more exactly in the History of that Emperor. But as the Lark, according to the Proverb, is not without a Tail, so neither did *Orbasius* escape the Fangs of Envy; for by reason of the fame of his Learning, they who were in power under *Julian*, depriv'd and stripp'd him of his Wealth, and were about to have destroy'd his Body, but at length gave over that Design. But they did another Thing no less

less Wicked and Ignominious, for they expos'd him among the Barbarians, like the *Athenians*, who exil'd those Persons that were most Eminent among 'em for Vertue. For the Law commanded 'em to expel their Fellow Citizens out of the City, and that was all. But the Emperors added this farther to their Exilements, that the Persons Banish'd, should be deliver'd over into the Hands of the most Barbarous Nations, making them Lords, and Partakers of their own Will and Pleasure.

But *Oribasius* being expos'd in an Enemies Countrey, shew'd the greatness of his Vertue, which was not to be confin'd to Places, nor to be circumscrib'd within the Bounds of Nations, but which demonstrated the Constancy and Resolution of his Soul, effectually active of itself, wherever or among whomsoever it were, as we say of Numbers and Sciences. For he presently got into favour with the most Barbarous Kings, by whom he was prefer'd among the chiefest of their Nobility, and extending his Fame beyond the Limits of the *Roman* Empire, was worshipp'd as a Deity among the *Barbarian* Monarchs. Some of whom he cur'd of long Distempers; others he snatch'd from the very Gates of Death;

so that the aforesaid Accident of his Misfortune, was to him the Commencement of all his Felicity. Whereupon, the chief Rulers in the Emperor's Court, laying aside their Design of opposing a Man whose Vertues shon so brightly every where, gave him full liberty to return. Which when he had obtain'd, having no other Wealth but what lay treasur'd up within his own Breast, and only displaying the Riches of his Vertue, he married a Wife, both Wealthy and of illustrious Birth, by whom he had Four Sons who are still alive, and to whom I wish long Life. Also, at the time of my writing these things, the Father himself was alive; and long may he likewise live. He also recover'd his former Estate out of the Treasury, the succeeding Emperor's revoking the former Sentence as unjust. Nor was it for every Man, but only for great Philosophers, to converse with *Oribasius*; to the end they might be able to discern what was admir'd above other things; such a Grace and Harmony was diffus'd in all his Colloquies, and accompany'd his Discourses in Conversation.

THE
LIEF
OF
IONICUS.

*Translated from the Greek, by
E. Smith, M. A.*

Ionicus was a Native of *Sardis*, his Father being a Famous Physician: He himself becoming a Hearer of *Zeno*, attain'd to an extraordinary Diligence and Industry; insomuch that *Oribasius* was a great Admirer of him. Moreover, he excell'd in the Knowledge of Medicinal Words and Things; but more excellent in his experience of the Nature of

of Human Bodies, and of all the Parts thereof. He understood the Compositions of all Medicines, and their Use, whether Ointments or Emplasters made use of by the most Skilful in the Cure of Ulcers; whether it were requisite to restrain or discuss the flowing Humour; whether to bind up, or dissect the Affected Part; in all which things, he was very skilful, and daily in search of new Knowledge. The Names and several Operations belonging to all these things he so well knew, that they who had a high Esteem of themselves for their Excellency in this Art, admir'd his Diligence and Exactness, and openly confes'd that they learn'd by keeping Company with *Ionicus*, what the Ancient Physicians had deliver'd concerning those things, and put 'em to their proper use, like the Discoveries of old Words obliterated by Antiquity.

Being thus so great a Man as he was, he applied himself to all manner of Philosophy; as also to Divination, so far as it might be contributory to the Art of Physick; in foretelling the Issue of the Disease; no less addicted to that other part of it, which by the Instinct of Philosophy is disseminated into those who are able to undertake the Preservation of

of those that will be guided by their Knowledge. He was also a studious Admirer of Rhetorical Accurateness, and Artificial Oratory : Nor was he a mean Proficient in Poetry. He dy'd some little time before the writing of these Memoirs, leaving Two Sons behind him, worthy of eternal Praise and Remembrance. At that time also, one *Theon* in *Gallia*, acquir'd a more than Ordinary Fame. But let us return to the Philosophers, from whom we have been wandering by way of Digression.

THE

THE LIFE

OF

CHRYSA NTHIUS.

Translated from the Greek, by
E. Smith, M. A.

C*Hrysanthius* was the Person who first encourag'd the Writing of these Commentaries ; for he bred up the Author from a Child, preserving his good Will towards him as it were a Law, to the End. Nevertheless, there shall be nothing here said the more in favour of him. For he was a great Admirer of Truth, and this was the first thing which

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he infus'd into me when a Child. However we shall not boast of the Kindness bestow'd upon us, but rather speak with so much the more submissiveness and moderation concerning him, more especially since it was so agreed on between us.

Chrysanthius then was one of the Senatorian Order, and for Nobility of Extraction one of the chiefest in his Country. His Grandfather's Name was *Innocentius*, who had attain'd to a degree of Wealth and Honour above the Condition of a Private Person, and who was entrusted with a Legislative Power by the Emperor's of that time. His Works are also Extant, some written in *Latin*, some in the *Greek* Language, which testify the sagacious and profound Judgment of the Writer, and his knowledge of those things, worthy the admiration of those that apprehend 'em.

As for *Chrysanthius* himself, being left a Young Man after his Father's Decease, and the Divinity of his Genius infusing into him a love of Philosophy, he went to *Pergamum*, where he attended upon the Great *Ædesius*; and in this Thirst of his after Wisdom, lighting upon a Person who was more ripe in the delivery of his Learning, subjecting himself to satiate his

his Thirst, he satisfy'd his Appetite even to Repletion, imbibing Sublimities above the Vulgar Reach, refusing nothing that might tend to his Accomplishment, and to none inferior in diligence; for he had a strong Constitution, and a Body of Brass, able to undergo any Labour.

Being thus sufficiently instructed in the Learning of *Plato* and *Aristotle*, and applying his Mind to all manner of Philosophy, after he had run through all the Species of it, and was become robust and ready at all sorts of Subjects and Arguments by continual use, he betook himself to the Use and Practice of his Learning, and began to give publick Specimens and Demonstrations of his Ingenuity, well knowing when to Speak, and when to be Silent; and affecting Pomp of Language, when he design'd to shew the Grandeur of his Eloquence.

After that, he apply'd himself to the Knowledge of the Gods, and that sort of Wisdom, wherein *Pythagoras* and his Followers employ'd their Studies; such as the Ancient *Archytas*, and *Apollonius Tyanæus*, and such as worshipp'd *Apollonius*; Persons plainly Divine, yet seem'd to have Bodies, and to be Mortal. *Chrysanthius* being carry'd with a swift career

to these Studies, and having got some hold, while he made the Principles themselves his chief Instructors, rais'd himself to that degree of Understanding, and became so elevated by the Perfections of his Mind, to speak the Language of *Plato*, that all the Species's of Multifarious Learning became familiar to him, and render'd him capable of all foreknowledge. So that some would say, that he rather saw then foretold what would come to pass: So distinctly and articulately did he apprehend all things, as if he had been present and conversant with the Gods.

After he had spent sufficient time in these things, wrestling as it were all the while with *Maximus*, he left that Associate of his Labours and his Designs. For that he being naturally fuller of Emulation and Contention, and of a more stubborn Disposition, and resisting the Signs appearing from the Gods, ceas'd not to desire other things, and to wrest 'em by compulsion.

Chrysanthius on the other side, when once he had seen the first Appearances, proceeded by degrees from the deduction, to the motion of the things appearing. Then if he hit right, he won the Victory, but if he mis'd, he adapted Human

Human Counsel to what appear'd. For this Reason it was, that when the Emperor *Julian* sent for both at one time, the Souldiers that were sent to him for the more Honour of the Message, us'd a kind of Compulsive Perswasion, after the *Thessalian* Manner, *That he was one who seem'd to have Communicated the Matter so manifestly to the Gods, that though he were but a private Person, or a Mechanic, he might be able to judge of the Signs, when the Divinity led the way.* But *Maximus* stook to the Sacrifices, and after he had made his Supplications during the Ceremony, fell into a fit of Weeping and Lamentation, beseeching the Gods that he might see other Signs, and that what seem'd to be decreed might be deferr'd. After much reluctancy and with great unwillingness, when *Chrysanthius* redoubl'd his Deprecations, the Will of the Gods was declar'd to the Sacrificer, and their Pleasure appear'd to him in the Sacrifices; but what appear'd, was not by him approv'd or confirm'd. Thus *Maximus* undertook a Journey that was to him the Fountain of all Calamity. But *Chrysanthius* staid at Home. At first the Emperor was somewhat displeas'd with his stay; however he bethought himself, and fram'd some Excuse in his behalf to

himself, as that he would never have refus'd to come, but that he was not pleas'd with the Signs that foretold what was to happen. Thereupon the Emperor sent for him again; nor did he write his Epistles to him alone, but to his Wife, that she would perswade her Husband. Upon this, *Chrysanthius* had a Second time recourse to the Gods, but they gave no Signs that favour'd his Intentions: Which happening several times; and still the Emperor being earnest for the presence of the Man, he resolv'd to toll him on with preferment; by which means *Chrysanthius* obtain'd the High Priesthood of that Nation. Wherein he behav'd himself so, that he wisely enquir'd into Futurity; yet was he now no way troublesome in the Exercise of his Authority, neither exacting too much strictness of Duty from the Young Men, as many over-hotly and zealously perswaded him to do, nor over-vexatious to the Christians: But such was the Simplicity and Lenity of his Manners, that the Restoration of the Sacred Ceremonies was hardly known in *Lydia*. So that though formerly things had been carried after another manner; now there seem'd nothing of Innovation to be introduc'd, nothing appear'd excessive or tumultuous, but all things

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tended to smoothness and equality; some being consternated at the suddainness of the change, and others that were in a despairing Condition before, recovering their Spirits, and holding up their Heads again. For these things he was admir'd, not only as a shrewd Person, to foresee things to come, but to make a right use of what he knew.

Such was his Nature and Disposition through the whole Course of his Life, that *Platonic Socrates* seem'd to be born again in him; or else out of a certain Zealous Emulation infus'd into him from a Child, he seem'd to be moulded to his Manners; for there was a certain Simplicity without Affectation, and a facility not to be express'd in his Delivery; moreover, a certain Gracefulness of Words allur'd the Ears of his Auditors. He was courteous and affable in all Conversation; so that every one that departed from him, because he studied to please 'em, was the better perswaded by him. Therefore, as the Noblest and sweetest Verses flow gently, and placidly glide into the Ears of all Men, and move even Brutes themselves, as it is reported of *Orpheus*, so were the Expressions of *Chrysanthius* musically adapted to all Men, and among so many various

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Genius's,

Genius's, 'twas a strange thing to observe how his Compliance agreed with all. But he was not easily shogg'd from his Opinion, finding Men so often embitter'd one against another in their Disputes and Contentions about things of Concernment. Nor should any Man hear him readily boasting of his manner of Education, or for that reason swelling and exalting himself above others. Rather he applauded their Writings and Discourses, though he spoke against his Judgment, and prais'd their Sentiments and Opinions though absurd; as if from the beginning he had not been born to hear, but approve, because he would give to none an occasion of Offence. And if at any time any Dispute were started by any of those that were most Eminent for their Wisdom and Learning, and that he thought it convenient to put in among the rest, every Body then was as Silent as if no Body had been in the Room. For they neither expected Questions, nor Distinctions, nor Repetitions from him, but forbore, refraining from Objections and Contradictions, for fear of being caught in apparent Mistakes. Many also that did not know him so well, because they could not reach the depth of his Soul, yet accusing his carelessness, and
praising

praising only his Mildness, when they heard him discourse, and involving himself in Opinions and Arguments, they thought him to be another Man than they took him to be; so different from himself he appear'd in Logical Commotions and Contests; his staring Hair, and his Eyes denoting that his Soul was as it were dancing within him, and busily taken up about the determinations of the Learned.

But though he attain'd to a very old Age, yet he finish'd the whole course of his Life, minding nothing of those things that distract the thoughts of others, neither Family Care, nor Husbandry, nor the disposal of Money, though never so justly got. He bore Poverty more patiently than others do their Wealth; as for his Diet, he took such as came next; Swines Flesh he never eat, and very sparingly fed upon any other Flesh; but assiduous in the Worship of the Deities, he stedfastly adher'd to the Ceremonies of the Ancients. He made no difference between Youth and Old Age; for when he was Four-score Years of Age, he wrote as many Books with his own Hand, as others read in the Flower of their Youth, whereby it came to pass, that the uppermost joynts of his Fingers were crook'd
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and contracted by his incessant and indefatigable use of 'em. But when he rose from his Studies, he recreated himself with walking abroad in publick, taking along with him the Author of these Commentaries; and he was wont to take long Walks, though he went but a slow and leisurely pace, it seem'd as if he had been lame of his Feet; so much pleasure he took in discoursing and instructing those that kept him Company. He very seldom made use of Baths, and yet he always look'd as if he had been but newly bath'd. His abstaining from the Society and Converse of Great Men, is not to be attributed to any thing of Pride or Arrogance; but a Man might take it to be a kind of Plainness of Manners in a Man that was ignorant what Authority was, so vulgarly did he discourse with 'em, yet so pertinently, and without Dissimulation.

As for the Writer of these Commentaries, who repair'd to him being then but very young, he lov'd him no less then if he had been his own Son, and every day his Affection to him continu'd in such a manner that he greatly improv'd himself, spending the Morning in Rhetorical Exercises, and taught such as were desirous to be instructed; in the Afternoon, repairing to

to his First Master, he spent in Divine Contemplations and Philosophical Studies. Which time was neither tedious to the Instructor while he convers'd with a Person that he lov'd, and the Pains which the Scholar took, was a Pastime to him, in receiving his Instructions. But the business of the *Christians* every where prevailing, and spreading it self far and near, there came into *Asia* from *Rome*, a new Governor, whose Name was *Justus*, a Person well struck in Years, but of a Generous and Noble Disposition, and one who had not relinquish'd the Ancient Rites and Ceremonies of his Country, but a Professor of that happy and blessed manner of Living, and wholly addicted to follow the Answers of the Sacred Oracles, and to all sorts of Divination, raising his Thoughts to a Desire and Accomplishment of those things. This Man crossing over into *Asia* from *Constantinople*, and finding the chief Governour of the Nation, whose Name was *Hilarius*, to be a Person fram'd to his Hearts desire, set up Altars at *Sardis*, where there were none before, after a hasty manner; and where there were any Footsteps of Temples, he lent his helping Hand toward their Repair, and Sacrificing in publick, sent for such Persons as were Eminent in Learning

Learning from all Parts. But they appear'd sooner then they could be call'd; and admiring the Man, and deeming it a fit Opportunity to shew their Parts, some of 'em, like Children, plac'd their Confidence in Flattery, by that means hoping either for Praise, or some little Honour, or to get a small Piece of Money. Therefore, upon the Proclaiming a Solemn Sacrifice, they all appear'd; and the Author of these Commentaries was there also.

At that time, *Justus* intent in his Mind, and fixing his Eyes upon the Victim which was fallen in such a Posture, ask'd the Standers by, *Whither they could tell what was the Signification of the Posture*; but then the Flattering Sycophants seem'd to be as it were inflam'd with admiration of the Accident, seeing he could Divine from the Situation of the Posture; and gave the Precedency to the Proconsul, as being the only Person who excell'd in that sort of Divination. But the Graver sort stroaking their Beards with the tops of their Fingers, making sower Faces; and shaking their Heads, fell to look upon, and contemplate the Victim as it lay, One saying one thing, Another another. At what time, *Justus*, who could hardly forbear Laughing, turning

turning to *Chrysanthius*, *Well, and what sayst thou to this*, Old Father, says he to *Chrysanthius*. Then *Chrysanthius* nothing dismay'd, made answer, *That he could not choose but condemn the Ignorance of all the rest*; but added he, *If thou wouldst have me to speak concerning these things, if thou understandest the Manners of Divination, say thou first what sort of Divination this is; what the Question is, and after what manner it is accomplish'd. If thou unfoldest these things, then will I tell thee what the thing appearing signifies in reference to Futurity. But before thou expoundest these things, 'tis unmannerly for me, when the Gods themselves have sufficiently declar'd what shall come to pass, to answer your Question, or say any thing of Futurity, and adapt the Event of things to come with the present Accident. For so the Questions are Two-fold; but no Man asks Two or more Questions at the same time: For that which is different in things Finite, requires more then one Explication. Then Justus cry'd out, that he had learnt what he was ignorant of before; and for the time to come, he ceas'd not to visit the Philosopher in private, as one that desir'd to be inform'd of what before he knew not, and to draw his Knowledge from the Fountain it self.*

At that time, some others also were celebrated for their great Knowledge and Understanding, led by the fame of *Chrysanthius*, came to dispute with him, but being convinc'd how far short they were of his Excellencies, they all retir'd.

The same thing befel *Hellepontius* of *Galatia*, a most Excellent Person in every thing, and unless it were *Chrysanthius* himself, he might be said to be Prince of all the rest. For this Man was a Lover of Wisdom to that degree, that he went about searching the farthest parts of the World, to see if he could find any Body that knew more than himself. Full therefore of Eminent Works and Learning, he came to the Ancient *Sardis*, that he might converse with *Chrysanthius*; but this happen'd afterward.

Now *Chrysanthius* had a Son, who bore the Name of his *Ædesius*, his Master, while he liv'd at *Pergamum*, whose Life we have already written: And he was a Lad that might be said to fly with winged speed to all manner of Vertue; nor did he want Spurs as some Horses do, according to the Saying of *Plato*: His Understanding was not slow, but he was eager after instruction, and acute in Learning: In the Worship of the Gods,

he was most Constant and Assiduous, and avoided Human Affections to that degree, that being a Man, he seem'd to be wholly made up of Soul. His Body was so Nimble and Active, beyond the Belief of all Relation, that according to the Poets, he seem'd to be carry'd in the Air. His Familiarity with the Gods was so obvious and free from being studied, that he needed no more then to put the Crown upon his Head, and look upon the Sun, to utter Oracles free from falsehood, and conformable to the Genuine Form of an Enthusiastic Spirit; and yet he knew not the measure of Verses, nor was he much skill'd in the Precepts of Grammar; but the Deity operated all things within him. But far from finishing the usual Race of Human Life, he died in the Twentieth Year of his Age. And then it was, that his Father shew'd himself to be a Philosopher; for as he was not insensible of the weight of his Loss, so he bore it with an undaunted Courage. The Mother also beholding her Husband, overcome her Feminine Nature, restraining her Lamentations, and confining 'em to what was only due from the Extremity of her Affection.

After these things had thus befallen him, *Chrysanthius* pursu'd his accusom'd Studies,

Studies, and in the midst of many and great Revolutions that beset the Public, and fill'd the Minds of all People with fear, he alone continu'd immoveable, as if he had been a Man of another World.

About that time *Hellepontius* went to visit him, though it were not so soon that they discours'd together: but when once they met, and came to be acquainted, *Hellepontius* was so taken with him, that forsaking all his other Friends, he resolv'd to abide with *Chrysanthius*, and to turn as it were a Young School-boy again. For it repented him that he had been wandering so long upon the Earth, and that he was become well strick'n in Years, before he had learnt those things that were profitable and fit for him to know; for which reason he wholly gave himself up to his Master.

Moreover, it happen'd that *Chrysanthius* had order'd a Vein to be open'd, according to his Custom; at what time the Author of these Memoirs was present, and let him Blood according to his Command; but the Physicians advising him to bleed more, he considering what was to be done, told 'em, *It was a rash and irrational thing, to take away so much Blood; for the Author of these Memoirs did not so well understand Physick.* *Hellepontius*

hearing

hearing those Words, came running in a great passion, and fell a chiding 'em, as if they had advis'd some great Mischief, to take away so much Blood from an Ancient Man. But when he heard him speak, and saw him so well in Health, immediately turning to the Author of these Memoirs, *The whole Town*, said he, *blam'd thee for undertaking so dangerous an Act, but now they will be silent, finding him in such a perfect Constitution of Health.*

This same *Hellepontius* afterwards being sent to *Chrysanthius* about some Affairs of his, by the way was seiz'd with a Disenteric, and coming to *Apomea*, in *Bithinia*, there died; often upon his Death-bed, admonishing his Friend and Companion *Procopius*, to admire and follow no body but *Chrysanthius*; which he coming to *Sardis*, did accordingly, and related what his Friend had said to him, and what Injunctions he had laid upon him.

As for *Chrysanthius*, at the beginning of the next Summer, he repeated the same Remedy; and though the Author of these Memoirs had order'd the Physicians to stay till he came, they were too hasty to tarry for him; but whether it were that they exceeded their measure, or that the Philosopher were too old for

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those

those Evacuations, he suddainly swooned away, and a Contraction of his Limbs follow'd. Presently *Oribasius* was sent for, who forcing Nature with Hot and Emollient Fomentations, for the time restor'd new Strength in his Arteries. But Old Age overcame, and carry'd him off the next Year, the Natural Heat being exhausted by the excessive use of those hot Remedies.

THE
LIFE
OF
PLOTINUS.

Plotinus was an *Egyptian* Philosopher, and when I say an *Egyptian*, I ought to add the Place of his Nativity, which was call'd *Lycopolis*. However, the Divine Philosopher *Porphyrus* does not record this, though he professes himself to have been his Scholar, and to have spent the greatest part of his Life with him.

Plotinus's

Plotinus's Altars Smoak to this Day, and his Volumes beyond *Plato's* Ratiocinations, are not only perus'd and diligently studied by the Learned, but the Vulgar sort of People also, if they do not obey his Admonitions and Precepts, yet they form their Lives and Manners according to the Model that he has set down. His Life has been written so copiously by *Porphyrus*, that there is nothing to be added to it more, then that he wrote Commentaries upon several of his Books.

THE
LIFE
OF

EPIPHANIUS.

E*Piphanus* was a Native of *Syria*, a shrewd Person in making a right Judgment of Questions propounded, for resolving 'em truly, and picking out the genuin meaning of 'em, but in delivering himself, remiss and languid. How-

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ever,

ever, professing Sophistry with *Proærefius*, he attain'd to great Honour. For such is the Nature of Men, that they cannot admire one Man alone, but prone to Slander and Back-biting, and tumultu'd with Envy, no sooner a surmounting Genius appears in the World, but they oppose another against him to Eclipse his Name. So that Philosophers, like Natural Bodies, take their first rise from Contraries. He dy'd of an extraordinary Bleeding at the Nose, before he came to be very old; and the same Distemper brought his Wife, a most Beautiful Woman to her Grave. They left no Issue behind 'em.

THE
LIFE
OF
DIOPHANTUS.

D*iofantus* was an *Arabian*, who forc'd himself in among the Professors of the Liberal Sciences; but the same ill Will and Malice of Men set him

up against *Proærefius*, as if any one should oppose *Homer* to *Callimachus*. But *Proærefius* derided the blind Estimates of Partiality, and laugh'd to see the false value which some Men put upon little Desert. The Author of these Memoirs, was acquainted with this Man, for that he had heard him oft-times declaiming in Public. He made a Funeral Oration upon *Proærefius* who dy'd before; wherein by way of a *Prosopopæa*, directing his Speech to *Salamin*, and the Affairs of the *Medes*: Now *Salamin* and *Marathon*, said he, *lye overwhelm'd in silence*; for *what a Trumpet of your Trophies and Victories is now deceas'd*? He left Two Sons, both given to live Voluptuously, and get Money.

THE
LIFE
OF
SOPOLIS.

THE Author of these Memoirs was also a Hearer of *Sopolis*; he endeavour'd to frame his Discourses and
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manner of Delivery, according to the Character and Idea of the Ancient Age. He was a diligent affectator of the Sounder sort of Poetry, frequently and assiduouſly knocking at the Door of thoſe Goddeſſes, but ſeldom finding it open; or if at any time the Hinges made a creaking noiſe, then ſome ſlender particle of Divine Inſpiration ſlipp'd into his Brain, which ſtrook his Auditors for ſome time. But they could not long endure no more then a drop or Two of the *Caſtalian* Liquor, ſqueez'd from the bottom of the Cup. He left a Son behind him, who is alſo ſaid to have aſcended the Pedantic Throne.

THE
L I F E
O F
H I M E R I U S.

Himerius was a Native of *Bithynia*, unknown to the Author of theſe Commentaries, though he liv'd in the ſame Age. This Man making his Ad-

dreſſes

dreſſes to the Emperor *Julian*, that he might give him a Specimen of his Parts, not out of any Envy or Hatred that he had againſt *Proæreſius*, was kindly entertain'd by the Emperor; after whoſe Deceafe, he purſu'd his Peregrination, and ſoon after the Death of *Proæreſius*, continu'd his Journey to *Athens*. His Delivery was eaſie, and his Language Neat and Pertinent; but his Stile and Composition, favours ſomething of the Noiſe and Clamour of the Bar. Sometimes, but very rarely, he comes up to to the Majeſty and Grandeur of *Ariſtides*. He dy'd after his Daughters Deceafe, being ſeiz'd with a Fit of the Falling Sickneſs when he was very old.

THE
L I F E
O F
E U N A P I U S.

EUnapius was born at *Sardis*, the chief City of *Lydia*; from a Child a Hearer of *Chryſanthius*, a *Sardian* Sophiſter,

phister, and High Priest of *Lydia*, and his Kinsman (for he had marry'd *Ennapius's* Cousin German, whose Name was *Melita*) upon whose Encouragement he reduc'd the Lives of some Philosophers, Professors and Physicians, into a Compendious Commentary, not willing to gainsay the Authority of his Master.

Out of *Asia*, he cross'd over to *Athens*, that he might cultivate his Mind with good Learning, being then not above Sixteen Years of Age, at what time he had a thick and curling Head of Hair, shining with a numerous intermixture of Grey Hairs, shining like the Froth of the Sea, and glittering like Silver. In that Voyage he was seiz'd with a violent Fever, occasion'd as is very probable, by the Tossing of the Sea, which consum'd and wasted the strength of the Young Man to that degree, that not being able to make use of his Feet, he was carry'd by his Countrey-men that came in Company with him, from the *Pyræum*, which is the Port of *Athens*, to the City, and so to *Proæresius's* House (being drawn thither by the Fame of that great Philosopher;) where the Fury of the Disease prevailing, one *Æschines*, of the Island of *Chio*, one of the Number and

and Order of those sort of People who try Experiments with the Loss of Mens Lives, after he had open'd the Young Man's Jaws with an Iron Instrument, pour'd a certain Medicament down his Throat, which loosning the Young Man's Body, and cooling his Bowels, by degrees set him upon his Legs again. All which things being done, without the knowledge of *Proæresius*, had more happy Success then was expected; though afterwards, when the Young Man came to be perfectly restor'd to his Health, the Physician and the Medicine were both highly cry'd up. And *Proæresius* finding the recover'd Stranger to be a Person of great Hopes, prais'd him before a publick and celebrated Auditory, and lov'd him as if he had been his own Son, as long as he liv'd. On the other side, the Young Scholar repay'd his Master's Kindness with a high admiration of his Vertue and Learning, and only forbore to worship him as a God. He enter'd into his Years of Adolescence, the same Year that *Valens* and *Valentinianus* ascended the Imperial Throne, after *Julianus* was slain in his *Parthian* Expedition.

Five Years after, he came to *Athens*; but as he was preparing for a Voyage into *Egypt*, after the Example of *Plato* and *Eudoxus*, he was stopp'd in his Journey, being recall'd by the Command of his Parents into *Lydia*, and constrain'd to return Home.

He was well skill'd in the Art of Physic, as he testifies of himself; so that when *Chrysanthius* was let Blood, he was present with him as the chiefest Physician of the Place, till the more Famous *Oribasius* was sent for.

He also wrote a Chronology or Annals, wherein he comprehended the History of the *Cæsar's*, beginning from *Herodian's* Reign, and descending down to his own time; which Monument of Antiquity, is said to be in the *Venetian* Library.

He seems not to have been over covetous of Honour, as a Person that never names himself; being contented to call himself the Writer of these Commentaries. He was a Zealous *Gentile*, and an open and profess'd Enemy of the Christians; which he manifestly shews upon all occasions, more especially where he inveighs against *Constantine*, for pulling down the noble Temples of the
Gods

Gods throughout all the Empire, and erecting Domicills for the Christians. And again, where he deplores the bringing in of the Monks into the Sacred Places, upon the Destruction of the Temples, and derides the worshipping the pickl'd Heads of Saints and Martyrs instead of Deities.

And he seems to have been initiated in the Mysteries of the *Elysian* Goddesses, famous for the observation of Silence; and by the Priest of the Place, whose Name he rather chooses to conceal than to betray, to have been listed in the number of the *Eumolpidae*, and to have perform'd the Duty of the Priest, (whose Name was *Hierophantus*,) though he were not a Native of the same Country, contrary to the Law of *Eumolpus*.

His Style, and manner of Delivering himself, was not after the *Asiatic* Manner, which is Luxuriant, with superfluity of Words, but neat and embroider'd, then peculiar to the Sophisters, which seldom make use of Shadows, but rather expresses things in lively Colours, and so expose 'em to the Eye, that they may be manifestly seen, yet more concisely. Add to this, that in several
Places,

Places, he crops some Flowers of Eloquence and Learning from the Poets and Philosophers, and intermixes 'em like Stars in his Writings.

FINIS
